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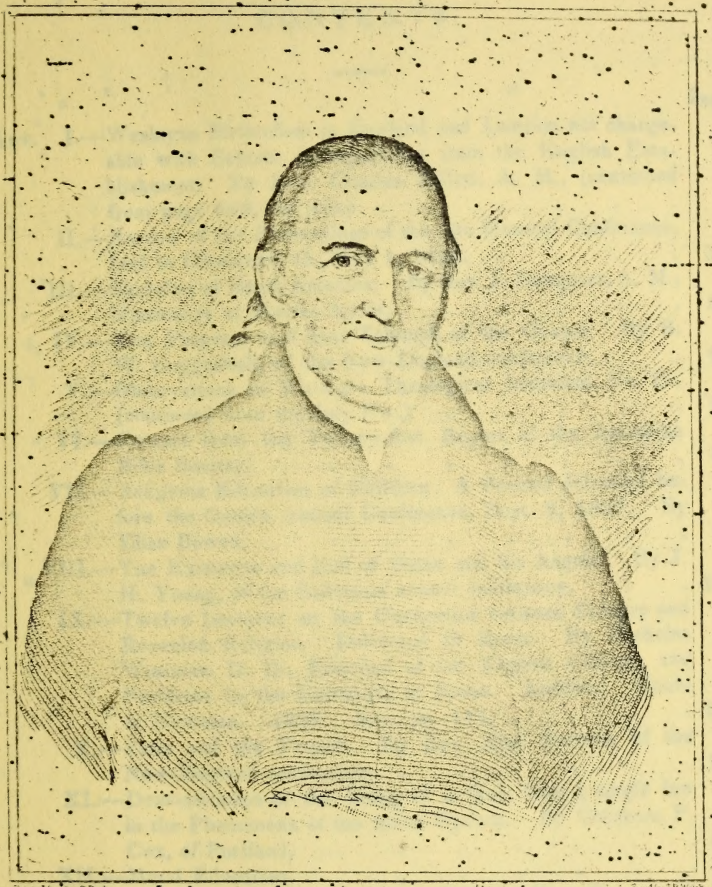

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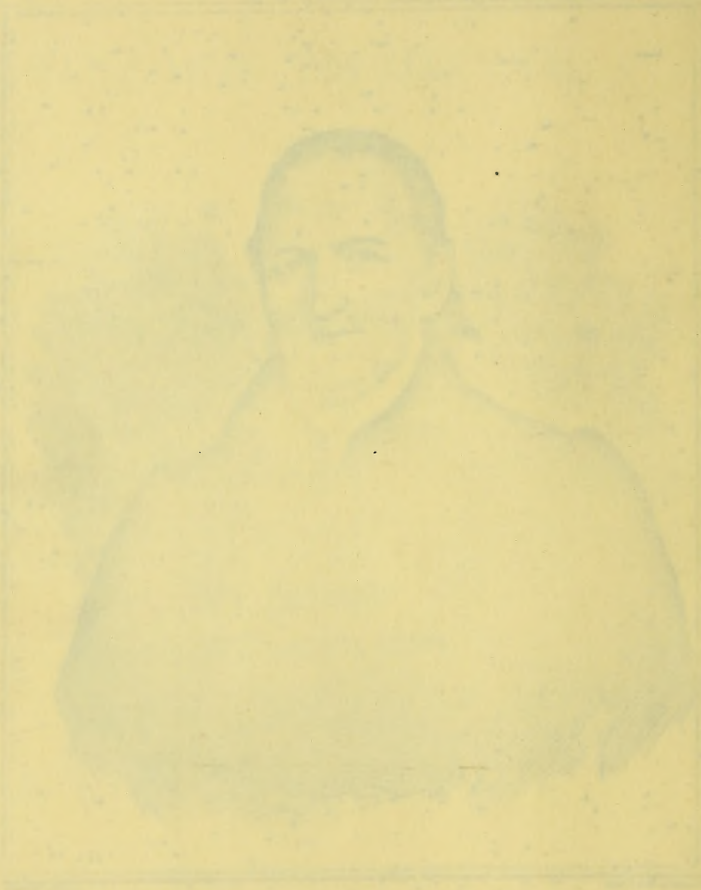

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THE

METHODIST MAGAZINE

AND

Quarterly Review.

EDITED BY S. LUCKEY AND G. COLES.

VOL. XX, No. 1. JANUARY, 1838. NEW SERIES—VOL. IX, No. 1.

ART. I.—WESLEYAN METHODISM IN ENGLAND AND AMERICA NOT CHARGEABLE WITH SCHISM IN SEPARATING FROM THE ENGLISH ESTABLISHMENT.

BY REV. CHARLES ELLIOTT, A. M.

Continued from page 390, vol. viii.

IX. *Are Wesleyan Methodists chargeable with schism in separating from the English establishment?*

This question, it will be perceived at once, has no reference, except a relative one, to the Protestant Episcopal Church in this country, as neither the Methodist Episcopal Church nor the Wesleyan Methodists were ever in church fellowship with her. Indeed, as a church, she differs more widely from the English than from the Methodist Church; as her ordination and polity are, in a good degree, *presbyterial*, and not properly episcopal, in the customary sense of the term.

To discuss fully the question proposed above would require much more space than the limits of this Magazine will allow. This is especially so, since a great number of authorities and references would be necessary to present this subject in proper detail. We will be compelled, therefore, to abridge considerably our arguments, and omit the greater part of the authorities, except by mere reference, and this, also, to a great extent. The following brief observations are given in the place of the extended discussion necessary to treat the question in full.

1. That a reformation in religion, in the English church and nation, was much needed in the beginning of the last century, when Mr. Wesley commenced his labors, no person duly informed will doubt or question.

The state of morals and religion among the people was such as to need immediate reform. This appears to be generally acknowledged on all hands, and we need not quote authorities to establish what is conceded.

The character of the clergy, too, was such as to require the labors of Wesley and his coadjutors to make up their lack of service, and even to reform them, not merely to qualify them to be ministers, but to entitle them to the appellation of Christians. Of this, too, there is such ample proof, and the thing is so generally con-

fessed, that authorities are uncalled for. Nevertheless, we will give one of out a thousand that might be adduced. Mr. Wesley, in his *Earnest Appeal to Men of Reason and Religion*, gives the following incidental sketch of the clergy of his day, which will be a picture of the greatest number of the clergy of the establishment. He is here addressing ministers. "There are among yourselves ungodly and unholy men, openly and undeniably such; drunkards, gluttons, returners of evil for evil, liars, swearers, profaners of the day of the Lord. Proof hereof is not wanting if ye require it. Where, then, is your zeal against these? A clergyman, so drunk he can scarce stand or speak, may, in the presence of a thousand people, (at Epworth, in Lincolnshire,) set upon another clergyman of the same church, both with abusive words and open violence. And what follows? Why, the one is still allowed to dispense the sacred signs of the body and blood of Christ; but the other is not allowed to receive them, because he is a field preacher."*

As it regards *discipline*, it is well known, as has been already seen, that no gospel discipline is exercised in the English Church. The wicked are received, or rather recognized, as communicants, as well as the righteous and good. Excommunication for immorality is unknown; and where this expulsion takes place, it is rather a civil infliction than an ecclesiastical act. In the foregoing pages, too, the various defects of the Anglican Church have been sufficiently pointed out to convince the reader that the serious departure of this church from the church polity authorized in the New Testament, taken in connection with the religious character of her people and ministry, proves that there was great need of a reformation in the English Church.

2. The great principle which is fundamental in Methodism is, *to do good* to the souls and bodies of men; to accomplish which every thing was to be subordinate. The design was not to form a new party in the nation; not to form the societies into independent churches, or to draw away those who became Methodists from their former religious connections. The only intention was, to rouse all parties, the members of the Church of England, to a holy jealousy; and to assist them, as far as possible, in promoting Christian experience and practical religion. The design was disinterested and noble; and every part of the Methodist economy corresponded with the professed design. In the first minutes of the conference held in 1744, we have the following:—"*Question.* What may we reasonably believe to be God's design in raising up the preachers called *Methodists? Answer.* Not to form any new sect, but to reform the nation, particularly the church; and to spread Scriptural holiness over the land." Mr. Wesley, in his Journal, under date of April 12th, 1789, says,—"The original design of the Methodists was, not to be a distinct party, but to stir up all parties, Christians or heathens, to worship God in spirit and in truth; but the Church of England in particular, to which they belonged from the beginning. With this view I have gone on for fifty years, never varying from the doctrines of the church at all; nor from her discipline of choice, but of *necessity*; so in a course of years necessity was laid upon

* Wesley's Works, vol. v, p. 21. New-York, 1831.

me, (as I have proved elsewhere,) 1. To preach in the open air. 2. To pray extempore. 3. To form societies. 4. To accept of the assistance of lay preachers; and, in a few other instances, to use such means as occurred to prevent or remove evils that we either felt or feared."

The rise and progress of Methodism are nothing less than the rise and progress of primitive and Scriptural Christianity. Its doctrines and discipline are rational in themselves, and founded on the New Testament; comporting with the usages of the first Christians, as well as calculated to promote the love of God and man with its proper fruits and effects; that is true Christianity which is the proper tendency of Methodism. And that the Methodists do not differ materially from the primitive Christians, we have the testimony of an able defender of Christianity, Archdeacon Paley, who, in his *View of the Evidences of Christianity*, says,—"After men became Christians, much of their time was spent in prayer, devotions, in religious meetings, in celebrating the eucharist, in conferences, in exhortations, in preaching, in an affectionate intercourse with one another, and in corresponding with other societies. Perhaps their mode of life, in its form and habit, was not very unlike the Unitas Fratrum, or modern Methodists."

The Methodists were a kind of middle link between all the religious parties in the nation; gently drawing them nearer together by uniting them all in the interests of experimental and practical religion. They formed a kind of central point, from which the rays of gospel light issued forth, not in one direction alone, to irradiate only one point of the circumference; but in all directions, equally enlightening every part of the periphery. It was highly gratifying to see rigid churchmen, and equally rigid dissenters of all denominations, assembled together in a Methodist preaching-house, hearing the truths of the gospel preached, and all feeling the beneficial influences of them on their own hearts. This tended gradually to lessen their prejudices against each other; and however they differed as to modes of worship, it brought them nearer together in Christian charity. And every candid man must acknowledge, that since the Methodists have generally prevailed, the violence of party spirit, in matters of religion, has much diminished. But Methodism was too pure, and too near the New Testament model of the Christian Church, to receive much favor or be received by the parliamentary or regal Church of England, as is manifest from the result. Indeed, the Church of England is *irreformable*. If it be reformed according to the New Testament, its existence is lost; for that moment the parliament ceases to be her supreme ecclesiastical legislature, the supremacy of the king ceases, the usurped powers of her prelates vanish, the powers and privileges of her presbyteries are restored, the rights of the people are respected, false doctrines are banished, discipline exercised, &c. The reformation, therefore, of the English Church would totally overturn her. And this was the greatest mistake into which Mr. Wesley ever fell: that of supposing the Church of England could be brought back to primitive Christianity without razing her to the very foundation, as it regards her government and discipline.

3. It will be necessary for us, at this stage of our discussion, to

trace out briefly the *rise*, *progress*, and *establishment* of the Methodist societies.

(1.) The rise of Methodism is thus described on the larger minutes:—"In 1729 the late Mr. Wesley and his brother, upon reading the Bible, saw they could not be saved without holiness. They followed after it, and excited others to do the same. In 1737 they saw that holiness comes by faith. They saw, likewise, that men are justified before they are sanctified; but still holiness was their point. God then thrust them out wholly against their will, to raise up a holy people."

(2.) With Mr. Wesley and his first associates, as well as with all his followers, the Holy Scriptures were reputed, received, and followed practically, as the rule, and only rule, of faith and practice. Next to Scripture, the example of the apostolic churches was counted worthy of imitation; and any church of modern times whose doctrines, practice, and usages approached nearest to the Scriptures was considered as most worthy of being followed. Whatever, then, was taught by councils or divines, or by the Church of England herself, Mr. Wesley and his assistants thought themselves at liberty to reject, unless it could be proved by Scripture, or was consistent with Scripture.

(3.) The primitive Methodists, as well as their present followers, in interpreting Scripture, sacredly regarded and adhered to the principles of *private judgment* and the *rights of conscience*. In the first conferences every doctrine was fully sifted, and the great principles of a godly discipline were drawn out into special regulations, as circumstances required. The free and pious spirit in which these inquiries were entered into was strikingly manifested at the first conferences, in the commencing exhortation:—"Let us all pray for a willingness to receive light; to know of every doctrine, whether it be of God." And the principles of private judgment and the rights of conscience were never better guarded nor more clearly defined, than in the following questions and answers:—"*Quest.* How far does each of us agree to submit to the judgment of the majority? *Ans.* In speculative things each can only submit so far as his *judgment* shall be convinced; in every practical point each will submit so far as he can, without wounding his conscience. *Quest.* Can a Christian submit any farther than this to any man, or number of men, upon earth? *Ans.* It is plain he cannot, either to bishop, convocation, or general council. And this is that grand principle of private judgment on which all the reformers, at home and abroad, proceeded:—'Every man must judge for himself, because every man must give an account of himself to God.'" Never was the formation of any Christian society marked by the recognition of more liberal principles, or more fully in the spirit of the New Testament.

(4.) The subject of church government received the early attention of Mr. Wesley and the first conferences. Their sentiments on the subject it will be necessary to give, in order to answer satisfactorily the question now under solution.

At the second conference, in 1745, the following question was proposed and the subjoined answer given:—"*Quest.* Is episcopal, presbyterian, or independent church government most agreeable

to reason? *Ans.* The plain origin of church government seems to be this:—Christ sends forth a person to preach the gospel: some of those who hear him repent and believe in Christ: they then desire him to watch over them, to build them up in faith, and to guide their souls into paths of righteousness. Here, then, is an independent congregation, subject to no pastor but their own; neither liable to be controlled, in things spiritual, by any other man or body of men whatsoever. But soon after some from other parts, who were occasionally present whilst he was speaking in the name of the Lord, beseech him to come over and help them also. He complies, yet not till he confers with the wisest and holiest of his congregation; and, with their consent, appoints one who has gifts and grace to watch over his flock in his absence. If it please God to raise another flock in the new place before he leaves them, he does the same thing; appointing one whom God hath fitted for the work to watch over these souls also. In like manner, in every place where it pleases God to gather a little flock by his word, he appoints one, in his absence, to take the oversight of the rest, to assist them as of the ability which God giveth.

"These are deacons, or servants of the church; and they look upon their first pastor as the common father of all these congregations, and regard him in the same light, and esteem him still as the shepherd of their souls. These congregations are not strictly independent, as they depend upon one pastor, though not upon each other.'

"As these congregations increase, and the deacons grow in years and grace, they need other subordinate deacons, or helpers, in respect of whom they may be called presbyters or elders, as their father in the Lord may be called the bishop or overseer of them all." This passage shows that Mr. Wesley regarded the itinerant preachers of his day parallel to Scriptural deacons and presbyters, and himself as a Scriptural bishop.

At the conferences held from 1744 to 1747 inclusive, the question of church government and discipline was examined to the foundation. This was necessary in order to justify the formation of societies, calling out preachers, and originating a distinct religious community, governed by its laws. The following questions and answers passed under review, and were adopted:—

"Q. Can he be a spiritual governor of the church who is not a believer, not a member of it?

"A. It seems not; though he may be a governor in outward things, by a power derived from the king.

"Q. What are properly the laws of the Church of England?

"A. The rubrics: and to these we submit, as the ordinance of men, for the Lord's sake.

"Q. But is not the will of our governors a law?

"A. No; not of any governor, temporal or spiritual; therefore if any bishop wills that I should not preach the gospel, his will is no law to me.

"Q. But if he produce a law against your preaching?

"A. I am to obey God rather than man.

"Q. Is mutual consent absolutely necessary between the pastor and his flock?

"A. No question. I cannot guide any soul unless he consent to be guided by me; neither can any soul force me to guide him, if I consent not.

"Q. Does the ceasing of this consent on either side dissolve this relation?

"A. It must in the very nature of things. If a man no longer consent to be guided by me, I am no longer his guide; I am free. If one will not guide me any longer, I am free to seek one who will.

"Q. Does a church in the New Testament always mean a single congregation?

"A. We believe it does; we do not recollect any instance to the contrary.

"Q. What instance or ground is there, then, in the New Testament for a national church?

"A. We know none at all; we apprehend it to be a merely political institution.

"Q. Are the three orders of bishops, priests, and deacons, plainly described in the New Testament?

"A. We think they are, and believe they generally obtained in the church of the apostolic age.

"Q. But are you assured that God designed the same plan should obtain in all churches, throughout all ages?

"A. We are not assured of it, because we do not know it is asserted in Holy Writ.

"Q. If the plan were essential to a Christian church, what must become of all foreign reformed churches?

"A. It would follow they are no part of the church of Christ; a consequence full of shocking absurdity.

"Q. In what age was the divine right of episcopacy first asserted in England?

"A. About the middle of Queen Elizabeth's reign: till then all the bishops and clergy in England continually allowed and joined in the ministrations of those who were not episcopally ordained.

"Q. Must there not be numberless accidental variations in the government of various churches?

"A. There must, in the nature of things. As God variously dispenses his gifts of nature, providence, and grace, both the offices themselves, and the officers in each, ought to be varied from time to time.

"Q. Why is it that there is no determinate plan of church government appointed in Scripture?

"A. Without doubt, because the wisdom of God had a regard to that necessary variety.

"Q. Was there any thought of uniformity in the government of all churches, until the time of Constantine?

"A. It is certain there was not, nor would there have been then had men consulted the word of God only."

Mr. Wesley and his associates followed the great principles of church polity as they were contained in Scripture, and practised by the primitive and modern well-regulated churches. Perhaps, however, it was going sufficiently far to affirm, *that no determinate plan of church government was fixed on in Scripture.* To some extent the doctrine is true; but to a considerable extent it is dangerously

false. The following outlines or principles of church government appear to us as strictly Scriptural:—1. Mutual consent between pastors and their flocks, on gospel principles. 2. A pious, good man only can be made a minister. 3. Possessors or seekers of religion only can be members of Christ's church. 4. The supreme power is vested in the body of elders or presbyters. 5. Some men may be overseers, being constituted such by the body of elders, and accountable to them. 6. The word of God is the supreme rule of a Christian's conduct. Such principles appear to us to be clearly laid down in God's word as great fundamental rules of church government. There are other principles that have been adopted as ecclesiastical regulations that are clearly contrary to Scripture. Among many that might be named, the following are given:—1. The supremacy of the pope, or of any individual king, or queen, or minor. 2. The vesting prelates with powers by which they are not accountable to the pastors, or by which the pastors are stripped of their inherent powers. 3. That a parliament or political body should be the supreme ecclesiastical legislature for the church. 4. To lord over God's heritage. 5. A wicked man can be a minister of Jesus Christ. 6. Wicked men may remain in the church. 7. Ecclesiastical synods have no power to convene or act without the king's consent, &c. Such principles as these are clearly condemned in Scripture; and were the English Church to reject them, she would soon be under the same *necessity* that Mr. Wesley labored under, viz., to return to the word of God as he did, and reject the *commandments of men*, whether they be enjoined by parliaments, kings, or popes. Indeed, we can never apply the term *necessity*, except in a very qualified sense, to Mr. Wesley and the Methodists; seeing all the necessity under which they labored was simply this: that, having received the word of God as the only rule of their faith and practice, they must, *of necessity*, in adhering to Scripture, reject many commandments and institutions of parliaments, kings, and popes. It was this kind of necessity by which Mr. Wesley was urged; and this was the kind of necessity that compelled the Methodist Episcopal Church to act, and form a church polity which can challenge the world to furnish such a specimen of well-ordered ecclesiastical government. Wesleyan Methodism, only, is second to the American Methodist Church. But we must again revert to the doctrine of necessity, which has become, in church polity, a substitute for misrule and unscriptural encroachment.

(5.) Mr. Wesley gave up some things belonging to the English Church as *indefensible* from Scripture, reason, or utility, such as many of the laws, customs, and practices of the ecclesiastical courts. He also maintained that the National Church was a mere political institution, and had no foundation in the New Testament. He believed that the doctrine of the divine right of episcopacy was first asserted in the middle of Queen Elizabeth's reign. He furthermore rejected the authority of parliament, of the king, and of bishops to control where the word of God was plainly declarative of what was right. These, and such things belonging to the establishment, Mr. Wesley and his associates considered as untenable; and, as far as they interfered with the requirements of the New Testament, they were considered, justly, as of no authority. When they went no far-

ther than human requirements, which did not interfere with the injunctions of the Bible, the Methodists cordially submitted to them. On this point Mr. Wesley declares,—"We profess, 1. That we will obey all the laws of that church, (such we allow the rubrics to be, but not the customs of the ecclesiastical courts,) so far as we can with a safe conscience. 2. That we will obey, with the same restriction, the bishops, as executors of those laws. But their bare will, distinct from those laws, we do not profess to obey at all."*

(6.) Mr. Wesley practised and defended other things in open contradiction to the regulations of the Church of England; such were *field preaching*, employing *lay preachers*, *extempore prayer*, formation of *societies*, *rules and directions for their government*, *refusing to admit immoral persons into his societies*, *excluding those who walked disorderly*, &c. To these several others, under the head of discipline, may be added.

In regard to *discipline*, in general, it was shown already that the discipline of the gospel does not exist in the Church of England. A kind of *order* existed, which churchmen are pleased to dignify with the name of discipline; but it is any thing else than the discipline that is authorized by the New Testament. On this subject we will quote Mr. Wesley's own words, given in his appeal as an answer to those who were loud in favor of order, but worse than latitudinarian in reference to gospel discipline:—

"What is this order of which you speak? Will it serve instead of the knowledge and love of God? Will this order rescue those from the snare of the devil who are now taken captive at his will? Will it keep them who are escaped a little way from turning back into Egypt? If not, how should I answer it to God, if, rather than violate I know not what order, I should sacrifice thousands of souls thereto? I dare not do it. It is at the peril of my own soul.

"Indeed, if by order were meant true Christian discipline, whereby all the living members of Christ are knit together in one, and all that are putrid and dead immediately cut off from the body; this order I reverence, for it is of God. But where is it to be found? in what diocess, in what town or parish, within England or Wales? Are you rector of a parish? Then let us go no farther. Does this order obtain there? Nothing less. Your parishioners are a rope of sand. As few (if any) of them are alive to God, so they have no connection with each other, unless such as might be among Turks or heathens. Neither have you any power to cut off from that body, were it alive, the dead and putrid members. Perhaps you have no desire; but all are jumbled together without any care or concern of yours.

"It is plain, then, that what order is to be found is not among you who so loudly contend for it, but among that very people whom you continually blame for their violation and contempt of it. The little flock you condemn is united together in one body, by one Spirit; so that 'if one member suffers, all the members suffer with it; if one be honored, all rejoice with it.' Nor does any dead member long remain; but as soon as the hope of recovering it is past, it is cut off.

"Now, suppose we were willing to relinquish our charge, and to give

* Wesley's Works, vol. iii, p. 362.

up this flock into your hands, would you observe the same order as we do now with them and the other souls under your care? You dare not; because you have respect of persons. You fear the faces of men. You cannot; because you have not overcome the world. You are not above the desire of earthly things. And it is impossible you should ever have any true order, or exercise any Christian discipline, till you are wholly crucified to the world; till you desire nothing more but God."*

In every parish where Mr. Wesley was curate, he observed the *rubrics* with scrupulous exactness; and even subsequently, as far as was consistent with the station of an unbeneficed clergyman, or a private member of the church. Indeed, he observed the rubrics sometimes at the hazard of his life.†

As it regards the *laws* of the church, including the canons and decretals, both which are received in the courts ecclesiastical, we observe, 1. The decretals are the very dregs of popery. 2. Many of the canons of 1603 are grossly wicked and absurd. 3. The spirit which they breathe is, throughout, truly popish and antichristian. 4. Nothing can be more diabolical than the *ipso facto* excommunication so often denounced in them. 5. The whole method of executing these canons, the process used in the spiritual courts, is too bad to be tolerated among any Christian or civilized people. 6. The canons were never legally established by the church or convocation, and, therefore, not binding. Indeed, the Church of England is without disciplinary law to God; and it is absurd to charge Mr. Wesley with schism because he did not obey laws that were not in existence, or were not observed by the church, or were contrary to the express laws of God.

In regard to *doctrines*, it is a known principle of the Church of England, that nothing is to be received as an article of faith which is not read in the Holy Scriptures, or to be inferred from them by just and easy consequence. Mr. Wesley and his associates received the articles of the Church of England; and when they assembled in conference, it was not to draw up new articles of faith. Their principal object was, to ascertain how several of the doctrines relative to experimental Christianity, which they found stated in substance in the Articles, illustrated in the Homilies, and referred to or expressed in the Liturgy, were to be understood and explained. This light they sought from mutual discussion, in which every thing was brought to the standard of the word of God. On the doctrines we remark as follows:—

1. The pure Arminianism of the Anglican Church, which goes to form her fundamental doctrines, as contained in her leading Articles, her Homilies, and Liturgy, was received *ex animo* by Mr. Wesley. These, too, were clearly defined and amply defended by the Methodists.

2. The Calvinism of the English Church, contained in her 17th article, and held by many of her divines, was rejected and confuted by the Methodists. The article, however, is one of compromise, of union or expediency, inconsistent with the other and fundamental ones, and contrary to the doctrines of the Homilies and Liturgy.

3. The fundamental articles and doctrines were so explained and defended as, by consequence, to repudiate and guard against Pelagian-

* Wesley's Works, vol. v, p. 159. † Idem, vol. v, p. 26.

ism, Socinianism, and kindred doctrines, and to prevent all tendency towards them.

4. In doctrines, therefore, Mr. Wesley was agreed with all those who held to the true and fundamental doctrines of the English Church.

5. But he and Methodism differ, especially from the Pelagian views of many divines in the Church of England; and these were neither few, nor wanting in influence.*

It has been sometimes said, that the doctrines of the English Church need not be any cause of difference. Nevertheless, the article of expediency, which *admitted* or *tolerated* Calvinism, and the Pelagianized doctrines of many divines, called aloud for the interference of Wesley, Fletcher, and others, to defend the pure principles that were embraced in the fundamental and leading articles. To *guard* on the one hand, and *reject* on the other, as well as to *explain* and *enforce* the sound and good, needed such expositors as the great Wesley. And the religious world still *needs much*, even doctrinally, the lucid and Scriptural doctrines of Methodism, which rejects the Calvinism of the Anglican Church, and guards against and shuts out the Pelagianism of her lax, unorthodox divines.

In regard to the use of *extempore prayer*, against which there was a canon, Mr. Wesley makes the following reply:—"That canon I dare not obey, because the law of man binds only so far as it is consistent with the word of God."†

The introduction of what has been improperly called *lay preachers*, was another deviation from the regulations of the English Church, which gave as great offence as several other things that were taken from the New Testament, incorporated into Methodism, though not found in the English Church. Of this we will speak hereafter.

Obedience to bishops was thus defined at the conference held in 1744: "Q. 6. How far is it our duty to obey the bishops? A. In all things indifferent. And, on this ground of obeying them, we should observe the canons, as far as we can with a safe conscience." Mr. Wesley obeyed the bishops in all things wherein he did not apprehend there was some law of God to the contrary; and, even in such cases, he paid them all the deference he could, and endeavored to act as inoffensively as possible. But he believed it his duty to preach the gospel, to form societies, employ preachers, reject unscriptural rules of discipline, adopt a Scriptural discipline; because the word of God explicitly required this at his hands.

(7.) The original Methodists were all of the Church of England, and zealously adhered to it in every point of doctrine and discipline. Hence, among the first rules of the Methodist societies it was inserted, "They that leave the church, leave us." And this was adopted, not as a point of prudence, but a point of conscience. They believed it unlawful to separate from the church, unless sinful terms of communion were imposed.

In the conference held in 1744 the subject of their connection with the Church of England was discussed. They considered the visible Church of England, according to her twentieth article, to be a congregation of English believers, in which the pure word of God was

* See Wesley's Works, vol. iii, p. 153. † Idem, vol. v, p. 86.

preached and the sacraments duly administered. They also decided that a member of the Church of England was a believer who heard the pure word of God preached, and partook of the sacraments duly administered in that church. From the minutes we learn, 1. That they considered the Methodists to be a part of the Church of England. 2. That by keeping to the church at large, they meant extending the service and sacrament.*

In the year 1768 the following regulation was passed:—"Keep close to the church; i. e., go to church, and exhort the people to go there also; for this reason, which we have learned from long experience: they that leave the church, leave the Methodists. The clergy cannot separate us from our brethren; the dissenting ministers can, and do."† At this time there was no service, in the forenoon, in any Methodist chapel, except in London. To attend the church service and the sacrament, was all that was required to constitute members of the establishment; therefore there was no discipline in the English Church by which the Methodists could be expelled from her communion. There was no formal test of admission or of continuance; as no sinner was ever rebuked, and no saint among them particularly encouraged. In brief, there was no moral discipline in the church, and none could be exercised in excluding Methodists. Indeed, there was no inclosure where church members were protected, no fence to shut out: all was a perfect commons, sacraments and all; and, therefore, discipline was out of the question. What few regulations were in force in the church, regarded the clergy principally; and these were only in reference to making bishops, which was reserved to the king alone, or to bestow livings or benefices which belonged to patrons of various descriptions. As to shutting people out of the church, it was unprovided for and unpractised; except for certain political offences of rare occurrence, and of rarer cognizance. But we must refer our readers, for ampler details on the relation in which the Methodists stood to the English Church, to the writings of Wesley and others, where this point is frequently referred to, and treated under every aspect. We refer the reader especially, however, to Mr. Wesley's sermon on the *Foundation of the City-Road Chapel*, Works, vol. i, p. 496. Also, the act of the conference on *Dissent*, in 1766, in Miles, pp. 100–101.

(8.) Some of the regular clergy, who had embraced Mr. Wesley's leading doctrines, generally disapproved of lay preachers, as they were improperly called; as if preachers, wholly devoted to preaching and pastoral duties, could be laymen. These, with the other clergy, feared lest a large rent should be made in the established church. Some clergymen of the church stood by Mr. Wesley under all circumstances; while others, whose interests were connected with the establishment, forsook or opposed him. Mr. Walker, of Truro, was one of those who really insisted that Mr. Wesley would give up his itinerant plan by having some of his preachers ordained, others made into mere readers, and others dismissed. We must refer to the strong and convincing letter which Mr. Wesley returned in reply to this gentleman, which shows he held the cause of God in greater estimation than any thing in the universe.‡ Such was the connection of the clergymen with the

* For the minutes, see Wesley's Works, vol. v, p. 198. † Miles, p. 120.
‡ Wesley's Works, vol. vii, p. 275.

emoluments of the church, who were convinced of the justness of Mr. Wesley's cause, that when they were called upon formally to act, they were a mere *rope of sand;* and they left Mr. Wesley to struggle on in the cause of truth, which he had espoused. The same, we believe, is the character of the clergy now in the English Church who are called by themselves *evangelical.* We have yet to be convinced that they are much better than their time-serving predecessors in the days of Mr. Wesley. Be this as it may, those who promoted the cause of religion in connection with him, were the *preachers* (slanderously nicknamed *lay preachers* by those whom they could teach) who were called of God; as was Aaron, and as were the apostles and primitive ministers of Jesus Christ in the first churches. These modern evangelists, renegades from Methodism, and feebly attached to principle and self-sacrifice, may easily adopt *some* shades of genuine Methodism and pass it for the whole; taking care to mix abundance of worldly policy, and yet to discover their want of sound principle. They are children of *expediency;* have adopted the very article in the English Church which, as a bait, was thrown out to their forefathers. Still the *preachers* so called are the strength of religion in Great Britain; while very great abatements must be made to the soundness and piety of those who now cleave to a still corrupt establishment.

(9.) The *power* which Mr. Wesley exercised over his preachers has frequently been objected to by those who did not consider the *nature* or *kind* of power which he used, the circumstances in which this was done, the manner in which it was obtained, the object for which it was used, and the final transfer which Mr. Wesley made of it. From the account of this authority, as explained in the larger minutes, we will make an extract, as the entire piece would be too long for insertion here.

"What is that power? It is a power of admitting into, and excluding from, the societies under my care; of choosing and removing stewards; of receiving or not receiving helpers; of appointing them when, where, and how to help me, and of desiring any of them to confer with me when I see good. And as it was merely in obedience to the providence of God, and for the good of the people, that I at first accepted this power, which I never sought; so it is on the same consideration, not for profit, honor, or pleasure, that I use it at this day.

"But 'several gentlemen are offended at your having so much power.' I did not seek any part of it. But when it was come unawares, not daring to 'bury that talent,' I used it to the best of my judgment. Yet I never was fond of it. I always did, and do now, bear it as my burden;—the burden which God lays upon me, and therefore I dare not lay it down.

"But if you can tell me any one, or any five men, to whom I may transfer this burden, who can and will do just what I do now, I will heartily thank both them and you."*

It must be acknowledged that the powers exercised by Mr. Wesley were very extensive; but it is evident from the above extract, and from the whole tenor of his life, that he received it providen-

* Wesley's Works, vol. v, p. 221.

tially, used it to edification, and finally made such a division of it as to be distributed among the people and ministry; in a manner that admirably comports with the New Testament, and promotes good order and secures the liberties and privileges of all concerned. It was finally and aggregately vested in the whole body of presbyters, in the European and American Methodists. It was also provided to have it duly distributed in an efficient episcopacy, (composed of bishops, as in America; of a president and council, as in Europe,) deriving their powers from the presbytery, and accountable to it; and other portions of it were divided among annual conferences, quarterly conferences, district meetings, leaders' meetings and congregations, boards of trustees and of stewards. Perhaps no ecclesiastical bodies in the world can compare with Wesleyan Methodism, both in Europe and America, for regularity of system and order; guards against encroachments, and the securing of privileges and liberty. The Church of England can pretend to no such ecclesiastical polity as Methodism presents.

(10.) Charles Wesley did not possess an equal share of authority with John Wesley in the government of the Methodist societies. The following minute of the conference of 1745 proves this:— "Q. Should not my brother *follow* me step by step, and Mr. Meriton (another clergyman) him? A. As far as possible." It is an entire mistake to suppose that Charles Wesley maintained the original principles of Methodism or those of Scripture when he opposed his brother in ordaining preachers for America, and other things connected therewith. It was Charles, and not John, that departed from the original principles on which they both set out.*

(11.) Although Mr. Wesley, at first, had no expectation or design that the Methodists would ever separate from the church, and though he always did every thing to prevent it which he could do with a clear conscience, he nevertheless foresaw that a separation would be inevitable in the end. For this result he accordingly provided.

The first formal step towards a future union, or church organization, was contained in an *Address to the Travelling Preachers*, dated August 4th, 1769. In this address he states that he had frequently attempted to unite the clergy who were favorable to his views, but to no purpose; for, out of fifty or sixty to whom he wrote, only three vouchsafed an answer. He said, with great truth, that the clergy were "a rope of sand;" and such they would continue. He acknowledges, however, that the travelling preachers were very different men; were one body, acted in concert with each other, and by united counsels. In order to preserve a firm union among these, he proposed the following plan:—

"Perhaps you might take some such steps as these:—

"On notice of my death, let all the preachers in England and Ireland repair to London within six weeks.

"Let them seek God by solemn fasting and prayer.

"Let them draw up articles of agreement, to be signed by those who choose to act in concert.

"Let those be dismissed who do not choose it in the most friendly manner possible.

* See Watson's Wesley, pp. 139, 175, 183–187.

"Let them choose, by votes, a committee of three, five, or seven, each of whom is to be moderator in his turn.

"Let the committee do what I do now; propose preachers to be tried, admitted, or excluded; fix the place of each preacher for the ensuing year, and the time of the next conference.

"5. Can any thing be done now, in order to lay a foundation for this future union? Would it not be well, for any that are willing, to sign some articles of agreement before God calls me hence? Suppose something like these:—

"'We, whose names are underwritten, being thoroughly convinced of the necessity of a close union between those whom God is pleased to use as instruments in this glorious work, in order to preserve this union between ourselves, are resolved, God being our helper,—

"'I. *To devote ourselves entirely to God;* denying ourselves, taking up our cross daily, steadily aiming at one thing,—to save our own souls, and them that hear us.

"'II. *To preach the old Methodist doctrines,* and no other, contained in the minutes of the conferences.

"'III. To observe and enforce the whole *Methodist discipline* laid down in the said minutes.'"*

This plan contained all the leading principles of a Scriptural form of church polity. 1. It placed the chief power in the pastors, or body of elders or presbyters. 2. It recognized an episcopacy of three, five, or seven, &c. 3. The rights and privileges of the people were secured by the *discipline* which it included, the *doctrines* to be taught, and the *services* of an efficient ministry, who solemnly vowed *to devote themselves entirely to God.*

The paper of which the foregoing is an extract was read to the conference in 1769, and referred to them for consideration, that they might maturely consider its contents. It was again brought forward at the conferences in 1773, 1774, and 1775; at each of which all the preachers present signed it. At the first of these conferences there were forty-eight preachers present. At the second, twenty-five who were not at the former conference. At the third conference in 1774, there were present twenty-eight who were at neither of the former ones. These articles of union were signed by one hundred and one preachers.† This plan was, in substance, established afterwards; having undergone several modifications by the "Deed of Declaration," which constituted one hundred of the preachers the legal conference. Thus matters stood in the Wesleyan body till the execution of the deed.

On February 28th, 1784, Mr. Wesley executed the *Deed of Declaration,* constituting one hundred of the travelling preachers "The Conference of the People called Methodists." The design of the deed was to give a legal specification to this phrase, which is inserted in all the deeds of the Wesleyan chapels. By virtue of this deed, the conference possesses the power of appointing preachers to preach in those chapels. The deed was approved, and signed by all the preachers present at the conference of 1784, amounting to thirty-nine. It was farther confirmed by the conference of July 30th, 1785,

* Wesley's Works, vol. vii, p. 306. † Miles, p. 125.

by the preachers present, being thirty.* Mr. Wesley, at first, had thoughts of naming only ten or twelve persons; but, on second thoughts, he believed there would be more safety in a greater number, and he therefore named a hundred, because this number could meet without too great expense, and without leaving any circuit naked of preachers during conference. In remarking on this deed, under date of March 3d, 1785, Mr. Wesley concludes thus:—"You see, then, in all the pains I have taken about this absolutely necessary deed, I have been laboring, not for myself, (I have no interest therein,) but for the whole body of Methodists; in order to fix them on such a foundation as is likely to stand as long as the sun and moon endure. That is, if they continue to walk by faith, and to show forth their faith by their works; otherwise, I pray God to root out the memorial of them from the earth."

Mr. Wesley's love and care for such preachers as feared they might suffer from this deed, is evident from the following letter, which he wrote at Chester, April 7th, 1785; and committed it to Joseph Bradford, to be presented to the first conference to be held after his death. Accordingly, Mr. Bradford, who used to travel with Mr. Wesley, delivered it to the president of the conference in 1791. On reading this letter, the conference unanimously resolved, "That all the preachers who were in full connection with them should enjoy every privilege which the members of the conference enjoy, agreeably to the letter of their venerable father in the gospel, and consistent with the Deed of Declaration."

"LETTER TO THE METHODIST CONFERENCE.

"*Chester, April 7*, 1785.

"My Dear Brethren,—Some of our travelling preachers have expressed a fear that, after my decease, you would exclude them either from preaching in connection with you, or from some other privileges which they now enjoy. I know no other way to prevent such inconvenience than to leave these my last words with you.

"I beseech you, by the mercies of God, that you never avail yourselves of the Deed of Declaration to assume any superiority over your brethren; but let all things go on, among those itinerants who choose to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit.

"In particular, I beseech you, if you ever loved me, and if you now love God and your brethren, to have no respect of persons in stationing the preachers, in choosing children for Kingswood school, in disposing of the yearly contribution, and the preachers' fund, or any other public money; but do all things with a single eye, as I have done from the beginning. Go on thus, doing all things without prejudice or partiality, and God will be with you even to the end.

"John Wesley."†

From what is brought before the reader, it must appear clear that Mr. Wesley and the Methodists took Scripture for their guide; and, though they continued in a certain connection with the established

* See Miles, p. 144. Whitehead, vol. ii, p. 384. Wesley's Works, vol. vii, p. 309; iv, p. 753.

† Wesley's Works, vol. vii, p. 310.

church, yet, when its regulations interfered with the establishment of a wholesome discipline, or did not provide sufficiently for the edification of believers, they followed the directions of Scripture, respectfully regardless of the human institutions of the Church of England. Wesleyan Methodism, both in Europe and America, presents an ecclesiastical polity which, we have no hesitancy in asserting, comes nearer the model of the New Testament than any thing to be found in modern times. Our limits do not allow us to enlarge.

4. We will now proceed to show that the preachers in connection with Mr. Wesley possessed the *qualifications*, *exercised the powers*, *performed the duties*, met with the *success*, of gospel ministers, and were Scripturally *inducted into their office.*

1st. *The Methodist preachers possessed the qualifications of ministers of the gospel.*

1. None that were wicked, immoral, or irreligious, known to be such, would be admitted into any of the grades by which they could be advanced to the Methodist ministry.

2. Persons of undecided or doubtful piety were also excluded.

3. In candidates for the ministry, unequivocal marks of piety and experimental religion were required in all cases as an indispensable qualification.

4. *Aptness to teach* was also required.

5. Attainments in knowledge, especially in divinity, were required, as well as a constant pursuit of knowledge, throughout a man's whole life.

6. In short, the qualifications required by the following passages of Scripture are looked for in every itinerant preacher: 1 Tim. iii, 2–13; Titus i, 6–10.

7. To demand from the ministry university attainments, is neither Scriptural, primitive, necessary, or desirable. Yet there is room to exercise the amplest minds, and the most extensive attainments, in the gospel ministry. But to make collegiate attainments an indispensable condition, is attended with three evils: 1. It shuts out men of the very best qualifications. 2. It is the means of admitting many with altogether inadequate qualifications. 3. It substitutes the less necessary for the indispensable qualifications.

2d. *The Methodist preachers exercised the powers of ministers of the gospel.*

1. They preached the gospel.

2. Presided in the assemblies of the people.

3. Exercised discipline by admitting persons into the church, excluding the unruly, &c.

4. Were members of the great body of presbyters or pastors who fed the flock, &c.

3d. *They performed the duties of ministers of the gospel.*

This will appear evident from the minutes, where the office or duties of a *minister* and *helper*, or preacher, are represented to be the same. "Q. What is the office of a Christian minister? A. To watch over souls as they who must give account. Q. In what view may we and our helpers be considered? A. Perhaps as extraordinary messengers, (that is, out of the ordinary way,) designed, 1. To provoke the regular ministry to jealousy. 2. To supply their lack of service towards those who are perishing for want of know-

ledge. Q. What is the office of a helper? A. In the absence of a minister, to feed and guide the flock."*

The same thing appears from the twelve rules of a helper, in Mr. Wesley's days, or of a preacher who is admitted into the American connection.† These regulations plainly suppose that those who are regulated by them are considered in no other light than as pastors of the flock of Christ.

4thly. *They met with success in the work of the ministry.* The success of Methodist preachers consisted in being the instruments, in the hand of God, of converting sinners from the error of their ways, and of building up Christians in holiness. This has been so fully acknowledged by the unprejudiced, that it may be taken as a conceded point.‡

5. The Wesleyan Methodist preachers were Scripturally appointed or ordained to the ministry. To establish this, the following considerations are presented to the reader:—

(1.) As Mr. Wesley's own sentiments have been represented by some to have been contrary to his practice, it may be proper to ascertain his real views on this topic. That he was, at first, a high churchman, in regard to church polity, is readily admitted; but that, from conviction, he yielded to the force of evidence, and renounced his high-church principles, cannot be denied.

Dec. 27th, in the year 1745, in an answer to Mr. Hall's objections to the Church of England, we find the following declaration:—"We believe that the threefold order of ministers is not only authorized by its apostolic institution, but also by the written word. Yet we are willing to hear and weigh whatever reasons induce you to believe to the contrary."§

Just twenty-four days after, or on Jan. 20th, 1746, we find the following in Mr. Wesley's Journal:—"I set out for Bristol. On the road I read over Lord King's account of the primitive church. In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught; but if so, it would follow that bishops and presbyters are (essentially) of one order; and that, originally, every Christian congregation was a church independent of all others." Though Mr. Wesley was a Church-of-England man as to affection, which was strong and sincere as far as its doctrine and liturgy were concerned; and though he regarded it with great deference as a legal institution, as he did all things established by law; yet, in respect to its ecclesiastical *polity*, he deviated from it both in judgment and practice. Accordingly, in his Journal, under date of April 3d, 1574, there is the following note:—"In my hours of walking, I read over Calamy's 'Abridgment of Mr. Baxter's Life.' What a scene is opened here! In spite of all the prejudices of my education, I could not but see that the poor nonconformists had been used without either justice or mercy; and that many of the Protestant bishops of King Charles had neither more religion nor humanity than the Popish bishops of Queen Mary."

In the letter of Mr. Wesley to the American Methodists, on the organization of the Methodist Episcopal Church, in the year 1784,

* Wesley's Works, vol. v, p. 218. † See Discipline, chap. i, sec. 8, quest. 3.
‡ See Wesley's Works, vol. v, pp. 349–352. § Wesley's Works, vol. iii, p. 362.

which was thirty-eight years after he had read Lord King's book, he declares that the book convinced him "that bishops and presbyters are the same order, and, consequently, have the same right to ordain." In this sentiment Mr. Wesley continued till the day of his death. It is, indeed, nothing less than a gross slander, to represent this great man as acting, in the ordination of others, contrary to his better judgment at the same time. The truth is, this vile accusation is employed in the place of argument; as high churchmen must be aware that their system is much better supported by the pope, by kings and parliament, than by Scripture and the usage of the primitive church.

(2.) *Mr. Wesley esteemed himself a Scriptural bishop, and was considered such by his preachers and people.*

This appears from the minutes of 1745, when it was inquired whether episcopal, presbyterian, or independent church-government was most agreeable to reason. Mr. Wesley exercised episcopal power in his societies: the preachers acknowledged him in the character of bishop or overseer, and the people gladly received him as such. The episcopal character of Mr. Wesley is placed on better and more Scriptural grounds than that of the bishops of England, who are made by the kings, queens, or minors who sit on the English throne. The truth of this remark must appear evident to any one who has carefully considered the constitution of the primitive church, and the proper character of the English episcopacy, as it has already been described.

(3.) *Mr. Wesley regarded his preachers as Scriptural deacons and presbyters.*

This is fully evident from a consideration of the qualifications which they possessed, the powers they exercised, and the duties which they performed. Yet, for the sake of peace, these powers in some respects were, for a time, suspended.

(4.) *The Wesleyan Methodist preachers were set apart or ordained to the sacred ministry.*

Mr. Wesley *set apart*, *appointed*, or *ordained* preachers to the sacred office of the ministry, though, for the most part, without imposition of hands; which is only a *circumstance*, and cannot enter into the *essence* of ordination. The following leading parts, necessary to a Scriptural ordination, were embraced in the Wesleyan connection; if not exactly in every thing in Mr. Wesley's time, they were finally established:—1. Improper persons were rejected. 2. Those duly qualified were chosen. And this was done, 3. By the *recommendation* of the people. 4. By the *election* of the body of elders, presbyters, or preachers. 5. After a *proper trial*. 6. And by a *formal admission* into the pastoral office; sometimes without imposition of hands, and sometimes with it.

Mr. Wesley considered his appointment of preachers without imposition of hands as an *ordination* to the ministry, and not as an irregular employment of laymen in the spiritual office of merely expounding the Scriptures. The preachers were not appointed to preach merely, but were solemnly set apart to the pastoral office. Nor were they regarded by him as *laymen*, except when, in common parlance, they were distinguished from the clergy of the establishment; in which sense every dissenting minister would be called a

layman. The preachers were not laymen, but spiritual men and ministers, who professed to be "moved by the Holy Ghost" to preach the gospel, and who afterwards gave full proof of their ministry. After proper trial, they were ordained, *set apart*, or *devoted* to the pastoral office; which is the true idea of ordination, and not the bare imposition of hands. In point of fact, even as early as 1747, Mr. Wesley considered himself as *setting apart, appointing, ordaining, constituting*, or *devoting* men to the ministry. He had even thoughts of adding imposition of hands to the usual mode of ordination, which was preceded by fasting and private prayer, and consisted of public *examination, prayer*, and *appointment*. He omitted imposition of hands from prudential reasons, as appears from the following extract from the minutes of 1747:—"Why do we not use more form in receiving a new laborer? 1. Because there is something of stateliness in it, and we would be little and inconsiderable. 2. Because we would not *make haste:* we desire barely to follow providence as it gradually opens." How far Mr. Wesley acted consistently, as a churchman, we determine not at the present. At any rate, he was never expelled from the church, but continued as a professed minister of the establishment till his death.

We insist, therefore, that the appointment of Wesleyan preachers, whether with or without imposition of hands, was a *Scriptural ordination*. It prevented improper persons, whether immoral or unfit to teach, from entering the ministry; it recognized only those that were truly eligible, according to Scripture; it required a course of *trial*, in order to secure a sound and competent ministry. In accomplishing this, it required the approval and recommendation of the people, the election of the elders, and a proper examination, fasting, prayer, (sometimes imposition of hands,) and induction into the pastoral office.

But all this passes for nothing with the high churchman, who insists on *consecration*, or the imposition of the bishop's hands; and argues that, without this, there is no true ordination. To this we reply, that of all others, the Church-of-England man has the least reason to object. Let him look at his own ordination, and he will find it in *all cases* deplorably defective, and, in many others, utterly null and void. 1. Wicked persons, and persons unqualified to teach, are put into the ministry. Now these are *ineligible*, according to Scripture; which teaches that the wicked, or those who cannot teach and will not learn, cannot be ministers of Jesus Christ. Though these may be *consecrated*, they are not ordained: they are not, indeed, eligible. 2. In the English Church the people or believers neither approve of, nor recommend to, the ministry. 3. The body of elders do not elect, as the bishop alone chooses. 4. Nor is there any proper process of *trial* in the English Church. Thus the ordination of the English Church is *invalid* in many cases, and it is *irregular* in all. It ill becomes them, then, to object against the Scriptural character of Methodist ordination; especially when they present us, by way of comparison, their own null or irregular consecration. And what is this consecration? It is, in most cases, a kind of *charm, spell*, or *incantation*, by which men are strangely and mysteriously said to be put in possession of the indelible character of priesthood; though they may not be even eligible, by any powers

in the world, to the sacred office of minister. Let Churchmen stand rebuked and reform.

(5.) Mr. Wesley appointed several of the English preachers, by imposition of hands, to administer the sacraments to the societies in Scotland. There the English establishment did not extend; and, in order to supply the people with the sacraments, certain preachers were appointed, by imposition of hands, for this purpose. Those who administered the sacraments in Scotland were not permitted to do the same office in England, on their return. He was satisfied of his power, as a presbyter, to ordain for such an administration. Says he, "I have still refused, not only for peace's sake, but because I was determined as little as possible to violate the order of the national church, to which I belonged." This was a prudential principle, which he carefully observed, as far as Scripture authority permitted. But when a real good was to be done, or when Scripture required, Mr. Wesley did violate the established order.

(6.) In the year 1784, "Mr. Wesley had hitherto ordained ministers only for America and Scotland; but from this period, being assisted by the Rev. James Creighton and the Rev. Peard Dickinson, presbyters of the Church of England, he set apart for the sacred office, by the imposition of his hands and prayer, Messrs. Alexander Mather, Thomas Rankin, and Henry Moore, without sending them out of England; strongly advising them, at the same time, that, according to his example, they should continue united to the established church so far as the blessed work in which they were engaged would permit. The former of these brethren, Mr. Mather, he ordained a bishop or superintendent."* After the death of Mr. Wesley, the ceremony of imposition of hands was not used in ordination by the Wesleyan Methodists. The principal reason seems to be, that it was difficult, if not impossible, to prove from the New Testament that it was used or enjoined in consecrating to the ministry other than as a mere form of prayer. Add to this, the superstitious virtue attached to it, as to a spell, charm, or incantation, by the Church of England and the Church of Rome, led them to disuse it, at least for a time, in order to do their part of ridding Christianity of the superstitious use of a ceremony used, not as a Christian rite, but as an enchanter's spell. It was, however, occasionally used by the English conference, especially in the appointment of missionaries; and at their conference in 1836, it was resolved to employ imposition of hands in inducting candidates into the full ministry, after they had stood their probation of four years, and when admitted members of conference.

6. The ordination for the United States, and the independence of the Methodist Episcopal Church, will now be briefly noticed. This, however, has been so ably and fully discussed by a masterly hand, in the Christian Advocate and Journal, that little need be said in this article on this head. Indeed, we will content ourselves with some *outlines* and *references* to other authors, and direct the attention of our readers to the discussions of Ecclesia.

The American Revolution, it is well known, overturned for ever the English establishment in the United States, so that it does not now exist in America, nor any *successor* to its true polity; yet there

* Miles, p. 175.

is one church which *claims* the succession, though it rejects the principal component parts of which this succession has been continued, viz., the *supremacy* of the English kings, and the *sovereignty* of the English parliament in all ecclesiastical matters; even so as *to alter, in any manner, the established religion of the land.* The Methodist societies, in consequence of their entire *separation* from the English Church, not by their deed, but the deed of that church, occasioned by her unsound church-polity, applied to Mr. Wesley to provide for them, according to his best judgment, a plan of government and church officers; and that, taking his outlines, they would then adapt it to their circumstances, and *follow the Scriptures and the primitive church.* Accordingly, Mr. Wesley complied with their wishes, and provided for them in the way he judged best and Scriptural. This plan is known to our readers generally, and we need not dwell in giving details.

(1.) A few things may be here premised as data, on which we may proceed in the treatment of this point of our discussion.

In the *first place,* Mr. Wesley was the *acknowledged bishop, overseer, superintendent,* or *chief presbyter* in the whole Wesleyan connection, both in England and the United States. He was the *father* of them all, who *cared* for them; and to whom they looked as their only proper ecclesiastical *head* or *superior,* placed over them by the providence of God. Thus far must be admitted, there was then no body of men, nor any individual, to whom the American Methodists could look for assistance and counsel, but to the British conference and Mr. Wesley. The bishop of London, in whose charge America was, refused to act; nor could he act in the case, as is plain from the application of the American Protestant Episcopalians, to which the bishop of London could pay no attention. He could not ordain for them—he did not ordain for them. The *parliament* authorized the king, and the king empowered the archbishops of York and Canterbury. The consecration, too, received by Bishops White and Provost, was itself a *nullity;* and the Protestant Episcopal Church received *from* the British parliament her ministerial authority *through* their *executive* head the king, and by their servants or ministers the bishops. The American Methodists would have been just as much defeated had they applied to their former nominal ordinary, the bishop of London, as Mr. Wesley was, and as Bishop Seabury was, and as Bishops White and Provost were. The bishop of London *could not,* were he inclined, do any thing for them; and to whom could the American Methodists apply in the United States? Not, surely, to those ministers of the Church of England who left them as they did their own flocks, without caring for them, and returned to England. Nor could they apply to the scattered clergy who remained, as some of them cared not for the flock, and the others had enough to do in minding their own flocks. To suppose they would look to what was not then in being, and what was afterwards called the Protestant Episcopal Church, would be absurd; because, 1. It was not in existence. 2. It was as great a deviation from THE CHURCH as Methodism was in England, or the organization of the Methodist Episcopal Church in America. 3. The ordination of the Protestant Episcopal Church was, (1.) Null and defective in itself. (2.) Originated in a wrong source, the par-

liament. (3.) Was *executed* by the wrong ecclesiastic; i. e., the king. (4.) Was *administered* by persons unscripturally appointed, the bishops of England, who were made by the king, without the consent of the presbyters or people.

Secondly, The American Methodists, both preachers and people, earnestly requested Mr. Wesley to provide for them, not only in regard to the appointment of ministers, but in the peculiar organization of their church. The Methodist preachers, or the body of pastors, chose this plan. The people were equally agreed and consenting.

Thirdly, The acts of Mr. Wesley, in this case, were duly recognized by the American preachers and people.

Fourthly, The American Methodists, as a body, have subsequently followed Scripture and the primitive church, under the guidance of Scripture.

(2.) Mr. Wesley was *providentially*, *Scripturally*, and *ecclesiastically* called to ordain for the American Methodists.

In this light Mr. Wesley considered the matter himself. In his communicating his thoughts to Dr. Coke, respecting his plan and mode of ordination, he says, "He had invariably endeavored, in every step he had taken, to keep as closely to the Bible as possible: so, on the present occasion, he hoped he was not about to deviate from it."* In his letter of ordination to Dr. Coke, he says, "I, John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America."† In his letter to the American Methodists, speaking of his rights as a presbyter, to which belonged the right of ordaining, he declares, "For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our travelling preachers. But I have still refused, not only for peace's sake, but because I was determined, as little as possible, to violate the established order of the national church, to which I belonged."‡ This letter, bearing date Sept. 10th, 1784, is introduced in the minutes in the following manner:—"What is the state of our societies in North America? A. It may best appear by the following letter: If any one is minded to dispute concerning diocesan episcopacy, he may; but I have better work." He also declares in this letter, in referring to America, "Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending laborers into the harvest." We find the following note in Mr. Wesley's Journal of 1784:—"*Wednesday*, Sept. 1. Being now clear in my own mind, I took a step which I had long weighed in my mind, and appointed Mr. Whatcoat and Mr. Vasey to go and serve the desolate sheep in America. *Thursday*, Sept. 2. I added to them three more, which, I verily believe, will be much to the glory of God." In the minutes of the conference of 1786, speaking of the societies in America, Mr. Wesley says, "Judging this to be a case of real necessity, I took a step which, for peace and quietness, I had refrained from taking for many years. I exercised that power which I am fully persuaded the great Shepherd and Bishop of the church has given me. I appoint-

* Coke's Life, p. 63. † Idem, p. 66. ‡ Wesley's Works, vol. vii, p. 311.

ed three of our laborers to go and help them, by not only preaching the word of God, but likewise administering the Lord's supper and baptizing their children, throughout that vast tract of land a thousand miles long and some hundreds broad."*

Such is the true *history* of Mr. Wesley's opinions and reasons in reference to the American ordinations. The *comment*, however, of Protestant Episcopalians is very different. They represent Mr. Wesley as having had *misgivings* in his mind respecting this affair; and, we believe, not through kindness, but vexation, apologize for him by saying it was an act of his advanced age, contrary to his better judgment. Now all we will say is this, that the *history* contradicts the *comment;* and it were as just to charge Mr. Wesley with blasphemy as the crime they lay to his charge. If these gentlemen would inform themselves, they would find reason to retract their misrepresentations of Mr. Wesley. But they are *pressed* on this point; as they have neither Scripture, antiquity, nor reason on their side.

Mr. Wesley, we maintain, was *providentially* called to ordain for the American Methodists, as well as for the whole Methodist family. He was the *father* of them all. He was *qualified* for the duty; he was evidently *called of God;* and all the circumstances of the case pointed out him, and no other, to be the leading agent in the work.

He was *Scripturally* appointed, inasmuch as he possessed all those qualifications for such a work which the Scriptures require, and he followed Scripture throughout the whole; though this came frequently in opposition to the provisions of the parliamentary and regal church-government of England.

He was also *ecclesiastically called* to the episcopal office. He was a presbyter, and therefore of the same rank with bishops, as to order. He was chosen or recognized as a bishop, overseer, or chief presbyter, by the body of pastors and people for whom he acted. He invaded no right of any bishop, body of presbyters, or body of people under heaven. He was, therefore, according to exact ecclesiastical rule, called to act the part of bishop; not for the Church of England, and therefore he did not act for them; but for the Wesleyan Church in Europe and America, of which he was the founder and the acknowledged head or overseer. It is worse than vain for high churchmen to object against the Methodists' want of regularity or ecclesiastical order, because, 1. These same churchmen have little or no Scriptural ecclesiastical order among themselves, seeing the parliament is their chief ecclesiastical synod. The king governs the church, the convocation is without power, the people have no voice in church matters, the presbyters are not allowed or required to do the duties of pastors, discipline does not exist at all, &c. Therefore, for such to object a want of order, is absurd in the extreme. 2. The Methodists do most strictly adhere to Scriptural ecclesiastical order in all its parts.

The position, therefore, we consider amply sustained, *That Mr. Wesley was providentially, Scripturally, and ecclesiastically called upon to ordain for the American Methodists.*

(3.) The conduct of Mr. Wesley, in the ordination of Dr. Coke

* Miles, p. 162.

and others, was rather a deviation from modern practice than from the usage of the primitive church.

The practice of the Alexandrian Church was the model which Mr. Wesley selected for imitation among the various primitive churches. This church, in order to preserve its purity, would never suffer the interference of a foreign bishop in any of their ordinations. Accordingly, their presbyters, on the death of a bishop, exercised the right of ordaining another from their own body by the laying on of their own hands; and this practice continued among them for two hundred years, to the death of Dionysius. It is susceptible of absolute proof, that in the primitive church the presbyters, with the people, chose the bishops; and the plan of the Church of England, already placed before the reader, is not only without Scripture, but contrary thereto. The Protestant Episcopal Church, as well as the Methodists, have deviated altogether from the English Church, as well in the appointment of bishops as in other things. The presbyters and lay delegates in this church elect the bishops.

(4.) It is frequently objected against Mr. Wesley, that it was absurd for him, as a priest, to ordain a bishop. To this we answer, 1. That bishops and elders, according to Scripture, are of the same order. This principle Mr. Wesley adopted, and it has been received by the Methodist Episcopal Church. Their episcopacy is founded on the principle of bishops and presbyters being of the same *degree* or *order;* a more extended *office*, only, being assigned to the former, as in the primitive church. Two offices in the primitive church, as in the Methodist, were grafted upon the same order. Our travelling episcopacy, or superintendency, is an extension of the office of elder, but creates no other distinction; and our bishops have in *practice* exemplified the primitive *spirit*, as they have in *principle* been conformed to the primitive discipline. 2. Mr. Wesley never did ordain *such bishops*, nor did he approve of such as our objectors call by this name. Indeed, he preferred to be called by any ignominious name rather than a European or other bishop, who was such according to the figment of succession.

(5.) But the principal objection to Mr. Wesley was, though mostly overlooked, that a clergyman of the Church of England should ordain in any form without separating from that church, and formally disavowing its authority.

To persons accustomed to the exercise of discipline, this whole affair will appear strange, that Mr. Wesley should continue in the establishment, and depart, as he did, from many of the usages of his church; and, on the other hand, that the bishops should not censure him or deprive him. Now this whole matter may be explained as follows:—

The Church of England has properly no discipline, particularly of a moral kind, or what would affect unbeneficed clergymen. They have, it is true, some canons, some of which are obsolete, others are inapplicable, so that many cases occur where no canon will apply. The old canon-law has a kind of undefined authority in the ecclesiastical courts. There are also rubrics that are partly observed, and partly overlooked by the clergy. There are many ecclesiastical laws, derived from acts of parliament, which throw church matters into confusion. Indeed, the civil power is also chief in the church;

so that what the church would otherwise do, the state interferes so as to frustrate every step in sober ecclesiastical discipline. The convocation, too, which has not met for more than a hundred years, was not in session from the time Mr. Wesley commenced his career till this day. In the ecclesiastical courts, causes of a civil nature for the most part are tried; and as Mr. Wesley committed no political or no ecclesiastical offence that came under the cognizance of these courts, they could have no jurisdiction over him. The deposition of the bishop could be of little avail in regard to pure spiritual offences, as the convocation had no active being, and could not be appealed to without throwing the cause out of the jurisdiction of the bishop. And any ecclesiastical law that could be well enforced, referred principally to benefices, bishoprics, curates, parsons, vicars, &c.; and to such offences, too, as Mr. Wesley was not guilty of.

Besides, Mr. Wesley was not a beneficed clergyman, and therefore could not be held accountable as one who had a benefice. He had no parish, deanery, prebend, &c., and could not be accountable for not conforming to those canons and rubrics which respected clergymen only who were parsons. It would have been difficult to have brought a suit against Mr. Wesley as an unbeneficed clerk, for preaching in the fields and streets, praying and preaching extempore, forming societies, &c., when he was not pastor in any parish, and therefore did not disturb the regular services of the church.

But he did actually observe the canons, rubrics, &c., of the church, as far as he was connected with it, to an extent beyond most others. And few clergymen of his day were more observant of the church's regulations than he was. In his Appeal, he shows that he did observe the ecclesiastical laws with more exactness than those who complained of his irregularity; and he so triumphantly confuted his opponents in this very case that they were glad to get off, on the condition he would let them alone for the future. He had this great principle of the article on his side in reference to his own course: viz., that Scripture is the only rule of conduct; and he had conscience, also, to plead for his interpretation. Wherein he varied, too, from the church, was not any interference with her internal regulations; as his societies and their rules were independent of, and separate from, the church, as far as any disturbance of her doctrines, worship, order, &c., were concerned within her proper precincts, whether bishops, deans, parsons, &c., or churches, sacraments, &c. It would then have been a difficult matter to have brought Mr. Wesley to an account before any superior; perhaps it would have been impossible, seeing he was not amenable to any particular bishop. In short, he observed every thing of importance better than they did themselves; and for those things in which he dissented, he was beyond their reach.

Add to this, Mr. Wesley did belong to the Church of England in as full a sense as any of its church members, or any of its unbeneficed clergy. But what was it to belong to the Church of England? Why, almost nothing at all. Thousands belonged to it who were notoriously wicked, and who rarely attended church or sacraments. But the strictest sense in which a man could belong to the church was, to receive her doctrines, attend her worship, and partake of her sacraments. All this Mr. Wesley did; and both he and the Method-

ists were the greatest Churchmen in the nation, because they were the strictest attendants on church and sacraments. To debar persons from sacraments is almost unknown in the Church of England. The wicked and the righteous are alike her visible members.

It would also have been a *new thing* to call Mr. Wesley to an account. There were thousands of wicked ministers within the pale of the English Church who were sabbath-breakers, profane persons, swearers, drunkards, extortioners, &c. And the people were like their pastors. It would have been a strange thing to have called Mr. Wesley to an account for preaching, praying, and converting sinners, when all the wicked clergymen were passed by. In short, public sentiment would not admit of it.

It was, therefore, morally impossible to expel Mr. Wesley from the church. He had been the means of uncommon good to the whole nation. This was acknowledged and appreciated by a large number of persons. George the Third was among the number; and when some bishops were importunate with the king to interfere against Mr. Wesley, they received a merited rebuke. In short, Mr. Wesley could not have been expelled from the English Church without convulsing the church itself to its centre, and perhaps the nation. The irreligious bishops and clergy knew this very well; and while they were left in possession of their benefices without molestation, they seemed, indeed, contented on the whole; and the greatest annoyance they met was, the crowded churches and communion-tables occasioned by the labors of the Methodists; unless we may except that they were sometimes put to the blush, in moments of sobriety, by the regular walk and chaste conversation of the Methodists. But all these things could be borne when the benefices were left untouched. This is the principal cause why the Methodists were not persecuted more. Perhaps, had they attacked the clergy as they deserved, and exposed their vices, and been less connected with the church, they would have been the subjects of more persecution, and would have been the means of more good.

Mr. Wesley considered the succession as a figment. He, with the fathers of the English Church, believed that elders and bishops were of the same order, and that, therefore, elders might ordain. He and his people never formally renounced the communion of the national church. The bishops did not issue proceedings against him, and why should he leave them when he was an approved minister, yet he did in several things deviate from their institutions, though not in any thing, nor in any manner, that interfered with the church.

The state of the matter is plainly this:—The Church of England had no discipline to bear on Mr. Wesley's case, or they had not virtue enough to exercise it, or perhaps both together; or Mr. Wesley attended to the order of the church with more punctuality than most of her ministers. If they had no discipline to bear on his case, then he could not break their laws, as they did not exist; and they, as a church, have little claims to apostolicity, when schismatics, like Wesley and the Methodists, could be permitted to live and die within the pale of the church without either censure or expulsion. If they had a discipline, but had not vigilance or virtue enough to enforce it, then they are placed in the peculiar dilemma of having allowed, through either indolence or wickedness, the sacred walls of the

church to be broken down; and are not, therefore, the proper successors of apostles and primitive Christians. Or if deficiency of discipline, or neglect in exercising it, formed a united barrier in the way, the defects of their church appear in a still more glaring light. And if Mr. Wesley and the Methodists were as good Churchmen as any others, then there can be no room to charge them with schism. The truth is, those of the clergy and people who had any regard for religion saw at once that the spiritual interests of the church and the world were promoted by the Methodists; and they were not disposed to interfere much with Methodism. The worldly interests of the others were not interfered with by the Methodists; they, therefore, generally let them alone, seeing they left them in the quiet possession of their benefices. And add to all this, Mr. Wesley was no ordinary man to meet in controversy or in church process. The sturdiest sons of the church quailed under the weight of his arguments, and the force of the unction or spirit with which he spoke; and it was more than enough for any of them to meet him, seeing he had Scripture, truth, righteousness, antiquity, unremitting industry, and powerful coadjutors on his side. Hence, in answer to his brother in view of his rights as a Churchman and the father of the Methodist societies, Mr. Wesley says,—"I firmly believe that I am a Scriptural επισκοπος as much as any man in England or Europe; for the uninterrupted succession I know to be a fable, which no man ever did or can prove. But this does in no wise interfere with my remaining in the Church of England, from which I have no more desire to separate than I had fifty years ago."

7. Mr. Wesley, with good reason, did not apply to the English Church for ordination in behalf of the American Methodists. The following are weighty considerations:—

(1.) The English episcopacy was very defective in apostolical character; and it was not proper to sanction the irregularities of that church, and her departure from the primitive and Scriptural model, by having recourse to her for ordination, especially when a more Scriptural one was within reach.

(2.) That Scriptural one was among the Methodists themselves, in their pious and apostolical presbytery or body of elders, with Mr. Wesley as their bishop, and all according to the earnest request of those immediately concerned, viz., the American Methodists, to whom it belonged to choose those who should be their chief pastors.

(3.) The bishop of London, to whom alone application could be made, had lost all jurisdiction in America; and when Mr. Wesley applied to him on a former occasion, his application was rejected.

(4.) Unscriptural terms would be enjoined or required, to which the applicants could not accede. For instance, the oath of supremacy would be required, a university education, &c.

(5.) They would delay and so long procrastinate that the necessities of the sheep in the wilderness would be increased beyond measure. Well did Mr. Wesley say, in this very case,—"If they consented, we know the slowness of their proceedings; but the matter admits of no delay." The application of Mr. Seabury was so long delayed that he went to Scotland and received ordination from the non-jurors, an excommunicated sect. The patience of Bishops White and Provost had like to have failed them too, in consequence

of the delays they experienced. Nor were the English bishops to blame in this matter. They had not authority to ordain. Before they could or did, the sovereign ecclesiastical legislature of the Anglican Church, i. e., the parliament, must make an enactment before the bishops could act; and then the supreme head of the church, the king, must issue his license, sealed by his own hand, before the bishops could ordain.

(6.) If the English bishops would ordain, they would also expect to govern them. So Mr. Wesley supposed. And, though they might not require canonical obedience from them, they would expect conformity to them in church polity, to which the Methodists could never consistently conform.

(7.) Indeed the requirements would, as Mr. Wesley said, be a real *entanglement* to the Methodists. This is obvious from the case of the Protestant Episcopal Church, which received an ordination from the British parliament, through the king, by the English bishops, by which they and their successors are prohibited, by act of parliament, from officiating in any part of his British majesty's dominions. Accordingly, no minister or bishop of America can preach or pray, or administer sacraments in any part of the British territories. Such an ordination, saying nothing of its antiscriptural character, would have prevented Methodist ministers from planting the gospel in Canada; and when any of our brethren visited Britain, he must not preach or officiate in any part of England. Appropriately, then, did Mr. Wesley say, "How grievously would this entangle us!"

8. The American Methodists, therefore, for the best of reasons, became an independent church.

They became a free, independent church, unentangled by any foreign interference whatever. Mr. Wesley, in his usual laconic, forcible, and clear manner, expresses himself on this topic as follows:— "As our American brethren are now totally disentangled, both from the state and from the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive church; and we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free."

The American Methodists have taken, received, and followed the Scriptures and the primitive church; and their doctrines and form of government furnish a specimen of a well-organized ecclesiastical polity, founded on Scripture, and the best adapted in the world to promote the cause of truth, and righteousness, and good order.

9. The condition of the American Methodists, according to the concession of several Methodist authors, has been sometimes represented as a case of *necessity*, and that, therefore, the common ecclesiastical regulations of a well-ordered church polity would not apply to them in their organization.

For ourselves, we cannot admit that there was such a case of necessity as to make it necessary to deviate from Scripture, or a sound ecclesiastical polity. It was necessary, in order to follow Scripture, to *reject*, or *not to apply*, for such unscriptural ordination as the Protestant Episcopal Church received from England. It was necessary, indeed, to follow Scripture itself, in order to get rid of such worldly and political attachments as the English Church had

associated with her ordinations. Our space does not now allow us to discuss this topic; we must, therefore, leave it as it is for the present. It may be remarked, however, that the American Methodists, at the close of the Revolution, possessed all the elements of a well-ordered church polity, both in principle and practice, in their pious people and excellent preachers; and had Dr. Coke never set foot on American soil, and had Mr. Wesley never set apart him or Whatcoat or Vasey, the American Church would have carried out on Scriptural grounds, and according to primitive usage, her already well-formed polity, so as to prove that she was a church Scripturally organized. We believe there is a plain and Scriptural ground to be taken by the advocates of our church, without pleading the case of necessity, even as a secondary or corroborating argument, in such a sense as to concede that a mere *emergency*, arising from *anarchy*, compelled our church to overlook the principles of sound church government and Scripture in her organization. We strongly suspect that the supposed separation of the Virginia conference, and their schism, so called, were far from being schismatical; and that it was only carrying out the principles of Scripture which were adopted by Mr. Wesley, and reduced to practice by the Wesleyan Methodists in Europe, and the Methodist Episcopal Church, in their excellent forms of church polity as they are now established. We have an original document on this topic, never yet published, which we will take the liberty of laying before the public before long. From this, we think it will appear that the schism charged on this conference previous to the formal organization of the Methodist Episcopal Church is founded in mistake.

10. We are now to answer the question, "Are the Methodists guilty of schism in regard to the Church of England?" The answer which we would unhesitatingly give is, That the Methodists are not chargeable with schism in reference to the English Church. The following are the reasons, in connection with what has already been said on this head:—

(1.) The Methodist societies were, in a great measure, gathered out of church neglecters. Few pious persons have been separated from the communion of the established church by a connection with the Methodists; and if any such had been they would be profited by the separation. But the great body of the Methodists, in Europe, were brought from the ranks of the ignorant and careless. If uniting such persons in bonds of Christian unity be schism in reference to the English Church, then the schism of the Methodists is a thousand times more valuable and Scriptural than the union of the established church. Indeed, the charge of schism in such a case is the height of Pharisaic self-sufficiency.

(2.) The Methodists *increased* the number of hearers and communicants in the established church. Indeed, they were the means of forming new church congregations, which remain to this day.

(3.) The establishment itself was roused to great activity by the instrumentality of the Methodists, and in the place of its being a loser it really gained. We must confess, however, that we are not of those who estimate very highly the increase of piety in the established church, through the instrumentality of the Wesleyans. There has been an increase, we admit; but yet there has been an increase

of evil, in some respects, among them. Their piety and zeal must suffer great abatements, because much thereof is through envy and opposition to Methodism, or to pure and undefiled religion. Their zeal is rather *forced* upon them by the orderly walk and activity of their Methodist neighbors. Another abatement must be made, that they still adhere to the corruptions of their rotten system of church polity, and disregard gospel discipline, so that no proper distinction is yet made between the righteous and the wicked; between him that serveth God and him that serveth him not. Another item must also be deducted from their increased piety, in the following way: In consequence of the clearness and force by which Methodism is brought to bear on the conscience and judgment of every man, Churchmen are less excusable than formerly in adhering to their sins and false principles, and in not embracing fully the pure principles and practice of the gospel as exhibited in Methodism. And as it regards those who were nurtured in the lap of Methodism, and have abandoned it and returned to the immunities of the parliament church, we suspect they would sell their professed Master for the thirty pieces, and transfer Methodism to make the bargain good.

(4.) Were it not for the supplies both of ministers and at least partially pious members added to the establishment, through the instrumentality of Methodism, the amount of piety in its pale would be far less than it now is, and the irreligion of its members would be much greater. The bare statement of this we deem sufficient, as its proof must be obvious to every well-informed person who considers the matter.

(5.) Few Methodists of the present day would properly be Churchmen. It is, therefore, unjust to charge Methodism with drawing away those from the church who were never attached to her; or those who, in consequence of her corruptions, were disgusted with her and her ministers, and would therefore join with a people who lived more in conformity to Scripture.

(6.) Add to this that the plea of schism is peculiarly absurd in the mouth of Churchmen against the Methodists, from this consideration, that the great body of professed Churchmen were *not Christians.* The separation, if it were one, was not from a body of Christians, though there were some Christians among them. And the disciplinary departure of Methodists was not from gospel discipline. The objection of making a schism in the English Church, and gathering churches out of churches, is admirably met by Mr. Wesley in the following extract from his *Plain Account of the People called Methodists.* He says, in answer to the objector:—

"If you mean only gathering people out of buildings called churches, it is. But if you mean dividing Christians from Christians, and so destroying Christian fellowship, it is not. For, 1. These were not Christians before they were thus joined. Most of them were barefaced heathens. 2. Neither are they Christians, from whom you suppose them to be divided. You will not look me in the face and say they are. What! drunken Christians! cursing and swearing Christians! lying Christians! cheating Christians! If these are Christians at all, they are devil Christians, as the poor Malabarians term them. 3. Neither are they divided any more than they were before, even from these wretched devil-Christians. They

are as ready as ever to assist them, and to perform every office of real kindness towards them. 4. If it be said, 'But there are some true Christians in the parish, and you destroy the Christian fellowship between these and them;' I answer, That which never existed cannot be destroyed. But the fellowship you speak of never existed. Therefore it cannot be destroyed. Which of those true Christians had any such fellowship with these? Who watched over them in love? Who marked their growth in grace? Who advised and exhorted them from time to time? Who prayed with them and for them, as they had need? This, and this alone, is Christian fellowship; but, alas! where is it to be found? Look east or west, north or south; name what parish you please: is this Christian fellowship there? Rather, are not the bulk of the parishioners a mere rope of sand? What Christian connection is there between them? What intercourse in spiritual things? What watching over each other's souls? What bearing of one another's burdens? What a mere jest is it, then, to talk so gravely of destroying what never was! The real truth is just the reverse of this: we introduce Christian fellowship where it was utterly destroyed. And the fruits of it have been peace, joy, love, and zeal for every good word and work."*

(7.) It was said above that the disciplinary departure of Methodists from the Church of England was not a departure from the discipline authorized or enjoined by the New Testament, and therefore such a departure could not be schism. Only just attend to a few things which the Methodists rejected. We enumerate the following:—The sovereign ecclesiastical authority of the British parliament in all ecclesiastical matters; the supremacy of the king; the doctrine of the three orders, embracing succession, &c.; some of the canons and the canon law; the authority of the ecclesiastical courts; the patronage of churches, &c. Was it, or is it schism to reject these as unscriptural, to say nothing of many other things connected with these, or growing out of them? It is perfectly useless to reason with any man at this age of the world who would seriously maintain these as sound Scriptural ecclesiastical constitutions; and it is for rejecting these that Methodists are denominated schismatics. If this entitles us to the name of schismatics, then let us wear it as a badge of victory for having rejected abominable doctrines and practices.

(8.) Furthermore, what are those disciplinary regulations adopted by the Methodists, though not found to any profitable extent in the Church of England, on account of which the charge of innovation and schism is brought against us? To this we answer, That they are pure Scriptural principles of church polity, and nothing else. A few of these may be mentioned here. The following are named, viz.: That wicked persons are not to be admitted as members of the church of Christ, or continued in it;—that wicked men are not eligible to the ministerial office;—that ministers of Christ are to possess true experimental religion, and manifest it in their practice; and that they ought to possess, in some degree, ministerial qualifications;—that the precepts of holy living are to be enjoined and enforced on members of the church;—that the faithful ought

* Wesley's Works, vol. v, p. 178.

to have the privilege of approval, or of recommending their spiritual pastors;—that the body of presbyters, elders, pastors, preachers, or by whatever name they are called, possess the supreme ecclesiastical power to regulate church matters, whether that power may be inherent in their office, or received from the people, or both. These, and the like principles, the Methodists have adopted from the Holy Scripture; and they have carried them out practically in their excellent discipline, both in Europe and America. And the carrying out into effect of these principles is more than one half of their schism.

We must draw this discussion to a conclusion for the present by making an observation or two.

Our first remark is, that the Church of England, and her professed successor in America, compel us to enter upon the topic here discussed by their repeated and pressing attempts to present us with their system for adoption, in the place of the Scriptural one already in our possession. It would, therefore, have more than the appearance of treachery to what we esteem peculiarly God's own cause, to permit these attacks to be continually repeated without a proper resistance on our part by argument, Scripture, and historical testimony.

Our next observation is, that heretofore the defenders of Methodism have generally contented themselves with simply defending their own cause; and they have therefore rarely, except incidentally, exposed the nakedness of the ecclesiastical system of the Anglican Church. A fundamental moral principle of Methodism is, *not to speak evil of magistrates and ministers.* Though this is an excellent precept, yet it is susceptible of being carried too far, so that the faults and defects of unworthy men pass without just rebuke. This has been the case with the English clergy and establishment. The Methodists, through an excessive charity, tolerance, or outstretched deference, have not properly exposed the deformities and errors of the established church of Britain. For more than one hundred years this course of excessive deference has been shown, and now it is made use of as an acknowledged concession on the part of Wesleyanism. But it is now fully time to add the *offensive* attack to the *defensive* protection, and show that there is enough of weak places in the fortification of the Church of England, though built by kings, and parliaments, and prelates, (not properly bishops,) and supported at the expense of dissenters of every description.

We are also willing to travel with them through the Greek and Latin fathers of the first four centuries; and from them we are prepared to show that the Methodist Episcopal Church can claim a closer alliance with the primitive church than those who put in for exclusive claims.

Art. II.—REVIEW OF THE PROCEEDINGS OF THE LATE GENERAL CONFERENCE, HELD IN CINCINNATI, OHIO, MAY 1, 1836.

The assemblage of any body of men possessing legislative powers constitutes an interesting spectacle, to those especially who are likely to be affected by their doings in either their temporal, civil, or reli-

gious circumstances. Hence a knowledge of their proceedings is generally sought with avidity, and they are watched with a jealous vigilance; and in our own country more particularly, with not a little of that intensity of feeling which evinces a just concern for the preservation of our religious and civil liberties. It is doubtless this feeling which gives origin to the freedom with which the acts and doings of all public bodies, but more especially *deliberative* bodies, are examined, criticised, censured, or praised. Nor is this to be regretted. The only cause of regret is that any thing should be said or done by those who take an active part in these deliberations deserving of censure, or that those who take it upon themselves to report the proceedings should fail to report them correctly. Self-respect, as well as a sense of responsibility, should guard the actors themselves from any undue excitement, from improper words and sentiments, as well as from all decisions incompatible with the principles which should guide the mind in its deliberations, or with the welfare of that community for whom they act; and a respect for *others* as well as themselves should teach those who report their proceedings the necessity of adhering strictly to truth, and manifesting a suitable deference to the opinions of others.

If these remarks apply with any degree of force and propriety to deliberative bodies in general, they do much more so to those which are purely of a religious character. Here, if any where, we should look for that wisdom in counsel, that moderation of feeling, and that strict regard to truth and integrity, which should correspond to the high and holy objects they have in view. In deliberating upon those prudential measures which are considered expedient to promote "peace on earth and good will among men," we have a right to expect that a portion of that same *peace and good will* should preside in the breasts of those to whom these sacred trusts are committed, and guide them in their final decisions. Much more should those who volunteer, unasked, to represent their transactions to the public, be careful to state things as they took place, and not to color them with their own prejudices, or falsify them for the purpose of gratifying either a malevolent feeling, or of sustaining a favorite theory.

It was expected by many that the General Conference of the Methodist Episcopal Church in 1836 would have some subjects presented to them not only of an important character in themselves, but highly calculated to excite a deep interest. This expectation, founded upon the known facts which existed, was not disappointed. They assembled in the city of Cincinnati, May 1, 1836, and were organized in the usual way, with the presence of 149 delegates and the four surviving bishops,—having to witness the melancholy fact that since the preceding Conference, the senior bishop, M'Kendree, and the junior bishop, Emory, had taken their departure to another world.

As this mournful fact was immediately recognized, the first resolutions which passed the Conference, after appointing the secretary and his assistant, was to request the bishops, at their own convenience, during the session of the Conference, to preach funeral discourses on the death of these departed men of God, which, at proper times, was attended to; Bishop Soule fulfilling this duty in behalf of Bishop M'Kendree, and Bishop Roberts in behalf of Bishop

Emory, both of which discourses the Conference requested for publication.

The next thing was the passage of a resolution setting apart the succeeding Friday as a day of humiliation, fasting, and prayer, on which solemn occasion two of the bishops addressed the Conference on the general state of the work throughout our bounds. These two acts were certainly calculated to solemnize the mind, and to attune it to that tranquil frame which is desirable for correct judgment and equitable decisions.

After the appointment of the usual standing committees, viz.: on the Episcopacy, the Itinerancy, the Boundaries of Conferences, and on the Book Concern, the Conference proceeded to business.

It is not our intention to follow the Conference through its entire proceedings, but to notice those parts only which may be considered of most importance to the welfare of the church. In the first place we shall bring into view those parts of the Discipline which were so far amended as to affect, in some degree, the administration: and, secondly, those acts which have been animadverted upon, as we conceive, with unjust severity, and even misrepresented to the public; and we wish to apprize the reader, at the outset, that the chief design of this article is to correct those erroneous representations which have been made respecting the doings of the General Conference in reference to *slavery, abolition, and temperance*; and, as we shall make our appeal to documentary testimony, we hope to escape the charge of partiality, or of misrepresentation.

I. As it respects those parts of the Discipline which go to affect, in some degree at least, the administration, we notice the following:—

1. The first that we shall mention is that which relates to the manner of dealing with those who neglect meeting their classes. Formerly the rule was so framed that it admitted such to be "laid aside" without a formal trial. The rule was so changed as to make it obligatory on him who has the charge of a circuit to bring the delinquent, after private reproof and exhortation have proved ineffectual, "before the society or a select number," to show cause for such delinquency, and, if found "guilty of wilful neglect by the decision of a majority of the members before whom his case is laid," the administrator has authority "to lay him aside for a breach of our rules." This prudent regulation not only relieves the executive officer from the responsibility of acting in his own individual judgment, and prevents a too rigorous exercise of discipline, which might arise from partiality, but it also cuts off all cause of just complaint on the part of those who may be supposed guilty in this respect. See Dis., p. 82.

2. The second material alteration is the section relating to local preachers. This is simply restored to the state in which it stood before the Local Preachers' Conference was instituted, and therefore needs not any specific notification—any farther than to remark that the restoration of the rule to its former standing arose chiefly, if not indeed wholly, from the fact that the old rule was but seldom attended to, and that our local brethren themselves preferred having their affairs managed in the Quarterly Meeting Conferences. Experience indeed had abundantly demonstrated that the institution of the

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Local Preachers' Conference was at best but a troublesome affair. Dis., p. 67.

3. After it was determined by the Conference to continue the location of the Book Concern in the city of New-York, it was resolved to discontinue the depository in New-Orleans, which, after four years' experiment, was found not to answer the design of its establishment. In the meantime some alterations were made in respect to the manner of conducting the business in Cincinnati, which may be seen by a reference to the Discipline.

4. Another thing which claimed the attention of the Conference was the missionary department of our work. On the recommendation of the board of managers, a new article was introduced into the constitution, providing for the appointment of a resident correspondent secretary by the General Conference, "who shall be exclusively employed in conducting the correspondence of the Society, and, under the direction of the board, in promoting its general interests by travelling or otherwise, whose salary shall be fixed and paid by the board of managers." Hitherto the duties of corresponding secretary had been performed by one of the agents or editors of the Book Concern, in connection with his other duties, without fee or reward. It was strongly felt, however, that these duties had become too important and onerous to be discharged by other than one who should devote himself exclusively to this work, and hence the adoption of the above rule.

With a view to facilitate the interesting mission at Liberia, in Africa, the following rule was introduced into the first section of the Discipline, on the temporal economy of the church:—

"There shall be an Annual Conference on the western coast of Africa, to be denominated *The Liberia Mission Annual Conference*, possessing all the rights, powers, and privileges of other annual conferences, except that of sending delegates to the General Conference, and of drawing its annual dividend from the avails of the Book Concern and Chartered Fund."

The reason of these restrictions is to be found in the fact that this is a mission properly so called, deriving its support from the Missionary Society, and hence it will not need to be supplied from the ordinary avails of the Book Concern and Chartered Fund, nor therefore to be represented in the General Conference. It seems quite evident, however, that to remove all objections from the minds of those who are connected with this mission, the Liberia Conference must be allowed either to draw its proportionate share from these funds of the church, in behalf of those missionaries who may become supernumerary or superannuated, or an express provision must be made in the constitution of the Missionary Society for the support of such worn-out missionaries. Either of these provisions would, we apprehend, remove all objections to the above regulation, and give satisfaction to all concerned; and there can be no doubt that a future General Conference will adjust and settle all this to mutual satisfaction.

The following regulations were adopted in respect to missionaries and their duties:—

"Whenever a preacher on trial is selected by the bishop for a mission, he may, if elected by an annual conference, ordain him a deacon before his probation ends, and a missionary employed on a foreign

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mission may be admitted into full connection, if recommended by the superintendent of the mission where he labors, without being present at the annual conference for examination.

"At each annual conference those who are received on trial, or are admitted into full connection, shall be asked whether they are willing to devote themselves to the missionary work; and a list of the names of all those who are willing to do so, shall be taken and reported to the corresponding secretary of the Missionary Society; and all such shall be considered as ready and willing to be employed as missionaries whenever called for by either of the bishops.

"It shall be the duty of all our missionaries, except those who are appointed to labor for the benefit of the slaves, to form their circuits into auxiliary missionary societies, and to make regular quarterly and class collections wherever practicable, and report the amount collected every three months either by endorsing it on their drafts, or by transmitting the money to the treasurer of the parent society."

"It shall be the duty of the bishops to instruct all our foreign missionaries that whenever they come in contact with any of the missionaries belonging to the Wesleyan Methodist Conference, they shall not interfere in their respective charges any farther than to help them in their work when requested; but shall, on all occasions, cultivate a spirit of friendship and brotherly affection, as brethren engaged in the same common cause, namely, the salvation of the world, by grace through faith in the Lord Jesus Christ."

These rules speak for themselves, and therefore need no comment. The last is founded upon the supposition that the time may come when the two bodies of Wesleyan Methodists shall so extend their missionary labors in the various countries where they may be appointed as to come in contact, and mutually aid each other in their work. May this important event be hastened! Already we both have missionaries among the aborigines of our country; and in the neighborhood of Green Bay, and the northwestern waters of Wisconsin Territory and Upper Canada, they have already come into friendly intercourse and assisted each other in the services of the sanctuary. In Africa also we both have our respective fields of missionary labor, and may soon come into proximity in the grand work of subduing the world to Jesus Christ. And we hope the time is not distant when other destitute places shall be added to the list, as a theatre on which we may both display the energies of the Christian missionary and unfurl the banner of the cross.

5. The circulation of periodical literature has, within several years past, engaged much of the attention of the Christian world, and particularly of the Methodist Episcopal Church. A disposition to multiply these vehicles of information had been early manifested in the bounds of our annual conferences, as well as among individuals of our own and of other churches. Experience, however, has demonstrated that even these, useful as they are as means for the transmission of important intelligence, and the conveyance of moral and religious doctrine and precept, may be multiplied to an injurious extent for the want of pecuniary means for their support. Nor is there less of danger from the collision of sentiments which may arise from individual interests, local biases, provincial habits, and those natural infirmities to which all

are subjected, and which editors as well as others, acting under the impulses of causes often beyond their control, may feel, that the church should become disturbed with variant theories and conflicting opinions. That this is an imaginary danger cannot be truly affirmed by those who have watched the movements of the literary and religious world for a few past years, and have witnessed the fierce contentions which have blotted the pages of the newspapers, not excepting even those of a religious character, nor yet such as are conducted by editors who claim brotherhood in the same church. To retain the good and at the same time to prevent the evil arising from this unrestrained freedom of the tongue and the press was a desideratum seriously considered at the General Conference; and whether they have supplied it in the authorization and establishment of *three* additional weekly journals remains to be tested. So far, however, we have witnessed but little in any of these journals which ought to disturb the harmony of a cordial co-operation in the grand work of enlightening and reforming the world. That there should be no less than nine of these weekly papers, *five* of which are authorized by the General Conference, and the other *four* under the auspices of annual conferences, all speaking the same sentiments on *every* subject, is more than could be reasonably anticipated, constituted as human nature is; and yet that they should preserve as much harmony as they do, exemplify as much brotherly affection as is witnessed in their columns, is matter of congratulation on the part of the friends of united counsel, of harmonious and efficient co-operation.

It is not, indeed, to be expected that a perfect unison of sentiment on every topic can be secured even among brethren of the same family, much less on those minor points which relate to modes, whys, and wherefores, and all those minutia which involve a thousand things of an indifferent character. But while we think and let think on these things, and discuss them, if discussion be needful—for the collision of flint and steel is necessary to produce the visibility of light and heat —in the spirit of friendliness, and cordially unite in the great fundamental doctrines of God our Saviour, the more voices there are to proclaim them, to defend them, and to diffuse them abroad, the more good will be accomplished.

It was doubtless this view of the subject which induced the last General Conference to authorize, under their own patronage and control, the three additional weekly journals above alluded to, at the same time that they deprecated the establishment of more, by inserting the following clause in the Discipline:—

"The annual conferences are affectionately and earnestly requested not to establish any more conference papers; and where such papers exist, they may be discontinued when it can be done consistently with existing obligations."

We hope this advice will be treated with more respect than some other advice has been by certain portionsof our community; and yet we cannot but deprecate the disposition which is manifested by some to increase the number of these papers to what we cannot but consider an undue extent, not considering that every dollar abstracted from the community for their support, when they might receive the same information from other sources, is so much needlessly applied, and

might therefore be more profitably appropriated for other purposes. These hints are thrown out merely for the consideration of those concerned, and not with a view to dictate what shall be done in the premises, much less to control the decisions of those who are called upon, by their official standing and relation, to act in the cases. Let but the truth be proclaimed, and brotherly love promoted, and "all the people shall say, AMEN."

6. The following paragraph was added to the rule respecting trial of travelling preachers:—

"When any member of an annual conference shall be charged with having so conducted himself as to render him unacceptable to the people as a travelling preacher, it shall be the duty of the conference to which he belongs to investigate the case, and if it appear that the complaint is well founded, and he do not give the conference satisfaction that he will amend or voluntarily retire, they may locate him without his consent:—Provided that he shall be at liberty to defend himself before the conference in person or by his representative: and if he be located in his absence, without having been previously notified of an intention thus to proceed against him, he may apply to the conference at its next session to be heard in his defence, in which case they shall reconsider the matter for that purpose."

Having thus noticed briefly those acts of the General Conference which go to affect the administration of the Discipline, we will,

II. Endeavor to trace out their doings in respect to *slavery* and *abolitionism;* on which topics much feeling and discussion were elicited, and concerning which much has been said in the public prints and otherwise, and in several important particulars their doings have been misrepresented.

Slavery and abolitionism now demand our attention. Though we place these two in juxta-position, yet it will be found in the sequel that, however much they may have been confounded by some writers, they are not words of synonymous import, nor were they so used and understood by the General Conference. *Slavery* relates to a *state*, and the *relation* of one human being to another; and *abolitionism* to the means used by some men for the *immediate* abrogation of *slavery*, and the consequent emancipation of the slave. This distinction must be borne in mind by the reader in order to understand the acts of the General Conference, and also what we have to say in reference to them.

As there were only sixteen or seventeen delegates present who were known to be abolitionists, in the strict sense of that new technical phrase, and as it was known that this topic had already produced much unhallowed excitement in our country generally, and in some portions of our church in particular, it was fondly hoped by many that its discussion might be avoided on the floor of the General Conference; and hence, when it was first introduced casually, attempts were made by several aged brethren to prevent its entrance in all its length and breadth; but their efforts were without effect. It was first alluded to in the address of the Wesleyan Methodist Conference to the General Conference, which was presented by the Rev. WILLIAM LORD, who was present as their delegate to us, and in the following words in the extemporaneous address of the delegate himself:—

"I must now say one word upon another subject. I mean slavery.

I know it to be a delicate subject; but I should not do justice to the body I have the honor to represent were I to omit all reference to it. But I will only observe that I most earnestly hope that the prudence and wisdom of this great body will be able to devise such plans as will bring this great evil to a termination, and to as speedy a termination as will be safe."

This certainly was touching a "delicate subject" in a very "delicate way," and nobody, that we are aware of, was offended at the manner in which it was introduced by Mr. Lord. It was well understood that the Wesleyan Methodist Conference had taken an active part in the abrogation of West Indian slavery, and it was therefore expected that some allusion would be made to the subject, both in *their* address, and in the communication of their delegate. Much, therefore, as the General Conference might have deprecated the introduction of this topic into their deliberations, they did not consider the slight allusion to it in those few words of Mr. Lord any trespass upon the rules of propriety, or as improperly interfering in our local and domestic affairs.

Soon after the reading and delivery of these addresses, a committee of three were appointed to prepare an answer to that from the Wesleyan Methodist Conference. This answer, as it passed the Conference, contained the following paragraphs touching that part of the address which referred to slavery:—

"In common with sister denominations in our country, we have been less or more agitated with the perplexing question of negro slavery. And although we receive with respectful deference what you, our elder brethren, have said to us in relation to this question, yet we are assured that, from the known prudence by which your body has ever been distinguished, had you been as well acquainted with the subject as we are—could you have viewed it in all its aspects, as it presents itself to us who are in the midst of it, interwoven as it is in many of the state institutions, and left to their disposal by the civil compact which binds us together as a nation, and thus put beyond the power of legislation by the general government, as well as the control of ecclesiastical bodies—could you have critically analyzed its various ramifications in our country, so as to have perceived all its delicate relations to the church, to the several states, and to the government of the United States; we cannot doubt that, while expressing your decided disapprobation of the system of slavery itself, your tone of sympathy for us would have been deeper and more pathetic.

"While on this subject it may be pertinent to remark that, of the colored population in the southern and southwestern states, there are not less than 70,000 in church membership; and that, in addition to those who are mingled with our white congregations, we have several prosperous missions, exclusively for their spiritual benefit, which have been, and are still owned of God to the conversion of souls. On the plantations of the south and southwest our devoted missionaries are laboring for the salvation of the slaves, catechising their children, and bringing all within their influence, as far as possible, to the saving knowledge of Jesus Christ; and we need hardly add that we shall most gladly avail ourselves, as we have ever done, of all the means in our power to promote their best interests."

The committee who drafted this answer were, one from the New-York, one from the Ohio, and the other from the South Carolina Conference, and they were unanimous in respect to the sentiments here expressed in relation to slavery; and with the exception of the abolition members, it was approved of by every member of the Conference, as fully expressing their opinion on this agitating subject. It will be perceived by the attentive reader that the Conference, in adopting the above items in the report of the committee, refrained from expressing any opinion on the morality or immorality of slavery, as it exists in our country; but, as delicately as they could, gave our British brethren to understand that such were the intricate relations which this subject involved, by its connection with the civil government of the country, that they could not act in their ecclesiastical capacity with any prospect of meliorating the condition of the slave; and moreover, that they could not suffer any dictation from abroad to influence their counsels upon this topic; while, at the same time, it was due to their brethren in England to notice that part of their address which spoke of American slavery in as respectful a manner as possible.

But the sentiments of the General Conference are expressed more at large in their "Pastoral Address," which, that the reader may have the entire subject before him at one view, we prefer to introduce here, rather than to defer it to another place, which might be more in the order of time. The passage to which reference is made is as follows:—

"We now approach a subject of no little delicacy and difficulty, and which we cannot but think has contributed its full proportion to that religious declension over which we mourn. It is not unknown to you, dear brethren and friends, that, in common with other denominations in our land, as well as our citizens generally, we have been much agitated in some portions of our work with the very excitable subject of what is called abolitionism. This subject has been brought before us at our present session—fully, and, we humbly trust, impartially discussed, and by almost a unanimous vote highly disapproved of; and while we would tenderly sympathize with those of our brethren who have, as we believe, been led astray by this agitating topic, we feel it our imperative duty to express our decided disapprobation of the *measures* they have pursued to accomplish their object. It cannot be unknown to you that the question of slavery in these United States, by the constitutional compact which binds us together as a nation, is left to be regulated by the several state legislatures themselves; and thereby is put beyond the control of the general government, as well as that of all ecclesiastical bodies; it being manifest that in the slaveholding states themselves, the entire responsibility of its existence or non-existence rests with those state legislatures. And such is the aspect of affairs in reference to this question that, whatever else might tend to meliorate the condition of the slave, it is evident to us, from what we have witnessed of abolition movements, that these are the least likely to do him good. On the contrary, we have it in evidence before us, that the inflammatory speeches and writings and movements have tended, in many instances, injuriously to affect his temporal and spiritual condition, by hedging up the way of the missionary who is sent to preach to him Jesus and the resurrection, and by making a more

rigid supervision necessary on the part of his overseer, thereby abridging his civil and religious privileges.

These facts, which are only mentioned here as a reason for the friendly admonition which we wish to give you, constrain us as your pastors, who are called to watch over your souls as they who must give an account, to exhort you to abstain from all abolition movements and associations, and to refrain from patronizing any of their publications; and especially from those of that inflammatory character which denounce in unmeasured terms those of their brethren who take the liberty to dissent from them. Those of you who may have honest scruples as to the lawfulness of slavery, considered as an abstract principle of moral right and wrong, if you must speak your sentiments, would do much better to express yourselves in those terms of respect and affection which evince a sincere sympathy for those of your brethren who are necessarily, and, in some instances, reluctantly associated with slavery in the states where it exists, than to indulge in harsh censures and denunciations, and in those fruitless efforts which, instead of lightening the burden of the slave, only tend to make his condition the more irksome and distressing.

From every view of the subject which we have been able to take, and from the most calm and dispassionate survey of the whole ground, we have come to the solemn conviction that the only safe, Scriptural, and prudent way for us, both as ministers and people, to take, is wholly to refrain from this agitating subject, which is now convulsing the country, and consequently the church, from end to end, by calling forth inflammatory speeches, papers, and pamphlets. While we cheerfully accord to such all the sincerity they ask for their belief and motives, we cannot but disapprove of their measures, as alike destructive to the peace of the church, and to the happiness of the slave himself. But, while we thus express our disapprobation of these measures, we would with equally strong and decided language record our abhorrence of all unlawful and unscriptural means to check and to counteract them. All mobs and violent movements of self-created tribunals to inflict summary punishment upon those who may differ from them in opinion are condemned alike by the laws of our land and by every principle of Christianity. We should therefore be extremely pained and mortified to learn that any of you should have lent your influence to foment a spirit of insurrection in any manner, or to have given sanction to such violent movements as have, in some instances and places, disturbed the peace of society, and forestalled the operation of the established tribunals of justice to protect the innocent and to punish the guilty. To be subject to the powers that be is a duty enjoined no less by Christianity than it is a dictate of common prudence, necessary to be observed for the preservation of good order, and the support and perpetuation of those civil and religious institutions which we so highly and justly value as freemen, as Christians, and as Methodists. The exercise of mutual forbearance in matters of opinion is essential in a community where freedom of speech is guarantied to the citizens by the constitution which binds them together, and which defines and secures the rights and liberties of all."

Of all the acts of the General Conference, with the exception of one, none has been more extensively and severely censured than this

passage of the Pastoral Address, some having gone so far as to say that it forbids our preachers and brethren from either speaking or writing against slavery itself, whereas nothing can be more erroneous.

To be convinced of this, let us analyze some portions of these paragraphs:—

1. The *subject* upon which it treats is *abolitionism* and not *slavery*. It says, "We have been much agitated in some portions of our work with the very excitable subject of *abolitionism*." Had the Conference designed to speak of *slavery*, they would not have used this language, as though it were a new and recent thing among us, because slavery has existed among us ever since we have been a nation, and has been *tolerated*, at least, in our church from its very commencement. To have said, therefore, that we had just now been agitated on the subject of slavery, would have been saying nothing worthy of a moment's attention; but *abolitionism*, which had been of not more than two years growth, an exotic plant imported from Europe, whose pernicious fruit had recently poisoned the minds of many of our citizens and members of our church, was the subject so feelingly deprecated and condemned in this Address. This must be put beyond all dispute by the very next sentence:—

"This subject," it goes on to say, "has been brought before us at our present session—fully, and, we humbly trust, impartially discussed, and, by almost a unanimous vote, highly disapproved of."

Now will those who have so injuriously impugned the motives and misrepresented the actions of the General Conference pretend to say that it was *slavery* itself which they had *highly disapproved of?* Why, then, say with the very next breath that this same Conference refused to pass sentence of condemnation upon slavery! Such strange inconsistencies do men adopt when impelled to their conclusions by the force of erroneous premises. That it was *abolitionism*, which, as we have before said, includes the means selected for the abrogation of slavery, the Conference condemned, is farther manifest from the following sentence:—

"We feel it an imperative duty to express our decided disapprobation of the *measures* they"—that is, the abolitionists—"have pursued to accomplish their object."

Here, then, it is most evident that it was *abolitionism* and not *slavery* against which the Conference arrayed themselves; and while, as they say, they "would tenderly sympathize with those of our brethren who have been led astray by this agitating topic," and therefore refrain from impugning their motives, they strongly condemn their *measures* as productive of mischief to the church.

Indeed almost the entire quotation proves that they were the "abolition movements," which, least of all, were "likely to do good" to the slave—"the inflammatory speeches and writings" of those who had enlisted in the cause of this warfare against slavery, and not a condemnation of slavery itself, which the Conference attempted to correct,—supposing that they had to do with brethren who might hearken to the voice of mild persuasion, instead of with those whose chief forte consists of a tortuous exposition of the sentiments of others.

2. But did the Conference, in thus condemning those violent "movements and inflammatory speeches," forbid the preachers and

people to speak against *slavery?* No, verily; no more than they attempted its justification. Mark the following sentence from the above address:—

"Those of you who may have honest scruples as to the lawfulness of slavery, considered as an abstract principle of moral right and wrong, *if you must speak your sentiments*, would do much better to express yourselves in those terms of respect and affection which evince a sincere sympathy for those of your brethren who are necessarily, and, in some instances, reluctantly associated with slavery in those states where it exists, than to indulge in harsh censures and denunciations, and in those fruitless efforts which, instead of lightening the burden of the slave, only tend to make his condition the more irksome and distressing."

Here it is most evident that the Conference makes a clear distinction between "*slavery*, as an abstract principle of moral right and wrong," and the "harsh censures and denunciations" of those *abolitionists* whose *measures* were so decidedly reprehended. And they are so far from justifying slavery, or offering an apology for it, that they allow those to whom the address was sent to "speak their sentiments" *against* it, only advising them to use that "respectful and affectionate language" which would "evince a sincere sympathy for those of their brethren" who held slaves. Why is it that those who have written strictures upon the acts and doings of the General Conference have represented them as sanctioning slavery, and as forbidding the preachers and members from speaking against it? What passion of the human heart is gratified by such an injurious representation of a body of ministers? Must not every impartial man see that, while the Conference condemned the *measures of abolitionists*, by which they meant chiefly their *inflammatory speeches and writings*, and their insisting that slavery must be *instantly and unconditionally* abrogated, regardless of all consequences, they allowed every man to exercise his own judgment in respect to slavery itself, giving him full liberty to speak and write against it, provided he did it in respectful and affectionate language?

From these quotations and remarks it appears evident,

1. That the General Conference distinguished between *slavery and abolitionism.*

2. That while they condemned the latter as subversive of all law and order, they did not justify the former, but allowed every one who had honest scruples respecting its lawfulness to speak against it, either privately or publicly.

To all this it may be objected that the Conference refused to express a sentiment against slavery, because they refused to say in their answer to the Wesleyan Methodist Conference, "We are as much as ever convinced of the great evil of slavery," which was offered as an amendment by a certain delegate. To this we reply,

1. That there were certain prudential reasons, well known to those who have reiterated this objection with so much triumph, which induced the Conference to reject this amendment. But,

2. It was wholly unnecessary and uncalled for. Those parts of our Discipline over which a General Conference have control, are, unless altered or abrogated, repassed every four years. This sentence,

expressive of the sense of the General Conference, stood in the Discipline at the time, no attempt was made to alter it, *and there it stands now*, as the sense of the Methodist Episcopal Church on the subject of slavery. And yet we are told that the General Conference refused to express a sentiment against it! The Conference refused, merely to gratify a few individuals, to do a work of supererogation, when it could be of no possible use, and might be productive of much harm, as was demonstrated by several speakers on the floor of the Conference. We pronounce it therefore a misrepresentation to say that the late General Conference either approved of slavery or refused to record a sentiment against it. The former is proved such by the extracts we have made from the answer to the Wesleyan Methodist Conference, and the Pastoral Address; and the latter from the standing, unaltered rule in the Discipline. Hence we come to the conclusion again, that it was *abolitionism* against which the Conference arrayed itself, and not against those who condemn the system of slavery. Every man in the Methodist E. Church is at perfect liberty to denounce it in as severe terms as he pleases, provided only that he treat his "brethren who are necessarily, and, in some instances, reluctantly associated with it in those states where it exists," "with respectful and affectionate language," so as to evince his sincerity in the cause which he pleads, and an honest desire to promote the interests of the church.

We will now attempt more particularly to correct some misstatements which have been made in relation to the doings of the General Conference on the subject of slavery and abolitionism, as they have been published in some papers and pamphlets. In doing this, we remark that it appears to us unjust to make the Conference, as such, responsible for every sentence which may have been uttered in the warmth of extemporaneous debate. The speakers themselves alone, in fairness, are responsible for what they may have said, and not the Conference. Hence the manifest injustice which has been done to the Conference by those who have quoted the speeches of some of its members, with a view apparently to cast odium upon the whole body.

We are indeed very far from making the attempt to justify every word that dropped from the lips of speakers, or every sentiment that was uttered in the warmth of debate. Those must be more than human, and more indeed than human nature is capable of attaining in this life, even under the powerful influence of Christianity, who should be exempt from all aberrations of intellect, from all errors in judgment, and who should utter nothing reprehensible in extemporaneous debate, where, especially, conflicting opinions excite much discussion. For any defects of this sort which may have appeared in the late General Conference, we offer no other apology—and this will be deemed sufficient in the estimation of all reasonable men—than that which arises from the acknowledged weakness of human nature, and the intricacies of the subjects involved in the discussions. Taking these things into the account, it will, we think, be allowed by all impartial men, that the doings of the Conference were conducted with remarkable calmness and moderation. Many of the speakers who have been accused by a partial spectator of undue warmth, were not more ardent than they ordinarily are in the pulpit.

We shall, however, before we close this article, attempt to demonstrate that individual members, no less than the Conference itself, have been misrepresented, and, in some instances, even caricatured, by the published report of their speeches. With these preliminary remarks, we proceed to the unwelcome task of correcting some erroneous representations which have been made in reference to the subject before us.

That the reader may have as clear a view of the subject as we are able to give him, we will endeavor to follow the order of things, as nearly as practicable, as they occured in the Conference. Not many days after Conference assembled, it was ascertained that two of the abolition brethren from New-England had attended and lectured at an abolition meeting in the city of Cincinnati. As the agitation on that subject was very great, some brethren were alarmed lest a popular excitement should be got up to the injury of the Conference; and with a view to remove all suspicion from the public mind respecting the abolition character of the Conference, and of its participating in the spirit and measures of those brethren, a resolution was presented, which, after a long discussion and several amendments, passed by a vote of 120 in favor, and 14 against it, in the words following:—

"Whereas great excitement has pervaded this country on the subject of modern abolitionism, which is reported to have been increased in this city recently by the unjustifiable conduct of two members of the General Conference, in lecturing upon and in favor of that agitating subject; and whereas such a course on the part of any of its members is calculated to bring upon this body the suspicions and distrust of community, and misrepresent its sentiments in regard to the point at isue; and whereas, in this aspect of the case, a due regard for its own character, as well as a just concern for the interests of the church confided to its care, demand a full, decided, and unequivocal expression of the views of the General Conference in the premises:—

"Therefore, 1. Resolved, by the Delegates of the Annual Conferences in General Conference assembled, That they disapprove, in the most unqualified sense, the conduct of two members of the General Conference, who are reported to have lectured in this city recently upon, and in favor of, modern abolitionism.

2. "Resolved, That they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave, as it exists in the slaveholding states in this Union.

3. "Resolved, That the foregoing preamble and resolutions be published in our periodicals."

The consideration of these resolutions produced, as before suggested, a very long and spirited debate, in which the feelings of the community, as well as of the Conference, were deeply enlisted, as was manifested by the number who came to hear the discussion. Many speeches were delivered; but we shall confine our remarks chiefly to those of the Rev. O. Scott on the side of the abolitionists, and of the Rev. W. Winans in opposition to him, as they contain the principal points concerning which the mistakes have been made.

In the commencement of his speech, Mr. Scott laid down this proposition:—"That slavery is wrong in *some* circumstances, in *no*

circumstance, or in *all* circumstances"—and then took the ground that it is wrong under *all* circumstances, and yet in the course of his argument he admitted that "God himself expressly permitted his people to enslave the Canaanites." See the published Debate, pp. 17, 37.

When Mr. Winans arose to reply to Mr. Scott, he remarked that "he would meet the brother on the fundamental ground of his argument—would examine his strong moral views of slavery;" "that he designed to prove, *from the brother's own admission*, that slavery was *right* in *all* circumstances." See Debate, p. 17. He then availed himself of Mr. Scott's admission, *that God himself did permit his people to enslave the Canaanites*—it was therefore right in *that* circumstance —and hence, if *no* circumstance could change its character, it is *always* right, and under *all* circumstances whatever. This, the reader will remark, is the conclusion which Mr. Winans drew from the premises which Mr. *Scott* had himself selected as the *major proposition of* HIS *argument*—not, as has been erroneously asserted, the position which Mr. Winans assumed as true, with a view to prove that American slavery is right. *Mr. Winans did no such thing*—nor *attempted* it. He did indeed prove that, under the Old Testament, God did permit and regulate, by express enactments, slavery, and hence, on *Mr. Scott's admission*, if the moral character of slavery depend *not* upon circumstances, as it was right under those in which it existed in the time of Moses and Joshua, it must be *always and for ever right*, inasmuch as, according to the *admission of Mr. Scott*, no circumstance can change its character.

The reader is requested to bear in mind especially the course of this argument, for the whole controversy turns upon it; it was Mr. *Scott's* argument, and not Mr. *Winans'*—that is, the *major proposition* was his, that it *did not depend upon circumstances for its moral character, that it was permitted under the Old Testament*—and hence Mr. Winans *inferred*, most logically, we think, that it must be *right* under *all* circumstances. But did Mr. W. therefore say that slavery is *always* right? That *American slavery* is right? No such thing. But that Mr. *Scott's mode* of argumentation *led* to this *conclusion*, and hence destroyed the truth of his *own premises*.

Not many days after the close of this protracted debate, a printed pamphlet was addressed to the General Conference, "by a member of that body," professing to contain an account of the debates on the subject of abolitionism, and more particularly the speeches of O. Scott and W. Winans. The reading of this pamphlet produced a deep sensation, because, to say nothing of the indecorousness of such a proceeding, perhaps unparalleled in the history of legislative assemblies, it was perceived by all that it contained several erroneous statements, and was therefore highly calculated to injure the reputation of the body to whom it was so unceremoniously addressed. That a member of the Conference should, on his own responsibility, undertake thus to publish his speech in an address to the General Conference, with a garbled statement of his antagonist's arguments, and throw it in the midst of them, like a firebrand of contention, was such an unusual course of proceeding, that the members of the Conference who read it were astounded and knew not what to say. But that which created

the greatest sensation, and the most profound astonishment, was the following representation of Mr. Winans' argument:—

"Rev. W. Winans stated that slavery was a divine institution, and must, of course, be right. God, said he, has instituted perpetual, hereditary slavery, and therefore it is right under all circumstances. If circumstances ever did exist sufficient to justify slavery, aside from revelation, then American slavery might be justified." Debate, pp. 51, 52.

This, every body who had heard and understood Mr. Winans' argument knew to be a *total misrepresentation* of it, and therefore false in fact. The fact is, Mr. Scott had admitted that slavery was *once right*—unless he meant to adopt the impious doctrine that God permitted, legislated for, and even commanded that which was *morally wrong in itself!*—and had also contended that the moral character of slavery did not depend upon circumstances at all; and therefore Mr. W. inferred that, having been *once right*, according to Mr. Scott's *own admission*, it must be *always* right. Here is the grand error of Mr. Scott's statement, and before we conclude we shall take occasion to show that he is either incapable of understanding a logical argument, or, if capable, he has *wilfully* perverted it. We incline, however, to the former, not only because it exculpates his conduct from a breach of morality, but also because it accords best with the general tenor of his published writings. He can declaim with bitter sarcasm against slavery, and his supposed pro-slavery brethren, but whenever he attempts to reason, which, to be sure, is not frequent, he gives evidence of that species of insanity which arises from an undisciplined mind, warmed up with a heated fanaticism. And although this unhappy state of mind excites our commiseration, and would lead us to throw the mantle of charity over his numerous aberrations from sober truth and sound argument, yet for the sake of those who are led astray by his declamations and not ingenious sophisms, we must be permitted to lay bare his errors, and administer the "rod of correction" as gently as circumstances will permit—in the hope that even he, as far gone as his corrections and counter-corrections prove him to be in either obliquity of intellect or obliquity of moral principle, may derive profit from a well-merited, disciplinary chastisement. Before, however, we proceed farther in canvassing his arguments, we will return to the doings of the General Conference.

As before remarked, a general astonishment seized the minds of those who read this address and compared its statements with the course of argument pursued by Mr. Winans. Accordingly, on May 24, the following resolution was introduced, and, after a long and full discussion, was concurred in by a vote of 97 in favor, and 19 against it:—

"Resolved, That a pamphlet circulated among the members of this Conference, purporting to be an 'Address to the General Conference, by a member of that body,' containing reports of the discussion on modern abolitionism palpably false, and calculated to make an impression to the injury of the character of some of its members engaged in the foregoing discussion, is an outrage on the dignity of this body, and meriting unqualified reprehension."

On the introduction of this resolution, Mr. Scott avowed himself

the author of the pamphlet, and of course took to himself the responsibility of whatever it contained, and at the first convenient opportunity proceeded to vindicate himself from the charge of falsehood. How did he attempt to do this? Why, by *conceding* the point, and yet *refusing* to acknowledge his error; and then, thirdly, by charging the very same thing on Mr. Winans which both himself, Mr. Winans, and the General Conference had either conceded or pronounced false. Let the reader look at the following facts:—

1. Mr. Scott says, p. 37 of the Debate, "That in the Old Testament, God himself expressly permitted his people to *enslave* the Canaanites,"—"for God may punish any of the children of sin as he sees fit. He had a *right* to do so, and *he alone has the right.*" This formed the *major proposition* of Mr. Winans, from which he said that, according to Mr. Scott's *own admission*, it was *once* right, and as *no* circumstance can alter its character, it followed that it was *always right.*

2. Mr. Scott says, "Rev. W. Winans stated that slavery was a divine institution—and must, of course, be right." This was the falsehood. Mr. Winans stated no such thing, but only that it so followed from *Mr. Scott's own admission*, p. 51.

3. This Mr. Scott *concedes* in his defence of himself, in the following words:—Speaking of Mr. W.'s argument, he says, "His argument, when stated a little more at length, was simply this,—I will attempt to show from his, bro. Scott's, *own premises*, that slavery is right under all circumstances." Here he fully and unequivocally concedes the point that he had before charged Mr. W. falsely, p. 70. And yet in the very next page he takes back his concession, and *re*affirms his former egregious misstatement, and thus throws himself under the charge of falsehood again, in the following words:—

4. "Br. Winans *did* state that slavery was a divine institution—perpetual, hereditary slavery." Here was the *palpable falsehood* of which the General Conference voted the writer guilty, and for which he made no other apology than thus shifting from one side to the other, *affirming*, *conceding*, and then *reaffirming* the whole—and finally saying, hypothetically, as though still in doubt which side to take, "If it is false, it is unintentionally so." See p. 91 of the published Debate.

Now we have a real desire to believe in this man's veracity. We would not impeach it, because, as before said, we have much evidence that he feels not the force of a logical argument, probably owing, in part, to the want of mental training and intellectual culture, and, in part, to the fumes of abolition excitement. But *when* shall we believe him? When he *affirms*, *denies*, or *reaffirms?* For indeed,

5. He denies that he admitted that God did permit slavery among the Israelites, as we have already proved he did under the first head. Hear him in the following words:—"I never used the premises he represented as mine." This is the most astounding of all, as he had just said, in the same page, "I never denied that the Scriptures allowed the Jews to hold servants."* Now we ask what confidence can be

* It is possible that he may, in this sentence, say that he does not use the word *servants* as synonymous with *slaves*. But even this cavil, should it be resorted to, will not help him out of his dilemma, as he had before admitted that God did permit the Israelites to *enslave* the Canaanites—and this *admission* formed the

placed in a man's judgment who will say and unsay in this manner? Nor is this a solitary instance in which he has confuted himself, first by publishing things incorrectly, and then correcting them, and finally taking back his corrections. As we do not wish to impeach his honesty, without good and sufficient proof, we prefer attributing these inconsistencies partly to the badness of the cause he has undertaken to manage, and partly, as before said, to his incompetency to understand and feel the force of a logical argument. With an intelligent, manly, and straight-forward antagonist, there is pleasure in contending; for if we are wrong, he will set us right; and if he be under a mistake, we have a hope of convincing him, and inducing him to correct himself. But what hope is there of making an impression upon a mind thus constituted—so imperfectly trained to correct reasoning, and running into such contradictions!

But that he still persists in his error, notwithstanding the above partial acknowledgment,—and notwithstanding his confession of it in his own conference in Springfield, in 1836, and his promise to correct it—is provable from the following extract from a letter of his recently published. In this letter he says, referring to its having been stated that his pamphlet contained a *total* misrepresentation of Mr. Winans' argument:—

"A total misrepresentation of his arguments!! This is more than bro. Winans ever *pretended*, and much more than he ever proved, or than the General Conference ever believed. The most that has ever been made out is, that one of bro. Winans' arguments was not *fully* stated in a *single point*."

On reading this, we were ready to exclaim, *Is this man crazy?* Let the reader look at the foregoing resolution, passed by the General Conference, in which they denounce things in this pamphlet as "*palpably false*," "an *outrage* upon the dignity of the body, and meriting *unqualified* reprehension." And yet he says the "General Conference never *believed* that it was a 'total misrepresentation!'" Does he then mean to say that the Conference, 97 of whom, after deliberating for days, solemnly pronounced what they *did not believe!* What hypocrites must those men have been!

But he says, "bro. Winans never even *pretended*" this. Let the reader look at the pamphlet from which we have quoted, and he will find bro. Winans denouncing Mr. Scott's statements and arguments as "barefaced and palpable falsehoods." And yet Mr. S. affirms, in the face of these facts which he himself furnished for publication, that bro. Winans never "*pretended*" that the pamphlet contained a "total misrepresentation of his arguments!" If it be the effect of abolitionism to transform a man into such a reasoner, and to betray him into such inconsistencies, we should transfer the blame from the man to the cause he has espoused, and denounce *that* as a visionary project by which weak minds become hallucinated.

As we wish to make all our readers understand the distinction above made, and thereby vindicate the General Conference from the charge

premise upon which Mr. W. built his entire argument. The man, however, who will deliberately deny that the Jews held *slaves*, denominated "bondmen and bondmaids" such as were "bought and sold with money," deserves not a serious refutation, as there is no truth in the Bible more plain and undeniable.

of pronouncing an unfounded verdict upon the pamphlet, we will try to make it plain to every mind.

A man affirms that the constitution of the United States provides for the protection of slavery. Does it indeed? say we. Then it follows that the Congress cannot do it away—it is constitutionally right. Now would not that man totally misrepresent our argument should he report that *we* affirmed slavery to be constitutionally right, and that Congress cannot abrogate it? He certainly would—for we said no such thing. But allowing the *truth of the first proposition*, then our inference follows logically, but it follows as a corollary from our friend's premises, and not from our argumentation.

"When the sky falls we shall catch larks," says the proverb. Well, then, says a hasty declaimer, we shall certainly "catch larks." But wait, says another, until "the sky falls." O no! says the first speaker, we shall *surely catch them*, for it has been confidently affirmed by the proverb. Does not every one see the fallacy and falsity of this?

But view it in another point of light. We affirm it does not depend upon any circumstance in the atmosphere whether it should rain or not—we then admit, and proceed to prove that it *did once* rain—hence our readers infer that it must *always* rain, for, according to our affirmation, no altered circumstance in the atmosphere can *prevent* its raining—then, says Mr. C., your readers hold that it must *for ever* rain *without intermission!* No, says an impartial man, they affirm no such thing; but simply draw this conclusion to demonstrate the absurdity of our first affirmation, or major proposition. But we will not trifle with the reader's understanding by attempting to make this any plainer.

Now Mr. Scott affirmed that slavery is sin under *all* circumstances —and yet admitted that it *did once exist* by God's express permission, under the Old Testament. Hence inferred Mr. Winans, that, according to this admission, Mr. Scott's affirmation that slavery is sin under *all* circumstances is either false, or else God expressly permitted *sin*, and made regulation for its continuance! On this Mr. Scott turns around and says that Mr. Winans held that slavery was a *divine institution, always right, and perpetually established.* This the General Conference pronounced "palpably false," and *we believe truly.*

Now compare this with Mr. Scott's statement above quoted, "the most that has been made out is, that one of bro. Winans' arguments was not *fully* stated in a *single point.*" Does he believe himself? If he do, then is he totally incapable of understanding an argument. If he do not, the reader must draw his own inference. For our part, we are free to confess that we have not written this "for his sake who has done the wrong," for we consider argumentation lost on a mind thus constituted; but we have entered thus minutely into an analysis of the argument for the sake of clearing the General Conference of the Methodist Episcopal Church from the foul imputation which has been cast upon that body by their published proceedings in that pamphlet, in the "Philanthropist," and other periodicals.

In mentioning the "Philanthropist," we are reminded of a remark we made in a preceding page, that we intended to show how grossly some individual members of the Conference have been misrepresented in certain papers. But we find our remarks have so multiplied on

our hands, that we cannot enter into particulars, and must therefore only give it a passing notice, allowing ourselves the liberty, should it be deemed advisable, and should Providence permit, to resume the subject at a future time. We will, therefore, only observe now that we were very much disappointed and not a little mortified, when we cast our eye upon that paper, and saw some portions of the proceedings of the Conference and speeches of its members. For the editor of that paper, notwithstanding we had differed and do still differ from him widely in respect to abolition measures and movements, we had entertained a high regard, so much so that we could hardly believe our own eyes when we read his report respecting the speeches of certain members of that body of ministers. That a man professing an enlarged philanthropy towards the human race, and particularly towards the slave population of our country, and editing a paper called the *Philanthropist*—should pollute the columns of that paper with a view to ridicule a man's person, to caricature his speeches, to put words and sentiments into his mouth which he never uttered, was an event so unexpected from such a source, that it was with the deepest concern for the reputation of our common nature that we did read and now look over that mischievous publication. According to that print, Mr. Scott and his partizans are every thing that is praiseworthy, both in argument and manner, "calm and dignified," while their opponents displayed "passionate declamation," "delivered themselves of excitable combustibles," were "unskilful reasoners," guilty of "begging the question," &c., &c.

But we have neither time nor inclination to follow him through that tirade of abuse he has so liberally bestowed upon those who felt it their duty and privilege to dissent, and freely and publicly to express that dissent from him on the subject then under discussion. The responsibility for the manner in which that discussion was conducted must rest on those who conducted it, and for the manner in which it has been reported to the puplic by the Philanthropist, we hold the editor accountable, nor shall we on the present occasion descend to an enumeration of the miserable caricatures by which he has attempted to render some men ridiculous. Such puerile attempts to pour contempt upon antagonists are utterly unbecoming either a Christian, gentleman, or a philanthropist, much less one who professes to combine all these in one, with a view to rescue his fellow-men from bondage. We have sometimes thought that there are some men who have so entirely exhausted their philanthropy upon colored people, that they have not one spark of love left for their white brethren, but think it needful to load *these* with reproach in order to render service to *those*—to make the characters of their *white* brethren as *black* as are the faces of those whom they wish to emancipate—and thus bring about an amalgamation as offensive to good taste, and as heterogeneous in its admixtures, as would be the literal intermixture of the blood of the two nations.

With these general remarks upon this branch of our subject, we take our leave of the topic which has called them forth; reminding the reader that our object has been to state truly the doings of the General Conference, and not to enter into the inquiry whether slavery be morally right or wrong—*that* is a totally different question—although

it must be perceived that we have made no sickly attempts to disguise our sentiments on the subject of abolitionism. To this we are, *ex animo*, opposed. But this term has now a fixed, technical meaning, and must not be confounded with opposition to slavery; nor must those who oppose *abolitionism* be necessarily classed with *pro-slavery men*. A man may *oppose* slavery, or he may *not* oppose it, and yet not be an *abolitionist*. And hence those who assert that because the General Conference proscribed abolition measures they were therefore pro-slavery, do them great injustice; and *this is the injustice* of which we complain.

III. We have taken so large a space on the two leading topics we designed to present to the reader, and particularly the latter, that we must dispose of the *temperance* question with a few brief remarks. It is known to most of our readers, doubtless, that the question had been submitted to the several annual conferences whether they would petition the General Conference to restore to our General Rules Mr. Wesley's rule on temperance. That our readers may see the difference, we will here state the two rules, and then give them a little historical information on this subject. As the rule now stands in our Discipline, it reads as follows:—

"Drunkenness, or drinking spirituous liquors, unless in cases of necessity."

Mr. Wesley left it thus:—

"Drunkenness, *buying or selling* spirituous liquors, or drinking them, unless in cases of *extreme* necessity."

We have *italicised* the words in Mr. Wesley's rule not found in ours, that the reader may at once see the difference; and it will be perceived that this difference, though small in respect to the number of words used, is very material as to *meaning*. Mr. Wesley's rule not only forbids *drinking* spirituous liquors, unless in cases of *extreme* necessity—by which he undoubtedly meant such cases of disease as might require them *medicinally*—though this, he affirmed, was not necessary except through the *ignorance of the practitioner*—but also prohibits the *buying or selling* them; thereby striking a death-blow to all traffic in those poisonous liquids. Whereas the rule, as it now stands in our Discipline, only forbids the *drinking them*, except in *cases of necessity;* leaving every one free to *traffic* in them as much as he pleases, and to make out his case of necessity according to the promptings of his inclination or appetite. That the General Conference had so interpreted this rule, so injuriously mutilated from what it was as it came from the pen of Wesley, is evident from the following regulation, which was incorporated in the Discipline in 1796, in reference to this subject:—

"If any member of our church retail or give spirituous liquors, and any thing disorderly be transacted under his roof on this account, the preacher who has the oversight of the circuit shall proceed against him as in the case of other immoralities."

Here is an allowance to the members of the church to "RETAIL *or give* spirituous liquors;" and some had given such a construction to the rule as to take the liberty to vend them by *wholesale* in any quantities, or to *retail* them also to be drank in the streets or in the buyer's own house, without coming under the penalties of this regulation! So

easy is it to evade the strict letter of the law, when men's inclination and interest both prompt them to the violation of its spirit!

In this state of things was the church when the temperance movements commenced. And we must confess that we were asleep upon this subject, thinking that the Methodist Church was a strict temperance society; and that our rules were sufficient of themselves, without any extraneous efforts, to preserve us from the contaminating influence of spirituous liquors. We soon found, however, to our great mortification, that we were under a delusion—that intemperance was, in fact, making fearful inroads upon the church—that our rule was inefficient in itself—that such a loose construction was given to it by rum-sellers and rum-drinkers as to threaten to deluge the church with these destructive "fire waters." When aroused to a knowledge of these astounding facts, we fell in with the temperance measures; and many appeals were written and published, with a view also to arouse the Methodist community to the importance of attending to this subject. Indeed, both the pulpit and the press, as well as the stage erected for temperance advocates, rung with the warnings to the intemperate, and with most heart-stirring appeals to all who felt for the welfare of the church and the country, to induce them to enlist in a general crusade against the inroads of this desolating monster. Success crowned these efforts so far as to bring before the General Conference of 1832 numerous petitions for that body to take measures for the restoration of Mr. Wesley's rule against drunkenness. The subject was referred to a committee, which reported favorably to the prayer of the petitioners, and likewise a very able address to our people, which was ordered to be published in the form of a tract, as well as in the Christian Advocate and Journal. These proceedings were hailed by the friends of temperance as the harbinger of a triumph in the cause of temperance which should confer enduring benefit and honor upon the church and the world.

As it was necessary for the several annual conferences to petition the General Conference to restore the rule in question previous to the assembling of the latter in 1836, the subject had been submitted to the former; and it was expected by most of the friends of the measure that there would be no, or at least very little opposition from any quarter for the restoration of Mr. Wesley's rule. They were, however, sadly disappointed. Opposition sprang up from a quarter least of all expected; and the report of the committee in favor of the prayer of the petitioners was finally referred to the bishops, for their opinion on the constitutionality of the alteration prayed for.

From this it appears that there were constitutional scruples in the minds of some delegates respecting restoring the rule of Mr. Wesley, and these arose from a doubt whether a sufficient number of the voters in the annual conferences, namely, "three-fourths of all the members who shall be present and vote on" a recommendation to alter any rule, had concurred in recommending this proposed amendment. The doubt, indeed, might have been removed at once, but for the absence of the records of one of the annual conferences, which, unhappily, had not been forwarded.

It is due, therefore, to the General Conference to say, that the

report of the committee failed to pass into a rule, not because there were a majority opposed to temperance, even in the strictest sense of that word, but because they doubted their constitutional powers to act in the premises; nor do we believe that any set themselves against it, because, as some have affirmed, they loved this "wages of unrighteousness." As much, therefore, as we regret the failure of this measure, and as ardently as we hope for the restoration of Mr. Wesley's rule, we cannot join with those who have censured the Conference as abettors of the traffic and use of intoxicating liquors. To clear them from this foul imputation has been the chief object of introducing the topic in this place, as well as to record our earnest prayer that another General Conference will put their veto upon this soul-destroying vice, and thereby render it as odious in the estimation of Christian people to make, vend, and drink *spirituous liquors*, as it is now to become *drunk* with *ardent spirits*.

In the course of the debate which arose on this question, it became a subject of inquiry how and when this rule of Mr. Wesley was altered; some affirming that it was never introduced into the Discipline otherwise than as it now stands. We have recently found an old Discipline, said to be the *fifth edition*, printed in 1789, *five* years after the organization of the church at the Christmas Conference. In this edition the rule stands thus:—

"Drunkenness, *buying or selling spirituous liquors, or drinking them.*" Here both the *traffic* and *drinking* are absolutely prohibited, not allowing any case of *necessity*, "*extreme*" or otherwise, as an excuse. In the Minutes for 1784 the following question and answer is found:—

"Q. May our ministers or travelling preachers drink spirituous liquors?

"A. By no means, unless it be *medicinally*."

Here the prohibition contained in the General Rules is enforced by a special minute, and in language which shows the sense in which the Conference understood the rule. But as far back as 1780, four years before we had any Discipline printed, we find the following question and answer:—

"Q. Do we disapprove the practice of *distilling* grain into liquor? Shall we disown our friends who will not renounce the practice?

"A. Yes."

In 1783, the subject is again brought forward in the following words:—

"Q. Should our friends be permitted to *make* spirituous liquors, *sell* and *drink* them in drams?

"A. By no means: we think it wrong in its nature and consequences, and desire all our preachers to teach the people, by precept and example, to put away this evil."

These show the sense which the Methodists entertained at those times on this subject: they would not allow the people either to "*make*," "*sell*," or "*drink*" spirituous liquors, because they considered it *wrong* in itself and *pernicious* in its consequences. The next year after the last-mentioned question and answer were recorded, namely, in 1784, the church was organized, when it is probable that the rule was adopted, as quoted above in the Discipline of 1789, *five* years after the organization, that being the *fifth* edition of the Discipline.

As we have not at hand a regular file of Disciplines, we cannot tell when the rule was altered so as to read as it now does; but we presume it must have been about 1796, as that was the year in which the rule was adopted* condemning "disorderly transactions" being allowed on account of drinking spirituous liquors in the house of him who sold it. When people begin to legislate with a view to regulate any thing or practice, it is substantial evidence that the practice is at least tolerated.

From this historical sketch it appears most evident, that at some time after the year 1789, the rule in reference to the manufacturing, vending, and drinking spirituous liquors, was so altered as to allow the practice in either form, provided it was so indulged as not to produce "disorderly transactions;" and hence it follows that in these particulars our church had departed from "old-fashioned Methodism;" and it *therefore* follows that those who are in favor of restoring the rule to its Wesleyan phraseology, are desirous of retracing their steps back to old Methodism, as it came pure from the mint at Oxford, and as it was recognized by our American fathers in the gospel. Nor can those who duly consider the destructive effects of spirituous liquors on community be uninterested in the success of those who labor for the remedy afforded by regaining what we have unhappily lost, by the speedy restoration of the Wesleyan rule. If we are truly thankful to God for any thing, we are more especially so for the blessed effects which have resulted from the temperance reformation; and though we did not at first clearly perceive its necessity, as it respected our own denomination, nor approve of some measures which were adopted at first, yet we are now fully convinced that the efforts were highly called for; that their effects have been most salutary in arousing the public mind to the importance of this subject, and in finally leading our own community to adopt measures to rescue themselves from the deteriorating influence arising from the use of intoxicating liquors. And notwithstanding we remain unchanged in respect to some of the measures which were at first adopted by the movers in this good work, particularly as it respects the establishment of a permanent fund for the support of temperance agents, we hail with unmixed delight the onward course of this cause, and hope it may not cease its forward march, whatever obstructions it may meet with, until every church in the land shall be purified from the contaminating influence of intoxicating liquor, and its traffic and use shall be banished from the habitations of men! Amen!

A MEMB. OF GEN. CONF.

For the Methodist Magazine and Quarterly Review

ART. III.—SKETCHES OF SOUTH AMERICA.

BY REV. J. DEMPSTER, A. M., MISSIONARY AT BUENOS AYRES.

As the North American churches are turning an anxious eye towards South America as towards a future field of large and promising missionary operations, it cannot be unimportant to extend the knowledge of

* See Lee's History, p. 247.

this interesting section of the *new world*, especially as it is less known than any other large portion of the civilized world. That this vast peninsula should remain so much unknown could never be accounted for, but for the fact of its unfortunate political relations to nations of the most narrow policy in Europe. The courts of Madrid and Lisbon, supposed, to secure the preservation of their transatlantic colonies, it was indispensable to condemn them to a rigorous and perpetual insulation. Not only were mercantile and literary intercourse proscribed, but, to a great extent, even that of friendly relation. Hence, while enterprise and science explored the polar circle, and visited the wintry regions of the opposite hemisphere,—while they traversed the very heart of perilous Africa,—the apathy and jealousy of Spain conspired to keep a great part of this richest portion of the globe unknown. If her ships, laden with the wealth poured forth by the mines of the new world, could silently traverse the ocean and empty their golden treasure at the foot of the Spanish throne, the suspicious policy of the parent state allowed her to seek no farther. The materials for scientific improvement, which nature had so abundantly treasured up in these Pacific colonies, were never sought to enrich the treasury of literary wealth. Though almost every year, for successive ages, transferred official documents to the court which involved many abstruse and important principles of jurisprudence, the inaccessible archives of the empire were the place of their eternal repose. And, among many other unprinted works of the highest merits that have been doomed to oblivion, were the highly polished materials for an extensive natural history of the new world. These, which belonged to the republic of letters, after having been locked up for a whole century by the bigotry and suspicion of Spain, perished in the flames that consumed the escurial in which they were deposited. Had the southern half of the western hemisphere, like the northern, primarily been at the disposal of a more manly and enlightened policy, it would, at this moment, be more than a century in advance of its present state. The wide fields that it opens to the agriculturist, the botanist, the mineralogist, the zoologist, the jurist, and the statesman, would have awakened the attention, and contributed to the pleasure and profit of the whole enlightened mass of our race. But here, where foreign tyranny has caused literature to be neglected, genius to be cramped, and improvements in their infancy to be crushed—where it has allowed the *press* a *bare* existence, and that only on condition it would merely echo the voice that speaks from the old world; that it would originate nothing, diminish nothing, amplify nothing; that its parrot tongue should give utterance only to what had been distinctly heard from the master's voice—here might be foreseen a mental and moral sleep—sleep almost as the slumbers of non-existence.

Less than thirty years since there was but a single press in the wide range of three thousand miles. The traveller might wander over all the wide plains of the La Plata, and all the mighty mountains of Chili and the Perus, and find but this press alone in the city of Cordovia, in the hands of the Jesuits. The altar of liberty in the United States had burned with a bright, steady, and increasing flame, for almost half a century, before its intense beams could penetrate the impervious gloom of South America; and when it saw, through this medium, the peerless glory of self-government, it had too little moral energy remain-

ing to make a revolutionary struggle to grasp the prize, until roused to it by the political earthquakes that shook and crumbled the parent system of government. It was not until Ferdinand was imprisoned, and the brother of Napoleon placed on the throne of Spain—till four distinct authorities all demanded the obedience of the American colonies—that these long oppressed provinces had formed a single purpose to aspire at independence. And, indeed, their incipient movements in the revolution were induced by the strength of their attachment to their merciless oppressor. They even poured in their contributions to the parent state by which she might regain her lost sway in Europe, and by which she *did* more extensively desolate the colonies and drench the soil with the blood of the contributors. A quarter of a century has elapsed since the independence of the country was obtained. But for the enjoyment of this prize, gained by the most bloody and protracted struggle, these long-enslaved colonies were totally unprepared. Circumstances give a certain cast of character to nations, no less than to families and to individuals. Degraded by three hundred years' slavery, how could a people, by a single stride, ascend to the elevation of self-government? If history furnish any instances of a people bursting at once from the gloom of long-protracted thraldom into the light of wise, free, and permanent institutions, South America cannot be added to the list. In many of its provinces the question of *self-government* has been put to the test of unsuccessful experiment; revolution has succeeded revolution with a rapidity and fierceness never consistent with national intelligence and virtue,—never consistent with the intrinsic moral powers of self-government.

In furnishing some brief sketches of South America, the only aim will be to make this long-secluded section of the new world better known to the Christian public of the United States. The materials of which these sketches will be composed are derived from three distinct sources: personal observation, made by the writer at some of the most prominent points in South America; intelligent and extensive travellers, with whom he has frequent intercourse; and books, containing the most recent and correct information of the country. Though the plan will be such as to contain some of the prominent outlines of the geography of the country—the number, condition, and character of the aboriginal inhabitants—the state of the colonists anterior to the revolution—their condition since that period—and the prospects which the present state of society presents in relation to the missionary enterprise—the present number will be confined exclusively to the first particular.

South America is one half of the new world, which, for so many ages, continued unknown to civilized man. This southern section of the western hemisphere, lying in the form of a peninsula, sweeps over the space of almost five thousand miles, from north to south. Commencing more than seven hundred miles north of the equator, and spreading itself through the torrid and temperate zones, it penetrates the wintry regions of Cape Horn. From its eastern shore, washed by the Atlantic wave, it measures almost three thousand miles toward the west, where it is bathed by the great Pacific. The number of square miles contained in this vast peninsula amounts to almost seven millions. There is not, on the whole globe, so extensive a region having a soil of greater fertility, a climate of more salubrity, or a surface so grand and

beautiful in its variety. Though it is without those spacious bays and inland seas that distinguish North America, it is peerless in the value of its productions, the extent of its rivers, and in the grandeur of its mountains. In no quarter of the globe is the mineral kingdom so rich as in South America. Gold, silver, platina, mercury, and diamonds, lie imbedded in exhaustless mines under the rich mountains of the new world.

The Andes, like a mighty wall, stretches across the whole extent of South America, forming an impassable barrier, which nature seems to have erected between the two great oceans to prevent their confluence. This singular range approaches the Pacific within fifty miles at some points, and at others retires from it three times that distance. The varieties of all the climates on the globe may be experienced in passing from some of the deep valleys, at the base of this mountain, to some of its loftiest peaks. Many of these summits are white with snows which the suns of a thousand summers have failed to liquify; which have remained unmelted by all the rains that have descended since the universal deluge. These lift their heads above the fogs and clouds which hover over other created things, and dwell in a pure and rarified atmosphere of too little density to support the surrounding vapors. Such is the amazing height, that there is too little atmospheric pressure for the support of human life. Those who have dared to ascend too near their snow-capped summits, have been admonished of their fate by the gush of blood from their mouths and noses. From the base of this mountain there flow many rivers, that "roll down their golden sands." And on this mighty range there are numberless volcanoes, some of which, for centuries, have been in ceaseless action. Cotopaxi, the most distinguished among them, has no parallel on the globe. The tremendous powers at work far beneath the surface send up a vast volume of flame into the heavens, three thousand feet above the burning mouth of the crater, which emits so terrific a sound as to be heard six hundred miles from this burning gulf.

Though more than three centuries have elapsed since Europeans commenced laying the foundation of empire in South America, a great proportion of this extensive country still lies in a state wild as when the savage held over it undisputed dominion. Over thousands of square miles the natives still roam, wild as the game they pursue. But all historical details of the aboriginal tribes, the character of their conquerors, European improvements, the mental and moral state of the present inhabitants, and all kindred matters, may claim our attention in future numbers. In the present number we shall merely glance at some of the more prominent geographical features of the country.

Patagonia, which extends into the frosty regions of the south, forms the utmost limit of the continent in that direction. Though it is a narrow point, bounded by an ocean on each side, and, nearer the equator, might be fanned by the most delightful breezes enjoyed on the globe, in the icy latitudes of Cape Horn it is most distinguished by the rigor of its climate and the sterility of its soil. Such is the ferocity of the tribes thinly scattered over its barren surface, that it has never yet been extensively explored. All, however, that is known of it, indicates that its destiny, for many coming ages, is to remain without art to cultivate it, or civilized man to inhabit it.

North of this bleak and uncultivated region lies the vast plain embraced in the UNITED PROVINCES. This large and most singular section of South America borders at the north on Upper Peru and Brazil, at the west on Chili, at the east on Brazil and the Atlantic Ocean. As it extends from 23° to 45° south latitude, it measures fifteen hundred and twenty-nine miles in that direction. Though, at its southern extremity, it measures not more than three hundred miles from east to west, in its northern limit it is not less than nine hundred miles in the same direction. The vast territory comprised within these boundaries lies almost totally within the valley of the La Plata and its branches. If this singular plain be viewed with respect to its surface, soil, and extent, it will appear to be the most remarkable valley on the globe. While the region watered by the La Plata and its branches ascends to the west till it towers into the loftiest mountains, to the eastward it gradually sinks away into immense levels. The country west and south of the La Plata spreads itself out into a broad and dead level, possessing almost every variety, from the most rich and alluvial soil to the most unproductive regions of naked sand. This immense plain, reaching more than fourteen hundred miles from north to south, and averaging five hundred from east to west, is called the *pampas*. In passing over this plain, a great portion of which lies as it has done since the creation was finished, uncultivated, even untouched, the traveller feels that he is where *nations are yet to be*. Humboldt computes its area to be two hundred and ten thousand square miles; making this single tract to be four times as large as all France. "No lawn was ever laid down with greater precision by the hand of man than this vast, interminable plain has been by the hand of nature. Not a stone of any size is to be found on all its surface."

He who traverses this mighty pampas with the utmost speed, feels that he never advances, so perfectly unvaried is the entire scene. Such is the effect of this unbroken monotony on the imagination, that he fancies the plain to be a sort of infinite space, and interminable ages needful to pass through it. On the route from Buenos Ayres to Potosi, with the single exception of *Cordovia*, there is not a mountain or hill for a thousand miles. Over this bleak, unsheltered level, the keen winds called pamparos sweep, without a hill or tree, or any other obstacle, to impede their rapid course. So gentle are the undulations, as to be perceptible only by a wide survey. The mind is here oppressed by a sensation resembling that which is felt in the midst of a broad and unruffled ocean, where the wearied eye is met by nothing but the canopy of heaven and the surface of the deep. Here, all that is seen is the unvarying plain beneath, and the heaven, rarely ever painted by clouds, above. Near the La Plata and other considerable streams are found some wandering shrubs, and occasionally are seen waving some stately trees; but over all other parts of the pampas nothing like a tree appears, with the single exception of the perennial poke, which, though it grows to a considerable size, and is clothed with unfading verdure, is a mere pulpy substance, unfit alike for fuel and any other purpose to which timber is applied. Though several branches of the La Plata are large and rapid streams, most of the smaller ones merely creep through the pampas, resembling crooked ditches of stagnant water rather than living streams that perpetually flow. Their edges are skirted by neither

a tree nor shrub, to mark the courses along which they creep. Over almost the whole pampas is spread the green carpet of perpetual verdure; and while the tall grass waves over this interminable plain, large portions of it are seen covered with thistles from two to ten feet in height, spread out in beautiful bloom farther than the strongest sight can reach. Under these, the numberless herds that rove over the plain seek shelter from the intense beams of a tropical sun.

Travellers in Russia, who speak of the dead levels, the unbroken plains, the cheerless solitudes, and the uninhabited wastes through which they have passed in that wintry empire, have, in all this, found nothing to compare to the deep, wide, and fearful solitude of this mighty plain. Though not a grove is found on this surface for hundreds of miles, the soil is not incapable of producing trees when planted. The peach, olive, and fir trees all flourish here when properly cultivated; and though this plain is peculiarly exposed to severe droughts, when these do not occur it is capable of producing wheat, barley, and corn, in the richest abundance; and of some of the finest vegetables not less than three crops are frequently produced in a season. Pasturage, however, is the principal purpose to which the occupied part of this singular plain is devoted. The numberless herds of cattle and sheep, the droves of horses and mules, together with the deer, ostriches, and wild dogs which feed on these rich pastures, may be seen by thousands at a single view. Besides the hundreds of thousands of cattle that have been annually slaughtered for market and for hides, and the numberless herds that have been swept away by the fury of successive revolutions, there are supposed still to exist twelve hundred thousand on the plain, all of which originated in seven, brought two centuries since from Spain; and so immense is the number of horses, that they are estimated at three millions, that constantly live on this ever-verdant surface. These animals are not common property, as travellers and historians have represented. They do not belong to any who choose to appropriate them. Though this may have been the case a century ago, now each has the mark of its owner; and this is registered in the public offices with all the formality with which we record our land instruments.

The great plain north-west is more elevated, of a lighter sandy soil, and, excepting on the water-courses, perfectly void of timber. The copious supply of water, furnished by numerous rivers, gives it an important advantage over the lower pampas, at which we have so hastily glanced. Though this higher plain has not a strength of soil equal to the other, many of its districts produce the finest grains; and, on others, an incredible number of sheep, horses, and mules are supported. The regions east of the La Plata present a most delightfully undulating surface, irrigated by brisk streams and pure and ever-living springs. Excepting some of the lower districts near the La Plata, this enchanting country, unlike the naked plains we have considered, is generally clothed with stately forests, that beautifully wave over its rolling surface. Its prolific power is exhaustless. It is abundantly productive of all that rich variety of fruit found in both the temperate and tropical climates.

In passing from Buenos Ayres to Potosi, the traveller finds, in the province of Cordovia, a striking contrast in the scenery to that he had

witnessed in the solitudes of the *pampas*. He no sooner crosses the rapid and beautifully-rolling Tala, than are presented to him some of the most enchanting beauties ever seen in the face of nature. Wooded hills, fertile plains, lofty mountains, profound glens, and thick, dark forests, present themselves alternately in their gayest and grandest aspects. This vast landscape, enlivened by a fine variety of birds and animals, needs only the presence of man, and the blooming fields that would smile under the culture of his hand, to give it perfection. But this splendid scene, possessing so much intrinsic interest, on which nature has lavished her beauties with the most unsparing hand, has, since the date of the flood, been almost without an intelligent eye to behold, or an improved mind to enjoy it. But the gayety and beauty of this scenery do not exceed the wildness and grandeur of that witnessed for more than a hundred miles from Salta toward Potosi. Here is a narrow space between two lofty ramparts of rock, on one or both sides of which are mountains wild and fantastic; now awfully impending over the traveller's head, then rising in craggy turrets to the clouds, wild, grand, and sublime; furnishing indubitable attestation of some great convulsion of nature, either referable to the universal deluge, or to the action of some great disturbing powers that have since been at work. Perhaps nowhere within the same space will the lover of nature find crowded together more of her mingled beauties and terrors to admire.

In this rapid glance at the United Provinces, some reference, at least, should be made to their noble rivers. The Paraguay, which rises far in the empire of Brazil, within 13° of the equator, after being swelled by numerous branches, and traversing a distance of more than twelve hundred miles, at its junction with the Parana assumes the name of the La Plata. On these tranquil waters a vessel may ascend almost a thousand miles, and a boat more than two thousand. The two great branches on the east of this far-running stream are the Parana and Maguay. The former does not discharge its waters till it has rolled from the distant interior over a space of more than nine hundred miles, more than one half of which is navigable; nor does the latter empty itself into the great La Plata till after it has traversed nearly a thousand miles. Among the other streams it receives in its winding course is the celebrated Nigro, which is far famed for its healing properties. The vast strata of sarsaparilla over which it rolls give it a restoring efficacy, which has been enjoyed by invalids from the extremity of the peninsula.

The principal streams from the west that pour into the Paraguay and La Plata are the Pilcomago and Rio Grande. The former, rising in the distant regions of Peru, after running more than a thousand miles, empties, by two mouths, into the Paraguay, below the city of Assumption. This smoothly-gliding stream opens navigation into the very heart of the high provinces. The latter is navigable through its whole extent, from its source, eight hundred miles, to its mouth, at Parana. Salado, which, after a southern course of almost nine hundred miles, disembogues at Santa Fe into the great La Plata, that common receiver of these noble streams. The Colorado, and several other important rivers, roll directly to the Atlantic without mingling their waters with the La Plata. If the navigable distances on these great natural canals in the United Provinces be added, they will amount to more

than five thousand miles. These, diverging in almost every direction, must, at some future age, be of immense importance to the dense population of which these rich provinces must ultimately become the abodes.

Next to these provinces, on the west, lies Chili, which is a long parallelogram stretched out on the Pacific, nine times the length of its width. The summit of the Andes, that great bulwark of nature, bounds it on the east; the Pacific Ocean washes its western shores; the desolate sands of Atacama form its northern limit; and the wild regions of savage Patagonia are its southern boundary. There is not another as fine a portion of the globe so inaccessible on all sides, excepting on the west, as Chili. On the south it cannot be approached but through the sterile regions and savage tribes of Patagonia; on the east, but for a few passes through which the traveller works his hazardous way, it could never be entered over the snowy summits of the Andes; and on the north the fearful desert of Atacama stretches out three hundred miles toward Peru. No military leader would have the temerity to enter Chili through this terrible waste. Over all this impassable plain of dismal sand there is not a visible thing of the vegetable or animal kingdom. Every way-mark disappears, excepting the bleached bones of mules, which perished in their hazardous attempt to pass over this insuperable barrier.

On the whole range of the Andes by which the eastern line of Chili is skirted, there are seven lofty peaks, some of which are the habitation of perpetual winter. Frost has never unloosed its grasp on these summits since the waters of the flood subsided. There are also on this section of the Andes numerous volcanoes. Some of these have, centuries ago, burned out their fires; others occasionally rekindle by the mysterious conflict of imprisoned elements, and, after having been at rest for successive years, seem to wake up in dreadful agonies and vomit out their fiery contents. Others, to the number of fourteen, are in a state of ceaseless eruption; darkening the heavens with their smoke by day, and often causing them to glow with a dreadful brightness by night.

Chili has a maritime coast of more than a thousand miles in extent, and is better supplied with gulfs and bays than any other large portion of South America. In the number of its rivers it is above comparison. They amount to more than a hundred, one half of which fall directly into the Pacific Ocean. But, as these rivers gush from the foot of the Andes, and are created by the melting snows which annually fall in immense depths on these mountains, some of them are without water through a portion of the year; but several of them are deep, ever-flowing streams, that rush with rapidity and majesty to the ocean. So great is the inclination from the Pacific to the Andes, that every plain in the neighborhood of a stream may be conveniently irrigated. The multitude of these mountain torrents is of the highest importance to Chili, a part of which is covered, for months in succession, with a calm and cloudless heaven. It is especially so in that portion of this republic which lies between 25° and 36° south latitude. Here the sun is never shaded by a cloud, or the stars dimmed by an interposing vapor, from November to May; and from this unshaded heaven there scarcely ever descends any perceptible quantity of dew. But, though the elements thus hang in even scale, and the sunbeams are obstructed by no

interposing medium, the climate is so delightfully temperate that for six months the mercury fluctuates between 70° and 80°. So perfectly are the elements in repose, that a gust of wind or heavy thunder is never known under this unruffled heaven. With regard to the disturbed state of the elements, this is a perfect contrast to the eastern side of the mountain. There are the most terrific thunder-storms that ever awed the creation. Under their dreadful roarings the most stupid brutes stand aghast, and whole miles of rock seem to *glow* in this electric flame. The deep ravines respond to the naked mountains with so deafening an echo, that the thunder seems to burst from under ground. But, on the west side, the proximity of the valleys on one side to the Andes, and on the other to the ocean, secures to them a climate which, in salubrity, will vie with any other on the globe.

The *spring*, in Chili, is beautiful beyond all the power of language to describe. The rains in winter fertilize the hills and less elevations that cannot be irrigated, so that their verdant summits, covered with flowering shrubs, present to the eye nature in her richest attire; and the well-watered valleys, carpeted with flowers of every hue, bloom in the most enchanting beauty. The grains and fruits that flourish in every climate on the globe, are furnished in the richest variety and abundance in this. Harvests here amount to from forty to a hundred times the quantity of the seed. The winter is too mild to require that their flocks and herds should be either fed or stabled. South of 36° the climate is far less uniform. Here, rains are not unfrequent in the midst of summer; and in the winter they are often attended with tremendous winds. Over this portion of the republic are the most stately forests. These are not confined to the summits of the hills, or the borders of the streams, but beautifully wave over the rich valleys.

But Chili is not less remarkable for the richness of its mines, than for the salubrity of its climate and the loveliness of its valleys. The mineral treasure is abundantly deposited in almost every mountain in this mighty range. Here are not only some of the most productive copper mines in the world, but those of iron, tin, lead, and quicksilver, are numerous; and, in prosperous times, not less than three millions of dollars are estimated to have been taken [annually] from the exhaustless gold and silver mines. What mind can calculate the stream of wealth which these mountains shall pour forth through some future ages, when, in coming generations, a dense population shall crowd these smiling valleys? But, at present, the inhabitants are far too sparse to prove half the capability of nature in this country. On the sixty-seven thousand square miles in Chili there are probably less than one million of inhabitants. But the above description of the valleys of Chili, as being the most lovely and productive on the globe, by no means extends to the whole, or even one-fourth, of this republic; for, in that large portion of it where not a drop of rain descends for half a year, more than four-fifths of it is incapable of irrigation, and, therefore, of cultivation.

Over the Andes to Chili, from the *United Provinces*, there are *five* passes:—1. The La Dehesa pass is on the high road to the famous city of Mendoza. 2. The road through the Los Patos pass is furnished with an abundance of both the finest pasture and water, but it is a tediously circuitous route, crossing no less than five lofty ranges of the Cordillera. 3. That of Portilo is far the shortest way over the moun-

tain, and, in several other respects, vastly preferable to any other; but there are only four months in the year during which the traveller can, with any degree of safety, ascend through this pass; during the other eight months, so overwhelming are the falls of snow, that he is in danger of being buried in their impassable depths. 4. The Planchon pass is seldom travelled, excepting by those who trade with the few Indians that wander over the *pampas*. This carries the traveller over two elevated and rugged ridges of the Cordillera, from the summits of which he sees the ever-smoking peak of Peterua. 5. The Antuco pass ascends no mountains higher than eight thousand feet, and is, by far, the most feasible route. A single glance at the scenery of one of these routes will furnish an idea sufficiently accurate of all the others.

In approaching that pass to which the Uspulata now leads, the traveller passes mountains which, though chiefly covered with herbage, are so abrupt and lofty that the sun lets not a single beam fall on the valley till it has ascended three hours above the horizon. The Canota road, leading from Mendoza, passes over that remarkable ridge called the Peremillo chain, which is nowhere connected with the main Cordillera, but proceeds from the grand chain extending far into the Brazilian empire, and separating Upper Peru from that wild, unexplored region, in which rise several head waters of the Amazon. This pass has, in many places, protecting rocks on one side, and a profound precipice on the other, so deep that the river flowing below is almost inaudible, though its dashings and roarings make the very mountains tremble. The most terrible apprehensions are excited when the traveller, passing on a narrow path three hundred feet above a furious stream, beholds a perpendicular rock lifting itself hundreds of feet in the air above his head. Vegetation now disappears, and all is wild, solitary, naked rock. Farther on are found huge heaps of fractured rocks, piled up five hundred feet in the air, steep as their broken state would permit them to lie. Loosing their foothold, loaded mules not unfrequently tumble down these frightful precipices, and are dashed and lost in the fierce torrent beneath. Passing through to the valley of Tupungto, the most striking view is had of a peak by that name, which, being much the highest in that part of the Cordillera, and, for a large part of the season, having its summit covered with snow, resembles a spacious dome of polished silver; for, under the pure atmosphere of these mountain heights, so brilliant are the sunbeams when reflected by incrusted snow, that their splendor is insufferable. After some farther advance, a deep, romantic valley is passed, on one side of which rises a singular elevation, resembling a vast castle in almost a square form, flanked at repeated intervals with numerous buttresses and towers, connected with regular embattlements. These walls tower up more than four hundred feet in height, and extend nearly five hundred in length; and there is connected with them a series of ramparts and fortifications, almost six hundred feet long. This fairy castle has been erected by nature on a height not less than fifteen hundred feet above the wild valley at its base. Ten or twelve miles from this romantic spot is the famous Inca's bridge, which consists of a *natural* regular *arch*, with an elliptic curvature. Its span is not less than seventy-five feet, its breadth is more than ninety-five, and the middle of the arch rises a hundred and fifty feet above the stream that darkly rolls

beneath. From thence, descending into Chili, the traveller witnesses the most lovely scenes unfolded in the vegetable kingdom. The trees and shrubs are mostly evergreen, rich in their foliage, beautiful in their flowers, and almost infinite in their variety. As most of these are sought in vain out of Chili, the botanist will feel his toils and hazards rewarded by obtaining so valuable an accession to his list of vegetables.

Buenos Ayres, May 24, 1837.

For the Methodist Magazine and Quarterly Review.

Art. IV.—THE PROGRESS AND FINAL TRIUMPH OF THE GOSPEL.

BY S. W. COGGESHALL, OF THE NEW-ENGLAND CONFERENCE.

Our Saviour, in his own day, denominated his disciples the "little flock." And although so many centuries have passed away, and such wonders of grace have been wrought by the preaching of the gospel, the company of the believers in every nation are yet but a "little flock;" constituting but a small minority of the inhabitants of any country individually, and especially of the whole world collectively. But we are assured by the word of prophecy that it shall not always be so, but that a time is coming in which "no man shall say unto his brother, Know the Lord, but when all shall know him, from the least unto the greatest." Observe the quotation "from the *least* unto the *greatest*." This has always been the order of God in converting the nations. It has commenced among the poor, the ignoble, and the illiterate, and has proceeded in its upward course to subdue the rich, the noble, and the learned to the sceptre of Jesus. To the Corinthians St. Paul wrote—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the earth to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, hath God chosen to bring to nought things which are: that no flesh should glory in his presence," 1 Cor. i, 26–29. In the Reformation in the beginning of the sixteenth century, the same order was observed. The work commenced with an Augustinian monk, Martin Luther, who succeeded with the common people some time before the great and the powerful fell into his measures, or professed to receive his doctrines and renounce their allegiance to the papal see. The common people first embraced the truth, not through the instrumentality of the bishops and other church dignitaries, but through a comparatively obscure monk, whom God raised up for this purpose. And the princes of the German states would have nothing to do with the Reformation until they saw they could secure a greater amount of independence by breaking with the pope, who was before their master in temporals as well as spirituals; and that they could also greatly enhance their wealth and revenues by seizing upon the church property, which was immense. In England Henry VIII. appears

the prime mover in the Reformation; but it was otherwise. The people were rife for it before any thing very efficient was done by him. In this case Archbishop Cranmer and two of his bishops, Latimer and Ridley, unlike those on the continent, were engaged in this work; yet Henry VIII., with the nobles and church dignitaries, save a few, with others of the higher classes, were rather a hinderance to the work than otherwise. I know that these facts are not so apparent in the history of those times; but the reason is, that the church was then so inseparably united to the state, and the people were such a mere cipher in the councils of both, that historians, in narrating the events of those periods, rather confine themselves to doings of conspicuous characters, than relate the progress of the truth among the common people, who compose the mass of every nation. So of the great work under the Wesleys the last century, and which yet continues. It commenced among the poor of London and Bristol; the colliers of Kingswood and Newcastle. Now it has worked its way to the higher classes; and the rich, the learned, and the noble, together with the clergy of the establishment, are embracing evangelical principles in the love of them, and are "consecrating their gain to the Lord, and their substance to the God of the whole earth;" Micah iv, 13. The same has been the progress of the work in this country. The Methodists were once a poor and despised people; now they are becoming rich and honorable. None need be afraid that religion is becoming popular. It is designed to become so; and so long as we maintain purity of doctrine and discipline, there is no danger of its becoming so faster than popular characters are actually converted to God. In this essay we shall

I. Show from prophecy that "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

Commencing with the Prophet Isaiah, who is fuller upon this point than any other:—"There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. xi, 1–9. The latter part of this passage is, without doubt, figurative; and the meaning of which is, that men of savage characters, of beast-like passions, shall be so subdued by the mild and peaceful spirit of the

gospel as to do no mischief; and which will cause "wars to cease to the end of the earth," and prove one of the grandest and most glorious triumphs of the grace of God.

"Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too straight for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know I am the Lord: for they shall not be ashamed that wait for me," Isa. xlix, 18–23. Here the former desolations of the church are referred to, and then a sudden and numerous increase of converts predicted, to an extent that shall utterly astonish the church. The power and extent of these revivals shall be so far beyond all precedent, that the faithful shall hardly know what to make of it. This prophecy has been fulfilled in one instance, of which we shall speak presently.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—"Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men:) so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider," Isa. lii, 7–10, 13–15. The prediction, "he shall sprinkle many nations," agrees with our Lord's commission to his apostles: "Go ye, teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the deso-

late cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more."—"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."—"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord," Isa. liv, 2–4, 11–14, 17. It is certain that these predictions have not been fully realized as yet. The church is far from having arrived at that state of beauty, prosperity, and perfection here described. These predictions, therefore, remain to be fulfilled.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee," Isa. lx, 1–5, and the whole chapter. Indeed, the greater part of the chapters to the end of the book are taken up with predictions concerning this season of millennial glory.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; (which my covenant they brake, although I was a husband unto them, saith the Lord;) but this shall be the covenant I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more," Jer. xxxi, 31–34. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people,

and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord hath spoken it," Mic. iv, 1–4. It is here said that not individuals only, as now, but "nations shall say, Come, and let us go up to the mountain of the Lord," &c.; with which agrees another prophetical declaration, that "a nation shall be born at once;" and the situation and character of certain nations of the present day, among which the leaven of truth has begun to work, clearly indicates that when they are converted to the truth, the whole mass of the people will move at once. Such is France and continental India. With this, also, agrees the words of an eminent writer, who wrote before the present attempts in the church to convert the whole world, that the progress of the gospel in the latter days would be unparalleled, far beyond our present humble notions of these things.

II. We shall prove from prophecy and "the signs of the times," that this period is rapidly approaching; "that it is even at the doors."

1. The more general prevalence of political, and, consequently, of religious liberty, is a circumstance favorable to the rapid spread of the truth. In almost all ages "the kings of the earth have set themselves, and the rulers have taken counsel together, against the Lord and his anointed." The arm of secular power has ever been uplifted to stop the progress of the truth, in which, in many instances, it has been but too successful. But now almost every hinderance of this kind is removed. Christianity, in this respect, has wisely provided for its own spread and perpetuity. Before the Reformation, religious toleration, as well as political freedom, were almost unknown; but upon the revival of religion under the Reformers, the spirit of liberty revived with it. This spirit of liberty not being able at first to break down whatever was opposed to it in the Old World, removed to the New. Here it flourished, finally achieved the independence of these states, and is now shedding its light upon the nations afar off, which has already been productive of vast and mighty changes in those very nations where it first took its rise. The gospel may now be freely preached throughout all North America; in every part of the British empire; in almost every nation upon the continent of Europe, even in papal Rome herself; and such are the commercial relations and the political influence of the two great lights of the world, Great Britain and the United States, that there is no considerable nation in any part of the world, Popish, Mohammedan, or Pagan, except China, where the gospel may not be preached with at least some degree of freedom. And, indeed, if the emperor of the celestial empire wishes to make war upon the King of heaven, why, Jehovah can easily hurl him from his throne, and produce such an entire change in the government of the country or the character of its rulers, as shall speedily open a highway for the redeemed of the Lord to walk in. Such a state of things, in this respect, the world never before saw. The Lord, by various political changes and revolutions, has overturned and overturned, that he whose right it is may reign; and if any still feel disposed to hedge up the way of truth by political restraints and religious intolerance,

Almighty God will speedily hurl them from their places, and make way for the progress of truth through the nations; "for a short work will the Lord make upon the earth."

2. The discoveries of modern navigators, and the present commercial relations of the world, afford admirable facilities for the universal spread of the gospel; and may be mentioned as a "sign of the times," which seems to indicate the approach of Christ's kingdom. There is a remarkable coincidence in several events which have an important bearing upon the kingdom of our Lord. Columbus discovered the New World in 1492, which brought to the knowledge of Christian nations a whole hemisphere who were in the darkness of paganism, and which must have so remained had it not been for this event, but in a portion of which the light of truth already shines the brightest, and is now enlightening the rest of the world. The art of printing was discovered in 1444, but forty-eight years before; a discovery which will facilitate the progress of the gospel beyond any other thing, save the voice of the living preacher. Constantinople was taken by the Turks in 1452, which broke up the Greek empire, and scattered the Greek literati through the west of Europe; and who, being especially patronized by the illustrious house of the Medici of Florence, to which house belonged Pope Leo X., who was a very active promoter of letters and science, greatly assisted in the revival of learning which took place at this time. The Reformation commenced in Germany, under Martin Luther, in 1517, but twenty-five years after the first-mentioned event, which gave additional importance to those preceding. Was not the hand of the Sovereign Dispenser of events in all these things? Or otherwise, why should they thus happen?

But to return from our apparent digression. The discoveries of modern navigators have brought millions of people to the knowledge of Christian nations, among whom the gospel has already begun its glorious work. The commercial relations of Great Britain and the United States, which are the nations now the most actively engaged in the spread of the truth, are such as to afford the most admirable facilities for the dissemination of the gospel. Their ships visit every nation, however remote; their sails whiten every sea, however distant. They penetrate the eternal ice and snows of the north, by which the gospel has already been carried to the Greenlanders, the remotest northern nation yet discovered;—the extreme south, as far as the habitations of men are to be found. While circumnavigating the globe, they have planted their missions until they have met at the two extremes of longitude, and upon which the sun never sets. By this means the gospel may be carried to any nation, however remote or otherwise difficult of access. In the days of the apostles, travelling, either by land or water, was extremely slow and tedious; see Paul's voyage to Rome, Acts xxvii and xxviii; and some very distant and barbarous nations were even impossible of access. These very circumstances then absolutely precluded the possibility of the universal spread of the gospel. That must necessarily be left to another age, and that age is the present. The worldly man may be able to see in our present commercial affairs but a company of merchants, seeking for wealth in every nation; but the intelligent Christian is able to see the hand of God in this, bringing about his

eternal purposes. For, while the merchant sends his ship to collect the riches of the nations afar off, the church, under the direction of the Spirit, employs the same ship to carry to those nations "the unsearchable riches of Christ."

In connection with this, we may mention another important circumstance. The prophet says, "The abundance of the sea shall be converted to thee." This prediction is now fulfilling. The church has begun in earnest to convert "the abundance of the sea" to God, and in which she has been very successful, as in all other of her undertakings. The seamen of Christian nations were formerly a scandal to the truth; a cause of offence to the heathen; but as they become converted to God, they will serve as missionaries of the cross to carry the gospel to every nation which they visit. We calculate glorious results to the cause of truth from the godly example and the zealous efforts of these men.

3. The increase of the spirit of piety in almost every branch of the Protestant Church is another very favorable "sign of the times." Some persons think that the spirit of piety is declining in the church; but the observation of these persons is confined to one or a few congregations in their own neighborhoods. These are men of contracted views, of shortened vision; who suppose that when they have ascertained the state of religion in their own neighborhood, they have ascertained it throughout the world. But this is a great mistake. The remark which father Wesley made respecting Methodism in particular, may be made respecting the whole church in general:—"At what times the work has declined in *some* places, it has increased more abundantly in *others*." While the Methodists have been increasing in numbers in every part of the world, they have generally preserved the purity of their doctrine and discipline, and are still zealous for God and successful in their work. In England, through the instrumentality of Methodists, the dissenters are returning to the ways of their godly ancestors. The Church of England is also rapidly returning to the spirit of her articles, liturgy, and homilies; to the evangelical doctrines of her earlier Reformers; so that her pulpits and reading-desks are not so frequently at variance as formerly. The instrumentality of the zealous Methodists in all this is generally acknowledged in that country. But, alas for truth and justice, although they have accomplished the same glorious work in this country, yet the meed of praise is still withheld. But few acknowledge it. The several evangelical churches in this country have decidedly increased in piety, and that of the aggressive kind which is needed for its spread; although among the Presbyterians and Congregationalists it is mingled with some strange doctrines, of which the weakness and inefficiency of their government does not admit a remedy, and for the final result of which we fear. But whatever may be the fate of those churches, we trust that the progress of piety, in general, will be onward. In France and Switzerland evangelical piety is increasing, especially in the latter country, where its progress is rapid and most cheering. Among the Lutherans of Prussia and Germany the work is reviving, which is greatly assisted by the labors of the eminent Professor Tholuch; and it is a very cheering circumstance, that this piety which is so rapidly increasing is of the aggressive kind. Formerly churches were con-

tented to hold their own. If they met with no loss, they thought they did well. Even the pious seemed to care comparatively little for the conversion of others; and even, in too many instances, their weapons of warfare were directed against each other. The sword of the Spirit clashed with the sword of the Spirit, and the battle-axes of the soldiers of the cross rung upon the gates of Zion. The prophet, in speaking of these times, says, "Then shalt thou see, and flow together, and thy heart shall be enlarged." As the church sees the multitude of her converts in all countries, her several branches flow together, and the hearts of her members are enlarged; so that the heart, which before was so small as to hold but its own sect, now holds all of the church militant, and the whole of the heathen in addition. The several sects, instead of molesting each other, are now directing their weapons against the common foe. Yes! let it be noted that the piety of the present day is of the active kind. It is for making conquests; for pushing its victories to the ends of the earth.

4. The formation of the British and Foreign Bible Society in 1804, and of the American Bible Society in 1816, together with several other associations of a similar character, is another favorable omen for good, for which we may "thank God and take courage." The former of these associations has translated the Holy Scriptures into more than one hundred and sixty languages and dialects of this babbling earth, comprising those spoken by the greater part of the known world. Most, if not all the nations of Europe, have the Scriptures in their vernacular tongues; and the same is the case with America, comprising also many of the Indian tribes of the northern part of the continent. The far greater part of all the nations of Asia, comprising a majority of the whole human family, have the Bible in their own language; among which we may mention that of China, spoken by between three and four hundred millions of people, perhaps a third of the whole globe. This translation was made by Dr. Morrison, at immense labor; who, like the silk-worm, soon after having finished his Herculean task, died. Most of the African nations, at least those upon the coast, have the Scriptures in their languages; those in the interior not being yet sufficiently known. However, the Arabic, into which translations have been made, is a common medium of communication, not only in the northern nations, where it is the vernacular tongue, but also in the interior, whither it has been carried by the Arabian traders and merchants. Many of the tribes inhabiting the islands of the Pacific have also the Scriptures, which have been translated by the missionaries. It is the design of these Bible Societies to supply the whole world with the word of God, in which we trust they will ultimately succeed. The invention of the art of printing, before mentioned, enables them to work wonders. Before this books were written out by hand, a very slow and tedious process, and were, consequently, very scarce and dear, wholly beyond the reach of the common people; and even many of the rich and great at one time knew but little about them. Copies of the Scriptures were not to be found but in the reading-desks of the churches, in the cloisters of the monasteries, and the libraries of the learned. The poor had them not; and to many of them they were a sealed book, even if they could have obtained them. But now,

by means of printing, copies of the Bible may be almost endlessly multiplied. The poor man can purchase a copy for a dollar; and if he has not even that, by means of these societies he may obtain it gratis. The moral power wielded by this means is immense, and will inevitably beat down the kingdom of Satan in the world, and make it a heap of ruins. The very printing-press with which Voltaire and his associates said they would demolish Christianity, is said to be now used for printing Bibles! "So mightily grows the word of the Lord and prevails."

With the Bible societies we may perhaps be permitted to mention the Tract and Sunday School societies, faithful and able coadjutors in the same great and glorious work, and which are playing their engines with tremendous effect. They are sending forth their little winged messengers of the truth, which are flying into the uttermost parts of the earth, and scattering light and salvation in their paths. The system of religion at present prevailing in China was introduced wholly by means of tracts; and although, in the dissemination of the gospel, this can never be a principal agent, yet it may be a faithful and efficient auxiliary. Infidelity was also disseminated among the common people in France in the same way; and it was from this, we believe, that Christians took the hint to use the same powerful means for the spread of the truth. And if these means have been used to build up the kingdom of Satan, why may they not be employed to pull it down?

5. The missionary operations of the present day are also a most favorable omen for good, and which, more than any other, encourage our hearts to hope for the coming of our Lord. Modern missions were commenced by some Danish missionaries on the coast of Tranquebar, in India, in the year 1706. Although this mission was quite successful, yet but little more was done until the Moravians commenced in Greenland, and in St. Thomas, in the West Indies, in 1732. But they were so few, even at home, that although they were remarkably zealous and devoted in this work, yet they could do but little. They rather called the attention of other Christians to this glorious enterprise by their bold undertakings, than accomplished much themselves, for the want of men and means. Dr. Coke, in 1785, was accidentally led to send missionaries to the slaves in the West Indies. From this attempt has sprung the Wesleyan Missionary Society, which is the largest establishment of the kind in the world. The doctor conducted this whole work himself till his death, which took place while on his way to establish a mission in Ceylon, with six missionaries. The zeal, the self-sacrifice, and the indefatigability of this extraordinary man knew no bounds. No individual of modern times ever undertook, and successfully carried on, such a work. What his own fortune, which was quite ample, did not afford, he begged from door to door. Upon his death, the Wesleyan connection found themselves obliged to take charge of his missions; and immediately it received a powerful impetus, principally under the labors of Watson, whom God seemed to have raised up to advocate the cause of the heathen by his powerful eloquence, and by the wisdom of his counsels to give efficiency and direction to the measures of the society. He truly opened his mouth for the dumb; and one of the most masterly performances in the English language

is his sermon in favor of "The Religious Instruction of Slaves in the West Indies." This society has now under its care about two hundred and four missionaries, besides native assistants, teachers, catechists, and readers; and more than sixty thousand church members. Its largest, as well as oldest mission, is in the West Indies, comprising more than forty thousand members. Its most successful mission, and which is truly the wonder of modern, if not also of ancient times, is the mission to the Friendly Islands, in the Pacific. Here, in a group containing about nine thousand inhabitants, more than seven thousand have been brought to God in the course of eight years, and the work is still progressing. Among these are six hundred class-leaders, and four hundred and forty native exhorters and catechists; the king himself being a class-leader and local preacher, and his queen also a class-leader; in which instance is fulfilled the prediction, "Kings shall be thy nursing-fathers, and queens thy nursing-mothers." About seventy-five thousand pounds are raised annually for the support of this society, which is increasing.

In addition to this, there are in England the Baptist, the London, and the Church Missionary Societies, which are laboring with commendable zeal and great success in various parts of the world. There are also some societies of minor importance on the continent, who manifest considerable zeal; but who are unable to do much abroad, as there is yet so much to be done at home. In the United States the work was not begun till 1812; and, as a specimen of the feebleness with which the work was commenced, and the success which has since attended it, we may remark, when the Congregationalists sent out their first missionary, they sent to England to solicit funds to assist them; but now the missions of the American Board belt the globe. So rapidly has the work progressed.

"When he first the work begun,
Small and feeble was his day;
Now the word doth swiftly run,
Now it wins its wid'ning way:
More and more it spreads and grows,
Ever mighty to prevail;
Sin's strong holds it now o'erthrows,
Shakes the trembling gates of hell."

The Baptists are working wonders among the poor Karens in Burmah, to which empire they seem to be chiefly directing their attention; while some minor societies are also engaged in the same work. It was once a question with some whether the heathen could be saved. But this question is for ever put to rest by the thousands who have already been brought to God, even under the most disadvantageous circumstances;—heathen who have been redeemed from the lowest depths of ignorance, vice, and superstition. It was at first also supposed by some, that the heathen must first be civilized before they could be Christianized. But this mistake has also been corrected. It has been found that they need no previous training of this kind, but that the simple truths of the gospel, simply preached, are of themselves sufficient to enlighten their ignorance, to subdue their savage tempers, and to change their whole natures; "the gospel being still the power of God unto salvation to every one that believeth:" so that our modern missionaries may still say, "Thanks

be unto God, who always causeth us to triumph in Christ, and manifests the savor of his knowledge by us in every place."

6. The rapid decline of popery, indicating the certainty of its speedy downfall, is another circumstance of a most encouraging character. Popery has always imposed an almost insuperable barrier to the progress of the gospel. We still denominate it "the Church of Rome;" but we by no means acknowledge her as a church of our Lord Jesus Christ. We believe she no longer sustains any such relation to him, but was long ago cut off from being the people of the Lord, as the Jewish Church was before her, according to the prediction in Rom. xi, 21, 22: "For if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." The Church of Rome, centuries ago, broke the covenant of God, and ceased to "continue in his goodness." So far from being the church of God, she is the kingdom of antichrist, over which reigns the "man of sin," so denominated by the apostle on account of his great wickedness; and who, on account of his savage cruelty, is also called the "beast," to whom it was given "to make war with the saints and to overcome them;" and who did the work so well as to be "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." This "wicked," the Lord is now "consuming with the spirit of his mouth, and destroying with the brightness of his coming." At the time of the Reformation, the Church of Rome lost a part of Germany and Switzerland, Prussia, Holland, Denmark, Sweden, and Norway, and also the kingdom of Great Britain, besides some minor losses in other countries.

Since then she has suffered but little by the direct preaching of the word; but Almighty God has made use of other instruments, one of which is the very last that men would have thought of using. Infidelity has given her almost as severe a blow in later days, as true religion gave her in former times. At the time of the French Revolution, popery was prostrated by the prevalence of infidelity. Her churches were shut up, her priesthood murdered or banished, and she exhibited a most pitiable spectacle of wo and desolation; and although, upon the reaccession of the Bourbons to the throne after the battle of Waterloo, and the exile of Napoleon, she seemed to revive; yet it was to present to the world but a sickly existence, the very shadow of what she before was. But in the Revolution of July, 1830, she was doomed to another overthrow, from which she will never recover. Her days are ended in sunny France. The progress of liberal principles in politics, in connection with infidelity, has also done much to injure her. Popery has always, where she could, allied herself to the state, and lent it her power and influence to crush the people. The popish priests have always attached themselves to despots, the abhorred of the earth; and in the progress of political liberty, this is coming up in remembrance against them before the nations of the earth. In the present struggle in Spain between the queen's government and Don Carlos, the brother of Ferdinand, the church, having espoused the cause of the latter, has been prostrated, her monasteries have been abolished, and their property,

which is immense, has been confiscated to the crown, and their monks have been driven out to the world; while infidelity, as in France, is withering her in its desolating progress. And this in the country where the horrid inquisition has reigned in terror for six centuries. But it overdid its work, and its days are ended.

In Portugal, one of the last nations where we should have looked for such things, the same misfortunes have befallen her. In the late strife between the usurper Don Miguel, and Don Pedro, the former emperor of Brazil, in favor of Donna Maria, the daughter of the latter, the bishops taking sides with Don Miguel, upon his downfall were forcibly ejected from their sees; the monasteries were abolished, and their property confiscated to the crown, as in Spain. The standard of revolt has been raised even in Italy herself, the seat of the beast; the very place of his throne; and the pope now keeps his place in the chair of St. Peter, not by the suffrages of his own people, but by the help of Austrian bayonets. Austria is now the only considerable power in Europe which lends its influence to the support of popery; the last remaining prop of the church; and if, by a sudden revolution in that empire, this remaining prop should be knocked away, down would come the whole fabric of error and superstition with the crash that will shake all Europe, and bring to a speedy overthrow all her influence and power in other parts of the world, if they do not actually fall before; and then shall be heard that "strong voice, saying, Babylon the great is fallen, is fallen." Popery in Mexico and South America is every day becoming weaker and weaker, and totters to its fall, its power and importance being but trifling already; while the possessions of the church in the East Indies, which were once extensive and important, are now reduced to a mere cipher, and scarcely attract the attention of the world. The graphic and sublime scene described in the eighteenth chapter of the Apocalypse, will be realized before another generation has passed away. Prophecy hastens to its fulfilment, and the kingdom of our Lord advances.

7. Another "sign of the times," indicating the ending of the reign of darkness and sin, and the coming of our Lord's kingdom, is the rapid decline of Mohammedanism in every part of the world. It is very remarkable that popery in the west, and Mohammedanism in the east, took their rise about the same time, arrived at the summit of their glory and power in the same century, and are now going down in each other's company. Popery may be considered as fairly begun in Europe in 606, when Boniface III., bishop of Rome, procured himself to be styled œcumenical or universal bishop by the usurper Phocas; and who immediately commenced establishing his claims, in fact, in which he was most perseveringly followed by his successors. Mohammed commenced his mission but eight years after, in 614; and the Hegira, or flight of the prophet, from which all his followers now compute their time, was in 622. While the bishops of Rome were busily engaged in bringing the churches of western Europe under their power, a work in which they did not finally succeed till many centuries after, Mohammed was as actively engaged in the east; and by dint of persuasion and force of arms, he and his successors soon succeeded in spreading their conquests through all western Asia, all the north of Africa, and at one time

had possession of a part of Spain, and were even a terror to all Europe. They both arrived at the acme of their glory and power about the same time, viz., the middle of the fifteenth century, when the Turks took possession of Constantinople, broke up the Greek empire, and drove the best of its citizens into western Europe, who helped to strengthen and to beautify the Church of Rome. They both commenced their downward march at the same time, viz., in the following century, since which time the Mohammedans have been able to spread themselves no farther by force of arms.

While popery has been weakened by true religion, infidelity, and the progress of liberal principles combined, Mohammedanism has been greatly weakened by the most despotic character of its own governments, and the increase of power in Christian nations, especially Russia. This latter empire, now so mighty and formidable, and apparently the natural enemy of the Mohammedans, did not begin to assume any importance in Europe till the beginning of the last century, in the reign of Peter the Great, since which time it has been the continual scourge of Persia and Turkey, especially the latter, over whom the rod of the czar has been shaken till the proud Musselman cowers like a whipped spaniel; and we have reason to believe that the autocrat of the north has his eye upon Constantinople, as being a proper place for a third capital to his extensive empire. Algiers, the most formidable power in the north of Africa, is now in the possession of the French, who may perhaps take into their heads to extend their conquests a little farther to the east and west; and such is the weakness of the states of Barbary and Morocco, that they would fall an easy prey to them. Egypt, under Ibrahim Pacha, has been attempting to rise by conquests and improvements, introduced from Europe, to which his prejudices have submitted. But it is in vain; the decree of the Almighty is, that "Egypt shall be a base kingdom: it shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them that they shall no more rule over the nations;" Ezek. xxix, 14, 15. And so it has proved. All their attempts of this kind are in vain; the higher they attempt to rise the lower they sink.

The political influence of Great Britain and the United States is very great, especially that of the latter, in those countries, before which the prejudices, the bigotry, and the intolerance of the Musselmen are constantly giving way; so that many Christian missions are already established among them, and copies of the Scriptures in the Turkish and Arabic languages are circulated. The very name of an American is a passport and protection to him in those countries, as the name of a Roman formerly was in the same places; which affords a wonderful facility to our missionaries to penetrate any of those regions they may please.

Another singular cause has operated to greatly weaken those nations; a cause, the power of which is seldom noticed or estimated by purblind statesmen and politicians. Mohammed forbid his followers the use of wine. This prohibition they have ever strictly obeyed. This, in the days of their conquests, gave them great advantage over their antagonists, the nominal Christians and heathen, who made a free use of the juice of the grape; inasmuch as a sober

soldier can endure more fatigue, and fight better, than a drunken one. But, of late years, the Turk has found a substitute for wine in opium, the intoxicating qualities of which are far more exhilarating than the fermented juice of the grape; and, like all other narcotics, the more exhilarating it is in its first effects, so the more depressing it is in those which follow—prostrating both physical and intellectual strength as though they were things of naught; so that, while Turkey has been turned into a poppy-field, the physical prowess of its millions has been made weakness, and the spirit of enterprise which distinguished their fathers is departed, and Turkey is no longer what she was.

Thus the hinderance to the progress of the gospel in those countries where it was first preached, where the tragedy of man's redemption was acted, and where are the remains of the Greek, Syriac, Armenian, Coptic, and Nestorian churches, is now about to be removed out of the way; and the Lord is there casting up a highway for his redeemed to walk in, and in which "none shall molest or make them afraid." The reign of the false prophet is now short, and his days almost ended.

Lastly, we may remark, the whole religious world is upon the move; the time of the shaking of nations is come; the universal war of opinion; the collision between light and darkness; the contest between good and evil, has now begun. As we have seen, the kingdom of antichrist is coming down, and that of the false prophet is sharing the same fate. Paganism is also trembling as before its fall. "Ethiopia is" literally "stretching out her hands to God." The sable sons of Ham are even imploring the coming of the missionary to teach them the way of life, and to bring with them the blessings of the gospel of peace. "The isles are also waiting for his law." They seem to be impatient for the coming of Christian teachers, that they may "throw their idols to the moles and to the bats," and learn to worship the God of heaven. In continental India the missionaries have apparently labored in vain for forty years, and seem to have accomplished but little, except to translate the Scriptures into the languages of the countries, and to now and then save a poor heathen from the idolatry of his fathers; the prevalence of caste seeming to throw an almost insuperable barrier in their progress. But we are now informed that they have actually succeeded in undermining the very foundations of heathen society; that there exists in their minds a persuasion, founded upon the predictions of their own sacred books, that their religion is to be overthrown and superseded by another, which they think is the Christian; and that the whole mass of society is ready to renounce idolatry. The thing to be most feared for India now is, that there will not be upon the spot a sufficient number of Christian instructers to stand upon the line of truth and stop them as they go over from gross idolatry to infidelity, which is the course men always take; running from one extreme into another. The same may be said of infidelity. Man is a religious being by nature. He therefore must have some object of faith and reverence, but infidelity affords him none. He therefore cannot remain in it long, for it is an unnatural state. The French have made a complete experiment of its nature, and not finding it to answer the purpose, are turning from it satiated

and in disgust, and inquiring for something better. This experiment decides the fate of unbelief. What France, after having fairly tried it, has rejected, no other nation will embrace for any length of time. In England the abettors of unbelief have made strenuous efforts, but with no success; and lately the Christian world have been gratified in witnessing the conversion of one of the most able and zealous of their number, Richard Carlisle, which must have a tendency to discourage the remainder. The infidels of Europe have turned their attention to this country; but in noticing that all its females who have the rising generation under their control, as well as a great part of the generation that have already risen, are believers, they have turned away in utter hopelessness of ever being able to overthrow Christianity in this republic. So nothing now remains but for the saints of the Most High to go up and possess the kingdom for ever and ever. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel;" Psa. ii, 8, 9. The prayer has gone up, and we now wait for the fulfilment of promise; as the church universal still prays, "Thy kingdom come, and thy will be done, as in heaven so here upon the earth;" to which all voices respond, "Amen."

To conclude, there remains but one thing more for us to notice in this essay, and that is, the time in which these prophecies shall be fulfilled. The opinion that generally prevails in the Christian world is, that they shall be fulfilled at the completion of the third era of the world, or the first of the Christian dispensation; that is, in the year 2000, which will usher in the millennium, the reign of Christ a thousand years upon the earth. The reign of "the beast," or duration of the kingdom of antichrist, according to Daniel, is to be for "a time, times, and the dividing of a time;" Dan. vii, 25. With him agrees St. John, who says it shall be "for a time, times, and a half a time;" Rev. xii, 14: or, "forty and two months;" Rev. xiii, 5: or, "a thousand, two hundred, and threescore days;" Rev. xii, 6; which all refer to the same period. "A time" in the language of prophecy is three hundred and sixty years, three and a half of which make twelve hundred and sixty. "Forty and two months" are also three and a half years, which make the same prophetic period. "One thousand, two hundred, and threescore days," reckoning a day for a year, make also precisely the same period of twelve hundred and sixty years. We are, therefore, now to ascertain the precise time in which "the beast" commenced his reign. Respecting this there may be a variety of opinions; but we are satisfied to place it at the year 606, in which Boniface III. was proclaimed universal bishop, as before mentioned. This period will therefore close in 1866, but twenty-nine years from the present time. And we presume to say, that if popery continues to go down for a few years to come as it has for a few years past, its time will be at an end in that year. And although, in the United States, popery is making vigorous exertions to establish itself, yet, whatever its success may be, even to the ultimatum of its wishes, which many fear, its triumph is short: it must come to an end by that time. The "reign of the false prophet," that is, Mohammedanism, we believe

is for the same period; and, of course, will come to an end soon after. The entire number of years between now and the year 2000, the time of the final establishment of our Lord's kingdom, is one hundred and sixty-three; which, although apparently a short time to convert the world, in its present state, to Christ, yet we may be assured that if the work progresses in the same ratio for this whole period as it has for these forty years past, it will be done. Success is now the order of the day in every department of this work; no labor is lost. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it;" Isa. lv, 10, 11. Happy are those who labor in this "harvest," and "gather fruit unto eternal life."

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Art. V.—OBSERVATIONS ON WATSON'S THEOLOGICAL INSTITUTES.—No. II.

Continued from the July No.

BEING AND ATTRIBUTES OF GOD.

Having, in our preceding set of observations, made such remarks upon Part I. of the Institutes as the nature of our plan seemed to require, we now proceed to another branch of the subject.

"The *divine authority* of those writings which are received by Christians as a revelation of infallible truth having been established, our next step is, seriously and with simplicity of mind, to examine their contents, and to collect from them that ample information on religious and moral subjects which they profess to contain, and in which it had become necessary that the world should be supernaturally instructed."

For this investigation Mr. Watson was peculiarly well fitted; I cannot but think better fitted than for any other. His mind seemed to tremble under the pressure of arguments depending upon the summation of numerous details, and to seek anxiously for an escape into the wide realm of general principle. Here the easiness of his air, and the quiet strength with which he travels on through fields of beauty and light, indicate that he is at home—in fields of his own.

Owing to the peculiar qualities of his mind, if I do not misjudge, that part of his work which concerns the Being and Attributes of God, the brief system of Morals in Part III., and the Essay on Church Government, are far its best portions. In the first there are few arguments of detail, properly so called; and on the subjects of the second and third, the limits of his work allow him to give only general views.

The same qualities which fitted Mr. Watson for independent investigation in this branch of the subject, fitted him also to make profitable use of the labors of others. Not the least valuable part of his work consists in the introduction which it gives us to the writings

of the great and good of by-gone ages. Quotations from these are spread skilfully through the Institutes; and while they give variety both to the matter and the manner, they form, under the arranging and combining hand of the author, a very consistent whole.

Our attention in the present article will be confined to subjects connected with the two great propositions pointed to at the commencement—the Being and Attributes of God.

I. THE BEING OF GOD.

As the doctrine of the divine existence is "fundamental to the whole scheme of *duty*, *promise*, and *hope*, which the books of Scripture successively unfold and explain," it demands our earliest consideration.

An expanded and connected view having been given of the Scripture character of God, our author enters at once into the depths of the subject, and begins to draw upon the resources of his well-furnished mind both for argument and illustration.

The first particular, perhaps, which will strike the thoughtful reader as he proceeds, is the strange fatuity with which philosophers and theologues of old sought to develop the idea of a God from the elements of human reason. As if the *reality* of divine revelation must be established by proving it unnecessary;—as though it were to be demonstrated that God had revealed himself, by showing that we could have discovered him without revelation.

First, in the order of these attempts, came the doctrine of innate ideas; and the defender of divine truth asserted that the idea of God is congenital to the mind of man, and cannot be shaken off. Thus it was to be proved that the Scriptures revealed a high and important truth, in that they proclaimed to us a doctrine which we could not, from our very constitution, fail to know. But stubborn fact annihilated the chimera. Men were found who had no such idea, and the doctrine disappeared.

Next appeared the baptized believers in natural religion. These did not maintain that the idea of God was born with us, but that the capacities born within us could, at the least, find a God in the things without us. Fact and reason, however, both overthrew the notion. For the *fact*, the idea never *was* discovered by man. For the *reason*, it does not appear that, without religion, the mind of man could, by any means, be brought to such a degree of elevation as even to entertain the question.

The reasoning of Mr. Watson on this point is quite satisfactory. There is one remark, however, on which I wish to express my doubts.

It is a remarkable fact, that Moses presents to us the name of God without either introduction or peroration; without any preparatory argument, or subsequent argumentative illustration. He pretends no discovery either for himself or others; he gives no hint that he accounted argument of any necessity. The same remarks may be extended, with more or less strength, to the entire sacred volume. The historians and the prophets, our Saviour and his apostles, argue and illustrate many subjects, but never this; their references to the phenomena of nature not being made as to *proofs* of a *disputed* point, but as to illustrations of a point *conceded*.

Why do the sacred Scriptures speak thus? Moses in particular? Mr. Watson's account seems to me not quite satisfactory.

"The history," says Mr. Watson, "which he wrote, affords the reason why the introduction of formal proof of the existence of the one true God was thought unnecessary. The first man, we are informed, knew God, not only from his works, but by sensible manifestation and converse; and when Moses wrote, persons were still living who had conversed with those who had conversed with God. These divine manifestations were also matters of public notoriety among the primitive families of mankind; from them the tradition was transmitted to their descendants; and the idea once communicated, was confirmed by every natural object around them."—"It continued even after the introduction of idolatry; and has never, except among the most ignorant of the heathen, been to this day obliterated by polytheistic superstitions."—"It would have been trifling to *moot* a question which had been so fully determined, and to attempt to *prove* a doctrine universally received."

According to this, Moses rested the reception of this great doctrine upon the strength of tradition, confirmed by observation. It is, indeed, a very satisfactory account of the reason why he did not attempt a history of the discovery of the divine existence, and of the gradual diffusion of the knowledge of it, to say that it had no discovery, and that it had no gradual diffusion; but it is no reason at all for not laying down the argumentative foundation on which it *actually* rests.

What must have been the power of the tradition, may be inferred from the conduct of the sons of God and the daughters of men; from the building of Babel; from such knowledge as we have of the condition of Abraham, prior to his call; and from the situation of the children of Israel in Egypt.

How capable they were of observation may be determined in the same way. It is to no purpose to affirm that the argument of design, from observation, is palpable. Though, in itself, it is so, yet, from *mental habit*, it is precisely the reverse. This hope of conviction would have failed with the Jews, much more with other nations. If they were enlightened by tradition, it was very dimly; and what tradition left obscure, observation could not illuminate.

If, then, this can hardly be the basis on which we may suppose this matter to rest, what is that basis? I answer, Moses *did* prove both the being and attributes of God. How? one will ask. Ans. By godlike operations. Not the creation of the world, &c.; for our faith in these rests upon our faith in something else: but the plagues of Egypt, the passage of the Red Sea, the thunder of Sinai. He showed them *God in action*, and thereupon ceased, as thinking it needless to tell them. God is there when they saw him acting—when they heard him thundering.

Moses narrates facts, and from those facts blazed the doctrine. The conclusion may have been assisted by what remained of tradition, and also by observation, but it was not made by them. He showed them the cloud; and when God looked from the cloud, the Egyptians, who had never seen, yet knew him so well, that the host of them was troubled.

The traditionary conviction would require, for aught I see, as much

illustration as any other; the question not being so much about the origin, as about the reasonableness of the notion. But that of which I speak was instantaneous, and level to every capacity. The Israelites did not reason long after they had seen Mount Sinai "altogether of a smoke," ere they recognized the divinity, and desired an excuse from his presence. The conviction from this source is broad and overwhelming; so much so that the difficulty is not to introduce it, but to retain it as introduced. It is one of those conclusions which, forcing themselves upon the mind without asking consent of the will, are very likely not to obtain consent of the will to remain.

The demonstration was as palpable to others as to the Jews. The history, accredited by the whole Jewish nation, vouched for the fact; and the fact stubbornly avouched the doctrine.

These remarks have a very proper place, as I think, here. The reader, however, is requested to keep them in mind, as the principle of them may be of use hereafter.

For the present let us return to our author. Mr. Watson, having disposed of the presumption that man would have been able to raise himself to such a degree of civilization and refinement as to elaborate the idea of a God, recurs to another analogous to it. Could man, if already civilized, attain to it? The probability is shown that he would not. The principles contained in the quotations from Ellis, Hare, and Gleig, (vol. i, p. 300,) seem to be somewhat questionable; though the important position is sufficiently established, that in any and every case, the true God is beyond the reach of merely human discovery.

Next in order come the arguments, such as we have, for the being of God, drawn from the stores of human research;—our little taper of science holding up its head in presence of the sun of revelation. These arguments are of various kinds; *à priori* and *à posteriori*.

Those of the former class are set aside by Mr. Watson with quiet indifference. Like the categories of Aristotle, having served for a time, straight-jacket like, to keep men crazy or to keep crazy men, as the reader pleases, they have been carried away in the great drag-net of time. May they never return!

I would fain add here a new term, not by way of increasing permanently the logical nomenclature, but for present use. There is a species of argument which I would call *abstract*. This is of qualities *abstract*, or apart from their subjects; of relations apart from things related; of actions abstract from agents. The argument for the divine existence, derived from existence in the abstract, i. e., apart from the particular things which exist, is a specimen. It is, manifestly, a species of the great genus, *à posteriori*. The name may be technical already for aught I know.

"The first argument, *à posteriori*, for the existence of a God, is drawn from our own actual existence, and that of other beings around us. This, by an obvious error, has sometimes been called an argument, *à priori*; but if our existence is made use of to prove the existence of a supreme Creator, it is unquestionably an argument which proceeds from consequent to antecedent; from effect to cause.

This ancient and obvious demonstration has been placed in different views by different writers." See Mr. Locke, on p. 310.*

"The same view is given more copiously, but with great clearness, by Mr. Howe." This argument by Mr. Howe is partly that which I have called abstract above, and partly inductive. It is upon a sophistical confusion of the two that I wish to remark.

The simple fact from which the chain proceeds, is this: *Things exist.* There is such a thing as existence. But the argument is not, in the *first* instance, about the things, but about the bare abstract existence of the things. We travel to the conclusion thus:—

1. From existence, simply, we infer the necessity of an *eternal* existence. If there were not such, then something would have come to exist without a cause, or would have caused itself, which is absurd.

2. Thence is the easy transition to the conclusion that some being was uncaused, or ever of itself without any cause.

3. Another step is quite as easy. This *uncaused* existence must be independent.

All this is remarkably clear. The difficulty is, to find out who this *eternal, uncaused, independent* being is, and *that* the argument cannot tell. Existence being common to all things, for aught the demonstration can do, the unknown essence may be matter or mind—a man or a beast.

Mr. Howe, therefore, sets out, in the next place, to endue this discovered entity with life and intelligence.

Says he, "With equal assurance we add, fifthly, that this eternal being is self-active;" i. e., hath the power of acting in and of itself. "For, either such a being as hath been evinced is of itself active or unactive, or hath the power of action of itself or not. If we will say

* I remark here, more as a matter of curiosity than otherwise, what seems a flaw in this argument, as adopted in the text. It proceeds as follows:—

Every man knows, with absolute certainty, that he himself exists. He knows, also, that he did not always exist, but began to be. It is clearly certain to him that his existence was caused, and not fortuitous; and was produced by a cause adequate to the production. This cause is what we are accustomed to call God. The understanding necessary to contrive, and the power necessary to create a being compounded of the human soul and body, admit of no limits.

Observe that sentence, "*He knows also that he did not always exist, but began to be.*" How, I ask, does he know it? Doubtless by consciousness. Turn, then, to the chapter on Original Sin, which is chap. xviii. of Part II., and you will find under discussion the question whether the human soul is transmitted from father to son, or created at the time of birth.

The author espouses the side of transmission, and makes the following remark: "The philosophical difficulties which have presented themselves to this opinion, appear chiefly to have arisen from supposing that consciousness is an essential attribute of spirit"—"which cannot be proved." See vol. ii, p. 250. If I am not mistaken, there is another passage of like import in another place.

On this I remark, 1. If, for aught we know, consciousness is not essential, I may have existed without consciousness, and therefore eternally, so far as its decision is concerned. But, 2. My knowledge of past existence is not a matter of direct consciousness. It is my *present* memory of *past* consciousness. But I may have had consciousness, hitherto, of which I now have no memory. I do not remember the consciousness of existence which I had when an infant. I may have been conscious before birth for aught I now know. Memory cannot contradict the supposition of an *eternal* consciousness.

I do not, indeed, believe human souls eternal *a parte ante;* but I must have some better evidence of their nonexistence than this of consciousness. In truth, I doubt whether the position above laid down can in any shape be brought into such an argument as the above. We return now to the text.

the latter, let it be considered what we say, and to what purpose we say it."

1. "We are to weigh what it is we affirm when we speak of an eternal, uncaused, independent, necessary being, which is of itself totally unactive, or destitute of any active power. If we will say there is any such thing, we will confess, when we have called it something, it is a very silly, despicable, idle something, and a something (if we look upon it alone) as good as nothing."

The amount is this:—We have found something by that former argument, and now, lest our something prove to be as good as nothing, we must suppose it something substantial. Lest it prove a silly, despicable, idle something, we must account it self-active, and call it God.

A better course would have been to admit the simple fact, which is, that this something is nothing; i. e., nothing to the purpose. That the abstract necessity of an eternal existence may be of some logical use somewhere, I do not deny. But it is not a link in this chain.

Our author, however, finds additional considerations; and the second proof in favor of the self-active property of our eternal somewhat, is about as follows:—"Let it, 2. Be considered to what purpose they say it. Is it to exclude a necessary, self-active being? But it can signify nothing to that purpose. For such a being they will be forced to acknowledge, let them do what they can (besides putting out their own eyes) notwithstanding. For why do they acknowledge any necessary being at all that was ever of itself? Is it not because they cannot, otherwise, for their hearts, tell how it was ever possible that any thing at all could come into being? But, finding that something is, they are compelled to acknowledge that something hath ever been, necessarily and of itself. No other account could be given how other things came to be."

Here, the reader will observe, is an *inductive* argument from the things which exist. The author infers from the world, a world-maker. My objection is not to that inference, but to the unwarranted assumption that that world-maker is the same with the existence previously discovered. The sophistry consists simply in this: That the being proved in this argument is assumed to be the identical one proved in the other argument, and the properties (eternity, independence, &c.) found in one way are combined with the properties (self-activity, &c.) found in the other way; and the two united make one God. But before properties can be combined in this way, the essences must be proved.

But if that argument from the things which exist have any force whatever, it does itself evince an eternal uncaused being, and therefore needs not to connect with this argument to make itself complete.*

The reader will remember that the simple basis on which we built was this:—*Things exist.* From that, having gone on through four propositions, the reasoner finds himself suddenly in want of materials for another conclusion, that the eternal uncaused something is also self-active. How, then, is it demonstrated that it is self-active?

* As Mr. W. himself afterward substantially remarks. Commenting on Dr. S. Clarke, he says—"The weight of the proof is tacitly confessed to rest upon the argument from effect to *cause*, which, if admitted, needs no assistance from a more abstract course of arguing." See p. 367.

Simply thus. If it were not self-active it would not be qualified for the making of a world of such things as exist. My difficulty is, to know how he found that the uncaused something *did* make the world; for *it* and the *world-maker* are strangely taken to be one and the same. And even then the basis of the argument is changed from the mere *existence* of the things to their nature and properties.

Perhaps, it will be said, there neither is nor can be more than one uncaused being. I answer, That neither is nor can be proved without revelation. For aught mere reason can do, there may be a thousand universes and a thousand gods. That there is but one maker of the universe *which we inhabit* is plain enough perhaps; but that that is the length of our tether, is sufficiently evinced by the abortive attempts at demonstration, of which numerous specimens are given by Mr. Watson in his second chapter, on the Attributes of God. Besides, even the position that there is but one maker of the universe which we inhabit, is proved not by the abstract necessity of the case, but by the fact that we have no evidence of more than one.

My conclusion is, that this abstract reasoning is of no value. If so, our field of argument is very much narrowed. The forces of reason have but one position to make good. That, happily, is safe and tenable. It is this: Creation is a contrivance. Being such, it must have had a contriver. The contriver must be equal to his work. If so, omniscient and omnipotent; illimitably active, boundlessly intelligent.

If, in this case, we have lost in abundance, we have gained in concentration.* And I suppose it must be admitted, that for popular conviction—for the illumination of masses—one clear, simple argument is worth a host of others which, however conclusive, are yet profound and elaborate, and require a lifetime for their comprehension. Nay, I doubt not it is in the experience of others, as in my own. One argument knocks away another. The understanding becomes at last like a beaten highway, where are left the attrition and the smoothness of a thousand wheels,—the traceable impression of none.

It would be idle to expatiate upon the various parts of the demonstration of the existence of God, drawn from the orderly frame of the universe. That argument is not only conclusive so far as it goes, but, in many of its details, obvious. Mr. Watson, however, remarks that we cannot build upon it a very settled faith respecting some of the divine attributes, though for what it does teach it is invaluable. Is it allowable for me now to specify my own method of reasoning? That on which my own conviction rests?

In a former number I endeavored to show that the BIBLE IS COMPLETE IN ITSELF—complete not only in doctrine and precept, but also in evidence; and that, too, while the evidence is external to the doctrine: a position which, it seems to me, we are bound to

* We have lost variety, i. e., in the *kind* of argument. We are reduced to but one class,—the induction from facts. The particular instances, however, of the proof are, as sands upon the sea-shore, innumerable.

I need not say this is precisely that state of the case which is desirable. The argument should be *one*, because intended for deep, abiding, and universal impression. It should be *manifold*, both for the sake of variety and because intended for the illumination of men in all times and places.

make good, both for the credit of God and for the credit of man;—both for the honor of Him who requires our faith, and of us who render it.

But what is there said is of no avail, unless we are independent for the great doctrine before us. If we must have this doctrine before we have the Bible,—if our faith in the Bible rest upon our previous faith in this doctrine, then that argument of mine is so far powerless.

But, if I mistake not, a belief in the being of God is accounted a necessary preparative to the belief of divine revelation. "In a word," says Paley, "once believe there is a God, and miracles are not incredible." The venerable man upon whose lips I depended for early instruction in the formal evidences of Christianity taught to the same purpose.

Now, I go in the other direction. I do not bring the miracle out of the Godhead, but the Godhead out of the miracle. Let us try this method of educing the doctrine, and see if it lack either of the great requisites, *simplicity* and *efficiency*.

At the outset of an argument, we are to suppose ourselves, in possession of the mere Bible, ignorant of the various proofs of the divine existence, which may be gathered from external nature. The idea of God we have, for it is in the Bible. But it is the idea only. The proof we have yet to find.

In the first place, however, you are to be well assured that the want of proof that there *is* a God, is not proof that there is *no* God. Here is mistake No. I. of infidelity. An unbeliever takes into his hand a professed demonstration of the divine existence, and, upon a hasty examination, feels no force of conviction. His true position is, the point is not proved. But such men are not prone to stop there. They push on to the negative and boldly affirm, There is *no* God; a lapse of intellect sufficient to justify the inspired writer when he says, The *fool* hath said in his heart, There is no God. The mind, when in a state accordant with the circumstances of the case supposed, is in equipoise between affirmative and negative.

In such a state of deliberation, the Biblical account of miracles is set before me. Is that account any the less credible because I cannot say there is a God? I think not.

You say I cannot *affirm* the divine existence in order to *substantiate* the miracle. I say, you cannot *deny* his existence in order to *invalidate* it.

All that will follow is, that the miracle must rest upon its own historic evidence, and that evidence will compel its admission. The miracle will compel an admission of the miracle-worker just as truly, and much more forcibly, than the evidences of design in the operations of nature.

It may be asked, however, Are we not more favorably situated for the belief of the miracles after an admission of the divine existence than we were before? Does not the antecedent conviction that there is a God prepare us to acquiesce more readily in the belief of supernatural events?

I answer, that where the direct proof of any fact is dubious and weak, we very properly call in the aid of circumstantial evidence, but not otherwise. Should a child, liable to mistake, affirm that he

had seen a costly and beautiful watch in the woods of Oregon, we would perhaps feel ourselves under a necessity of inquiring into the probability of there having been any person there in possession of such an article, and also into the possibility of such person's having left his watch in that exposed situation. But should a dozen men of honesty, and accustomed to the handling of watches, affirm the same thing, shall these men also be but the moiety of a hundred who were present, seeing and handling the article? I think there would be no call for any circumstantial evidence. *Dubious* evidence of a fact will require preliminary proof of the possibility of it;—*clear* and *abundant* evidence of the fact is itself proof of the possibility, and requires no such extraneous support.

Now I affirm that the evidence for the miracles of Scripture is both clear and abundant;—that we have the solemn assurance of twelve honest and capable men to their reality; and not only so, but that evidence so circumstanced as to imply the tacit concurrence of many thousands. The situation of the testimony is such as not merely to justify our saying, *If there be a God* these things *may* be so, but, These things *being* so, there *must* be a God.

This question, however, need not be discussed at length. Much, perhaps, may be said on both sides. The following considerations seem decisive to myself in favor of the mode of argument which is here recommended, not as the *only* one that is *sound*, but as the most *feasible* and *efficient*.

Whatever advantage there may be in a preliminary admission of this kind, is reciprocal. If it is an advantage to go to revelation with the previous conclusion derived from nature, that there is a God, there is the same advantage in going with that conviction from revelation to nature. The question then is, which is the simpler, the more efficient method? Shall we first admit revelation, and, by the light of it, interpret nature, or shall we first interpret nature, and then proceed, by the aid of that interpretation, to inquire into revelation? I affirm that the advantage is decidedly in favor of the former course.

Though there may seem to be some disadvantage at the outset, forasmuch as we approach revelation without an antecedent admission of the divine existence, yet, for the whole field of investigation, there is a striking advantage. By this method the whole subject is concluded at a stroke. The admission of a single one of the miraculous accounts of Scripture, determines both that there is a God and that he has revealed himself; and that, too, by the simplest process of investigation of which the mind is capable. By the other method we settle questions (and that but uncertainly) one by one. First comes an elaborate inquiry into the divine existence, pursued through a series of arguments; each of which, by becoming familiar, loses somewhat of its force. Next comes the inquiry whether God have performed works above the power of nature; an inquiry for which we are now scarcely more prepared than we were before. For, whence arises the necessity of that preliminary demonstration that there is a God? Is it not that we find ourselves unable to admit a suspension of the laws of nature, which we are prone to think of necessity invariable? And does not that difficulty remain? Before it was, The laws of nature are invariable. Now it is, God never

varies the laws of nature. I say, if that objection stand in the way at all, it stands as much in the way now as ever.

Farther, this method of coming at the truths of Scripture implies an acquaintance with nature which most men neither have nor can have. Who of the thousands that truly pass from death unto life, and become faithful followers of the cross, ever understood the argument from design?

Besides, the just and full interpretation of nature, without a knowledge of the Being who appointed it, is out of the question. Philosophically, these same wonderful works—the miracles of Scripture themselves—are a part of the phenomena of nature, and are to be taken into the account in our attempt at interpretation. They are not, indeed, of the phenomena of nature as being the result of natural laws, but as showing, if I may so speak, the relative position of the laws of nature—as showing that these laws do not constitute the ultimate and governing power *in* nature, but are themselves instruments of a still higher influence.

I will not argue these questions any farther. The reader, however, is requested to take the subject into the train of his investigations, and if this mode of argumentation be finally approved by other and abler minds than that of the writer, the *order* of theological inquiry will be very materially modified. For, manifestly, if this view of the subject be correct, then those reasonings which have been called *demonstrations* of the being of God will dwindle down into mere illustrative instances of the divine wisdom and power; which, indeed, render faith easy and steadfast, but suffice not to create it. In this there will be at least one advantage. We will turn our eyes from nature up to nature's God, and ere we reach his seat—the scene of his full and unclouded manifestation—there will be less temptation to halt by the way.

I observe of this form of the argument, 1. That it is in the Bible. God's book alone is worthy to herald God's being. If our faith in that have a foundation out of the record, we seem to me to be so far unfortunate. 2. It is simple. No one can stagger through want of apprehension. *The marvellous* WORK *had a marvellous* WORKMAN. That is palpable. 3. Because it is simple, and also single, it is efficient. Throw it out; every man will read and understand; having understood, he will never forget it; he will tell it to others, and all men will read it together. W. M. B.

ART. VI.—EXTRACT FROM THE TWENTY-FIRST REPORT OF THE AMERICAN BIBLE SOCIETY.

"THE history of this society, from year to year, is necessarily marked by a sameness of general character; and yet its successive portions are often very different in their details and prospective plans. The book for whose diffusion this organization was made, though infinitely surpassing all other books, is ever the same. As to matter, it admits of no alteration or enlargement, and ministers nothing to a love of novelty. Yet this book is to be prepared and

circulated in different forms and different tongues; to be distributed in our own and foreign countries, among friends and foes; to be sold and furnished gratuitously, and this through a great variety of affiliated branches and local agencies. To effect all this, means to a large amount are to be procured, disbursed, and a careful account rendered. The field over which the society's operations are extended has now become large; embracing not only our own land, but portions of Europe, Asia, Africa, China, and several islands of the sea. The claims of the various sections of this wide field are very different at different periods. This is true both at home and abroad. For a season, some of the auxiliaries stand in needy assistance. Eventually their condition is changed, and they can lend aid to others. Some are, for a time, absorbed in the work of supplying their own destitute families with the Bible; at another time they are engaged in furnishing the same blessing to youth and children, to seamen, boatmen, and emigrants; and at another are inclined to appropriate nearly all their income toward distribution abroad. At the various foreign mission stations where the Scriptures are published, much aid is required at one period, and comparatively little at another. These circumstances, and others which might be named, require in your Board constant vigilance, and frequently a change of plan and effort; and give a diversified character to the details of their annual proceedings. The labors during the year now closed have, in some particulars, been very different from those of the preceding year. Then, there seemed to be an extensive demand for aid in publishing the Scriptures in foreign countries. Large sums were consequently sought and remitted for that purpose. During the year under review, comparatively little exertion has been made for the foreign field, but more for the supply of our own country. Many of the auxiliaries have been wholly engaged in this important work, and thus a large number of Bibles and Testaments have been put in circulation within our own bounds. The same work is to be prosecuted the ensuing year, and new claims have also to be presented from the foreign field, as subsequent details will show.

"In looking over the events of the past year, one of the first to be noticed is the demise of a worthy vice-president, the late Robert Ralston, Esq., of Philadelphia. This gentleman had long been known as the friend and promoter of Bible societies. From the formation of the society in his own city in 1806, to the time of his decease, he was its devoted treasurer; and that without remuneration, farther than the consciousness of having served in the best of causes. Since the death of Mr. Ralston, the managers have, with great unanimity, elected four other persons to the same office, viz.: His Excellency Robert P. Dunlap, Governor of Maine; the Hon. John M'Lean, of Ohio, Justice of the Supreme Court of the United States; the Hon. Jesse L. Holman, Judge of the United States Circuit Court in Indiana; and the Hon. Charles Cotesworth Pinckney, of South Carolina. These distinguished individuals, though connected with four different religious denominations, are all the devoted friends of the same Bible cause, and disposed to exert their influence in furnishing its blessings to every family and nation."

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For the Methodist Magazine and Quarterly Review.

ART. VII.—RELIGIOUS EDUCATION OF CHILDREN:

A Sermon delivered before the Oneida Annual Conference, Sept. 3d, 1837,

BY ELIAS BOWEN.

"Train up a child in the way he should go: and when he is old, he will not depart from it," Prov. xxii, 6.

THIS passage contains both a duty and a promise; the one encouraging the other. The duty here enjoined consists in the proper training of children: the promise, in the permanent benefits annexed to such a course. We shall, first, consider the duty enjoined; secondly, the promise by which it is encouraged.

I. First, then, we are to consider the duty here enjoined; which consists in the proper training of children, or the bringing them up in the way they should go.

1. There are many parents, even among professors of religion, who bring up their children, not in the way they *should* go, but in the way they *would* go; regarding the will of the child as the governing rule of his conduct. In this case, however, the parents do not govern their children, but the children their parents; reducing them not merely to the condition of servants, but to that of slaves. And the humbled parents in this degraded state usually put in requisition all their resources to gratify the peevishness, the pride, the ambition, the avarice of their children; for they must not be crossed in any event, whatever may be the consequence. It is well known, likewise, that children of this description, accustomed to bear rule at home, aspire to the same pre-eminence abroad, especially when at school; where, impatient of restraint, they never fail to manifest a spirit of insubordination and misrule. And as those whose province it is to govern do not feel at liberty to yield their authority, a quarrel consequently ensues, which the parents, the obsequious allies of their ruined offspring, are sure to espouse; thereby supporting their children in crime, and bringing themselves into disgrace. There are others who bring up their children, not in the way they should go, but in the way they *do* go; i. e., in the way usually pursued by young people; for, in this case, the *prevailing custom* is to be the standard of their behavior. Hence, because it is fashionable, they must attend the party,—the dancing school,—the theatre. They must learn music, painting, and poetry. They must dash out in all the pride of personal embellishment; exhibiting all those qualifications, however needless, or even hurtful, which

are calculated to attract the giddy world. Should the above association seem to disparage the fine arts, we beg leave to say that such is not our intention; only so far as they are substituted for the more solid branches of education, or even for religion itself.

But the duty enjoined in our text consists in bringing up our children, not in the way they *would* or *do* go, but in the way they should go; i. e., in the way of righteousness—the way of life and salvation. St. Paul says on this point, "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." From which it appears, that we are not only to teach our children the elements and rules of good behavior, but that we are to train them up in the principles and duties of true religion. It is admitted we cannot change their hearts, or save their souls by our own power; but, surely, we are able to see that they observe the means of grace; abstaining from all outward sin, as profane swearing, breaking the holy Sabbath, and the various habits of intemperance on the one hand; while they attend to all the outward duties of religion, as reading the Scriptures, going to church, and offering prayer to God, on the other. And if we oblige them to use the "form of godliness," beginning with their infancy, they will scarcely fail, in a single instance, to enjoy "the power;" for there is a vital connection between the *means* of grace, and the *ends* for which they were instituted.

2. But a question arises here—"Is the duty we are considering practicable? Can we bring up our children in the way they should go?" It is certain there are very few brought up in this way; and it generally turns out that delinquent parents, unwilling to bear the blame themselves, contrive to throw it on God, by saying, "He has withheld from us the requisite qualifications for the proper training of our children. We have neither time nor talents; neither wisdom, patience, nor influence for the undertaking." But this excuse for neglecting a plain duty is nothing else than the blasphemy of the slothful servant—"Lord, I knew thee, that thou art a hard man; reaping where thou hast not sown, and gathering where thou hast not strewed." As many, however, have taken sanctuary under their supposed incapacity to bring up their children aright, it seems important to remark, that the practicability of a duty is implied in its very nature, since a command on the part of God necessarily presupposes a capacity on our part to obey; while no performance above our capacity can be regarded as a duty. As, therefore, the proper training of children is viewed in the light of duty, it must, of course, be perfectly practicable. Besides, we would inquire whether it seems likely that our heavenly Father would place us "under tutors and governors," during our minority, who are incapable of training us up in a proper manner? The bare supposition would do great injustice even to an earthly parent, with all his imperfections: how, then, can it be imputed to Him who is infinitely "holy, just, and good!"

It is acknowledged, however, that with irreligious parents the proper training of children is impossible. And yet, strange as it may seem, their inability rather increases than lessens their guilt; for, while it is voluntary, and therefore can never absolve them from the obligation of bringing up their children as required, it involves

the additional delinquency of neglecting their own salvation. The fact is, we need only maintain the character of genuine Christians in order to be capable of training up our children properly; therefore we can all bring them up in this way, for we can all maintain the character of genuine Christians.

3. The first principle to be observed in the proper training of children, is good government; in which the *will of the parent* is made the rule of the child's conduct. It may seem too arbitrary with many; but nothing is more certain, than that *authority* is the foundation of all improvement. Let this be wanting in a state or nation, and do you think such a nation would be likely to make much improvement in the science of political economy? Could we look for her to make any advancement in wealth, in reputation, in power? Or would she, through crime and ignorance, be sure to lose all means of self-preservation, and fall an easy prey to some foreign enemy, or sink in the vortex of self-destruction? Let there be no authority in a school or seminary of learning, and what improvement would the pupil be likely to make in his studies, however competent his preceptor may be in other respects? And if there be no authority in a family, how is it possible the children should be trained up in the way they should go? If they respect not our authority, neither will they respect our instruction, our example, our feelings. Nay, they will treat our religious devotions with criminal indifference, if not with the most shameful contempt! And after they shall have wounded our affections, "pierced us through with many sorrows," and overwhelmed us with ten thousand mortifications, they will "bring down our gray hairs with sorrow to the grave."

The truth is, parents are to their children, when young, in the place of God. Hence he has clothed them with supreme authority; placing their children in absolute subjection to their will, on the one hand, and charging them with the duty of enforcing that subjection on the other. The absolute subjection of children to the will of their parents, is clearly enjoined in many passages of Scripture, particularly the following:—"Children, obey your parents in the Lord; for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth."—"Children, obey your parents in all things; for this is well pleasing unto the Lord." Filial obedience, as here set forth, is, first, universal in its extent; for the apostle says, "Children, obey your parents in *all things*." Secondly, it is pious in its nature; for the apostle says again, "This is *right;* this is well pleasing *unto the Lord*." From which it appears, that as children are capable of no other obedience in early life, so this is all God requires at their hands; as being sufficient, of itself, to give them a religious character or constitute them practical Christians, and entitle them to all those blessings of the gospel covenant of which they are capable. Hence it is that the obedience of children coming to riper years does not change its nature in more directly assuming the forms of piety, but merely takes in a higher object; which transition is quite natural and easy. If, then, to obey our parents in childhood is to obey God, what vast importance is stamped upon filial obedience! And what amazing interest should parents

feel, in training up their offspring under the influence of such a principle! Thirdly, the obedience which children are required to render their parents is seen to be of the last importance, at least in God's account, as it "is the first commandment with promise;"—the *first duty*, both in order of time and in point of importance, to which a gracious promise has been annexed by way of encouragement. But we have said, that while children are placed in absolute subjection to the will of their parents on the one hand, the parents are charged with the duty of *enforcing* that subjection on the other. This will appear from the following quotations, viz.: "Chasten thy son while there is hope, and let not thy soul spare for his crying."—"He that spareth the rod, hateth his son; but he that loveth him, chasteneth him betimes." In the phrase, "Let not thy soul spare for his crying," the wise man must be understood to say, in effect, Do not suffer thy sympathy to triumph over thy judgment when the child begins to cry; and then exchange the rod, as many do, for flattery, deception, or a promised reward. In the last-mentioned text he teaches a doctrine the very reverse of what is commonly held; for, while many ascribe the unbounded indulgence of children to love, and the correction of them to hatred, cruelty, and the want of "natural affection," Solomon says, "He that *spareth* the rod *hateth* his son; but he that *loveth* him, *chasteneth* betimes." And I would ask, Who can be supposed to love his child most: he that *saves* him by *timely correction*, or he that ruins him, soul and body, for ever, by indulgence?

To perceive that the want of authority in parents is repugnant to the will of God, destructive to their children, and a source of great trouble to themselves, we need only read the affecting account which is given of Eli in the first book of Samuel, concerning the management of his family. From this account it appears that Eli, hearing his sons were disorderly and wicked, said unto them, "Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons, for it is no good report that I hear." In the estimation of most parents, no one is required to go beyond the example of Eli; and there are many, it is to be feared, who fall far behind him, for he was not only sorry for the wickedness of his children, but he gave them good counsel also; and even went so far as to reprimand them with some degree of explicitness. Still, this was not enough, as we learn in the sequel; where "the Lord said unto Samuel, Behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not. And, therefore, I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." We see here that God required Eli to restrain his children from evil, not merely by counsel, admonition, entreaty, and the like, but by *authority*. And it is certain he requires the same of all parents, whom he holds responsible for the due exercise of that authority with which he has invested them, partly for domestic, but *chiefly* for *religious purposes*. There are not a few, it is well known,

who attribute their want of parental authority to incapacity, the uncommon obstinacy of their children, or the embarrassing peculiarity of their circumstances: thereby laying the blame on God, as if he had rendered impracticable a duty required in his own word; or on their children, who, if particularly obstinate, have been made so by themselves. But this effort to throw the blame on others will doubtless recoil on their own heads with fearful consequence in the day of final retribution; when the blood of those children they have tolerated in vice shall be found in their skirts; and they shall receive, at the hand of their righteous Judge, "the things done in the body!"

With these views of parental authority, many, I am aware, will be extremely shocked; as if they were utterly irreconcilable with every dictate of humanity. And yet, however startling they may appear in the eyes of some, they are not only consistent with the most gentle treatment of our children, but are indispensably necessary to such treatment. This is, indeed, with me, a main consideration in favor of that authority for which I so earnestly contend, since I feel a very tender sympathy for children, especially my own; and would be among the last to advocate a frequent use of the rod. Nor will this ever be found necessary, if, in the first place, it be applied *seasonably;* i. e., "betimes," as Solomon expresses it; or by the time our children are a year old, according to Wesley. And, in the second place, *effectually;* i. e., so as to attain the end proposed, viz., the entire subjugation of the child's will. For, the more *peremptory* our authority, the less *occasion* will there be for punishment; as children, properly governed, will seldom violate the instructions of their parents. As there is danger, however, of falling into an error on either hand, in regard to the correction of our children, it is important to observe that the true medium lies between the extremes, so common in the world, of too many stripes on the one hand, and none at all on the other.

But many parents, neglecting all other means for the proper training of their children, rely on authority alone; as if this were sufficient of itself. And these, generally speaking, are for ever beating their children, either for some real or supposed offence: at one time for doing wrong, without teaching them how to avoid it; and again for not doing right, without informing them in what right consists. It is plain, however, that such a course, while it is at variance with the apostle's direction—"Fathers, provoke not your children to anger, lest they be discouraged,"—is every way calculated to break the child's spirit, and harden him in a total disregard of all authority, human and divine. And it is equally plain, that a course of this nature is not the *use*, but the *abuse* of authority; since he who carries every point by prerogative is neither a parent nor a governor, but a *tyrant.*

4. We have said, to be sure, that authority is the first principle of family religion, but it is not the last. For, notwithstanding no other means will avail any thing without authority, yet this in no wise supersedes the use of other means. The truth is, a just authority is to be regarded as the *foundation*, on which we are required to *build a regular course of instruction.* For, as our children will receive no lessons of instruction in the *absence of authority*, so neither will they be rendered either virtuous or happy by authority, *without instruction.*

Perhaps the course of instruction to be given our children is nowhere described more explicitly than by Moses, where he says, "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

The plan of instruction here set forth is systematic, habitual, and practical. First, it is a *regular, systematic course*, and does not consist in desultory, incoherent lessons; for, by "*these words*," Moses evidently means "*all* the words of this life;"—the whole moral law—the sum of all true religion, which he had just recapitulated; and must be understood as enjoining it upon *all parents* to teach their children *regularly* the Holy Scriptures, as embracing all that is to be known, believed, or taught on the subject of human redemption; affording them, at the same time, as they are able, all those helps which are to be derived from commentaries, catechisms, sermon books, Sabbath schools, public preaching, and, above all, private instruction.

The instruction given our children is, secondly, to be *habitual;* for Moses goes on to say, "These words, &c., shall be in thine heart; and thou shalt teach them *diligently* unto thy children," i. e., with steady application; "and shalt talk of them," not incidentally—not merely when they are dying, or thou art about to be called away thyself, to see them no more until the judgment of the great day,—but "*when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*" Thou shalt mingle thy lessons of instructions with the ordinary concerns of life, the affairs of every day; taking advantage of every circumstance to train thy children for the skies. But alas! alas! how many parents belonging to the church, instead of teaching their children the way to heaven by a regular plan—a plan of daily use, and far less to be neglected than that of a professional or business man,—how many, I say, instead of teaching their children *habitually* as above required, either teach them not at all, or teach them, at least by their own miserable example, to neglect, if not despise, the duties of a holy life! O! how many there are who seldom, if ever, speak to their children on the subject of their soul's salvation, and consequently know nothing of their views and feelings, perhaps little of their behavior, concerning the things of God! It might be thought uncharitable to insinuate that they care as little as they know; and yet we can hardly view the matter in any other light. The Lord have mercy upon them, and bring them into a better state; lest they be "weighed in the balance and found wanting," when their "souls shall be required of them!"

It appears, in the third place, that parental instruction is required to be *practical;* as nothing less than this is implied in the following direction, viz.: "Thou shalt bind them, (the words which I command thee, &c.,) for a sign upon thy hand;" i. e., all *thou doest* shall be done to the glory of God. "And they shall be as frontlets between thine eyes;" i. e., thy *countenance, aspect, deportment*, shall be such as becomes the Christian character. "And thou shalt write them

upon the posts of thy house, and on thy gates;" i. e., all thy *purposes*, *interests*, and *transactions* shall be sanctified and governed by the word of inspiration.

II. Having now considered the duty of training up children in the way God requires, we shall proceed, secondly, to illustrate the promise by which it is encouraged.

1. And, first, it appears from the connection which God has established between the *duty* and *benefits* of properly training up children, that our character, whether physical, intellectual, or moral, *depends almost wholly on education.*

In regard to the body, we know that it is either large or small, strong or weak, sound or sickly, according to the climate, food, and exercise by which it has been formed. Dr. Clarke says, that "Ireland is the only country where the common people live on potatoes; and it is the only country, in modern times, which produces giants." And we need not be told that our forefathers, in America, were much more athletic, healthy, and long-lived than we, their posterity, for this simple reason: that they were more industrious in their habits, and temperate in their mode of living.

The mind is still more affected by education than the body; and is either right or wrong, refined or vulgar, copious or contracted, as our education has predominated in favor of one or other of these features. It is hence that those who have risen to eminence in the world might trace their elevation, in general, to the mental culture bestowed upon them in early life; and not unfrequently to the faithful training of a pious mother.

But while education (by which we mean the entire treatment of children and youth) affects the intellectual character more than the physical, it exerts a still greater influence upon the moral character than the intellectual. Of this we shall be very sensible by contrasting the heathen with the Christian world; the irreligious part of community with the pure church of Christ; those children who have been "trained up in the way they should go," with those whose religious education has been neglected. The influence of parents over their children is such, being little less than absolute, that if they were all perfect Christians, as they should be, bringing up their children in "the nurture and admonition of the Lord," little else would be necessary to eradicate sin from the world, and establish the universal reign of Messiah. In such a case, sin being destroyed in the bud, there would scarcely be an immoral person, perhaps not an irreligious one upon earth; but "all would know the Lord, from the least to the greatest." And now, dear parents, seeing the character and destiny of your offspring are so far confided to your determination, I beg of you to consider whether you will bring them to heaven by a religious education, or leave them to perish everlastingly in their sins, through your neglect?

2. The reason why those who are "trained up in the way they should go" seldom if ever forsake it is, that this training grows into a confirmed habit; the force of which, you know, is prodigious, whether it be exerted in a good or a bad cause. Evil habits are seldom cured: good habits are seldom abandoned. The force of evil habits is clearly set forth by the Prophet Jeremiah, where he says, "Can the Ethiopian change his skin, or the leopard his spots?

then may ye also do good that are *accustomed* to do evil." And, indeed, we have often had occasion to observe with what difficulty the habitual offender is reclaimed. We have seen the tears and entreaties of kind friends, the pains and penalties of a broken law, the promises and threatenings of God's eternal word, employed upon him in vain! And even the consideration of right and wrong, of life and death, of heaven and hell, has interposed but an ineffectual barrier to his mad career! On the other hand, we have been struck with the force of good habits. St. Paul, speaking of those who had become the *habitual* servants of God—those who were *confirmed* in the principles and duties of a holy life, exclaims, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." On this point, also, our text speaks volumes. And from all that has been said, we are doubtless prepared to receive, with its full force, that promissory declaration—"*When he is old he will not depart from it.*" I say *promissory*, for though it be not a promise in form, it is so in fact to all intents and purposes; since the grace of God to assist in the proper training of children, and to crown the undertaking with success, is most clearly implied.

Some, it is true, have appeared to fall away whose piety had become habitual; but, generally speaking, there is great reason to believe it was *only* in appearance. For, when you come to examine the apostate, it will be found, almost uniformly, that he fell a prey to some evil habit, or "easily besetting sin," from which he was never wholly free, at least for any length of time; and, consequently, he had never acquired the character of an *habitual* Christian. The habit of true piety being formed, its practice becomes easy, as many are able to testify; insomuch that it would be altogether more difficult to *forsake*, than to *pursue* the way of righteousness. Indeed, a man of *habitual* piety, having been "trained up in the way he should go" from early infancy, is almost as sure of heaven as if he were there.

3. But though the promise in our text depends on a religious education, so far as the means are concerned, yet, like all other promises in the Bible, it depends efficiently on the favor of God. Accordingly our Saviour says, "Without me ye can do nothing." And David likewise, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." And also St. Paul, "I have planted, Apollos watered; but God giveth the increase. So, then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." Our helplessness, however, can be no cause of discouragement, since we are allowed to depend on Him with whom "all things are possible." If we "lack wisdom," or any other qualification to bring up our families aright, we have only to "ask of God, who giveth to all men liberally, and it shall be given." The

great Parent of us all will surely teach us our duty as parents, and enable us to discharge it with good effect, if, while we use the appointed means, we humbly rely upon his promised aid. Yes, if we look to the wise for wisdom, and to the strong for strength, He will both assist us in the blessed work of forming our children for glory, and reward us a thousand-fold for our "labor of love." He will reward a praying Hannah, consecrating her children to God from their birth, with a Samuel. He will reward a mother Eunice, and a grandmother Lois, teaching their offspring the Holy Scriptures from their childhood, with a Timothy. And he will reward a Susannah Wesley, training up her numerous family under the most wholesome discipline, with a prodigy among the great, and good, and useful. Or, if our children should not gain much distinction in the world, their bare *continuance* "in the way they should go" would, of itself, be an infinite compensation for any expense we may have been at in giving them a religious education. Yes, the compensation would be *infinite*, and therefore cannot be fully estimated. Nevertheless, I must be allowed to glance at it by saying, that the world never saw any thing to compare with a Christian family, in whose dwelling the spirit of love for ever reigns, uniting them to God and to each other; and from whose altar the incense of prayer continually ascends, morning and evening, before the Lord. It is here the father, as a patriarch, sits upon his throne, and sways an absolute but mild sceptre; and, as a priest likewise, offers his daily sacrifice and gives instruction. It is here the mother is "a help-meet" in the Lord, guiding her family aright, and "looking well to the ways of her household." And it is here, also, that the "children are like olive-plants round about their table." Or, as Solomon has it, "Our sons are as plants, grown up in their youth; and our daughters as corner-stones, polished after the similitude of a palace." This is a habitation you would love to visit; for you must feel yourself very much at home in a family where all things put on the aspect of friendship, contentment, and prosperity. Nor can it be otherwise than that angels should delight, in shining groups, to hover round a family so much resembling their own order. And we have a thousand infallible proofs that the Deity himself looks down with complacency upon a family who constitute a "*church*" in themselves.

But, to conclude, if we would be the instruments of saving our children, by "training them up in the way they should go," we must first be Christians ourselves, as we have already seen; secondly, we must exercise the authority with which God has invested us as parents, especially for *religious purposes;* thirdly, we must give them, "line upon line, and precept upon precept," the same as in teaching them to read, or fitting them for the ordinary business of life; and, fourthly, it is indispensably necessary that we enforce our instructions by the influence of example; both in "abstaining from all appearance of evil," and doing "those things which are right in the sight of the Lord." Particularly should we avoid the practice of those who are saints abroad and devils at home. For, if we must be ill-natured, impatient, or fretful at all, (though we deny the necessity of such dispositions,) let it, by all means, be away from home, where we have less influence, and consequently shall do less harm; and never in the presence of our families, who would be greatly injured if not wholly ruined by such indulgence.

Finally, to "train up our children in the way they should go," will make it pleasant living with them; as they will be an honor to themselves, to their parents, and to their God. And also it will be pleasant leaving them at death; for, relying upon the divine assurance, that having been "trained up in the way they should go they will not depart from it," we shall be entirely consoled with the prospect of meeting them again in heaven, where the ties of grace and affection which shall have united us together on earth, as a Christian family, will become indissoluble; and all the tender endearments, so cordially reciprocated in time, shall be renewed and consummated in eternity.

For the Methodist Magazine and Quarterly Review.

Art. VIII.—THE EXISTENCE AND FALL OF SATAN AND HIS ANGELS.

BY J. H. YOUNG, OF THE BALTIMORE ANNUAL CONFERENCE.

Messrs. Editors,—The principal outlines of the following sketch of the existence of evil spirits, their primeval state, the place of their probation, the cause and nature of their fall, their present condition, and their future destination, were published in the Christian Advocate and Journal in the spring of 1835. At the head of that communication the editor made the following observation:—"We give this article because the subject of it is by no means a mere speculative point in theology, and because the writer appears to have bestowed close attention to it. If his theory be defective, whoever will point out its defects will render an important service to the Christian public."

There are few subjects of the same importance in the great scheme of Christianity, and of the same degree of revelation, I have studied with more care and interest than the following. And this has been done, not because I am fond of speculations, or desire to be wise above that which is written, or wish to be the author of innovations in the different systems of divinity composed by men, but because the common opinion of theologians on the circumstances connected with the existence of fallen angels has not been entirely satisfactory to my mind; and has not appeared consistent with the discoveries of science, and the plain meaning of the Holy Scriptures. And as no person has yet seen proper to expose the defects of this theory, I feel encouraged to send you my views, at length, for insertion in the Magazine and Review;—especially as the article in the Advocate was crowded into the limits of a single column;—trusting it will meet the approbation of the editors, and contain nothing contrary to common sense and the pure word of God.

> ———"On nature's Alps I stand,
> And see a thousand firmaments beneath!
> A thousand systems as a thousand grains!
> * * * * * *
> *How can man's curious spirit not inquire,*
> *What are the natives of those distant worlds,*
> Where mortals, untranslated, never stray'd?"
>
> *Night Thoughts.*

"Were I seriously to attribute two tenets to the great deceiver, it would be

these:—1st. There is no devil. 2dly. The never-dying worm will die, and the unquenchable fire will be quenched."

Life of Dr. A. Clarke. Letter to Mrs. Wilkinson.

The Bible is a revelation of the divine will. The several books of which it is composed were written by the persons whose names they bear as their authors, or to whom they have been generally attributed, in all ages, from the time they were first published to the present day; these books are, therefore, *genuine*. Of this, had we no other arguments, the testimony of the early friends of Christianity, and the concessions of its enemies, are sufficient proof. But there is far more evidence that the books of Scripture are the productions of their commonly-reputed authors, than there is that the Iliad and Odyssey were written by Homer, or the Metamorphoses by Ovid, or the Æneid by Virgil, or De Natura Rerum by Lucretius. Yet, notwithstanding the vast amount of convincing evidence bearing directly on the genuineness of the inspired writings, the Bible is, nevertheless, rejected as spurious by modern infidels; while the above books, and others of a very doubtful origin, they at once receive as the works of those to whom they have been ascribed by the common consent of the learned! Men, frequently, in opinions as well as in their moral conduct, strain out a gnat and swallow a camel. This is often done by the advocates of infidelity.

But the Old and New Testaments contain also a correct representation of facts and events as they actually transpired, and this makes them *authentic*. These facts and events, moreover, were indited by the writers under the immediate influence and superintendence of the Holy Spirit; and the Bible is, therefore, *divinely* authentic. Of this there is so much evidence, external, internal, and collateral, as it has been divided by Mr. Watson and others, that it is truly astonishing there should be a single infidel in the world. And this can only be accounted for by the native depravity of the human heart, which, before conversion, is at enmity with God; and by the fact that there are few unbelievers who ever read the Bible at all, or carefully examine the different criterions by which its divine origin may be fairly tested; and fewer still who read it with candid and unprejudiced minds, or pray earnestly for the light and direction of the Holy Spirit, by whom it was dictated, and whose agency is still necessary to make it effectual in the salvation of the soul.

Were all to pursue the commendable course followed by Lord Littleton and Gilbert West, or by the noble Bereans, who searched the Scriptures daily to see whether these things were so, they would not only soon discover the truth, but become the strenuous advocates of the same religious system they formerly rejected. But, instead of seeking mental illumination in the broad daylight of Christianity, they grope for it in the dark midnight of infidelity. Instead of drinking at the stream of life, that gushes forth, in all its freshness and purity, from the great fountain of inspiration, they hew out to themselves broken cisterns that can hold no water, or strive to quench their thirst at the stagnant pool of unsanctified philosophy.

The Bible, to be believed and beloved, must be read and studied; and to be instrumental in saving the soul from sin and death, the truth must be applied to the heart by the Spirit of God. Without this application, if his mind is not too deeply prejudiced by preconceived opinions, a man may indeed become acquainted with the *the-*

ory of true religion, and this is important; but he must necessarily remain a stranger to its blessed experience.

Now, whatever doctrines the Scriptures teach, provided they do not contradict our reason, it is our duty to believe, whether we can comprehend them or not. The point first to be determined is, Is the Bible the word of God? If it is, its contents are the truth, and nothing but the truth; and however mysterious it may appear to us in some places, and utterly incomprehensible in others, we are nevertheless to believe its doctrines, to obey its precepts, to claim its promises, and to fear its threatenings.

The truths of the sacred volume are not rejected by men, generally, because they cannot understand them, though this is often the alleged reason; but because they come in direct contact with previously formed notions, or systems of faith, and a sinful course of conduct. This is the case with the existence and fall of evil spirits, the points which form the principal subject of this article. Some persons refuse to credit the plain declarations of God's word in reference to the doctrine of fallen angels, not because it is a mystery merely, but because they are *Universalists*, and to believe it would be inconsistent with their scheme of speculations; or *Materialists*, who think, like the ancient Sadducees, that there is no such thing as spirit in the whole range of being; or because they have no disposition to resist Satan, that he may flee from them, or draw nigh to God that he may draw nigh to them.

In this day of "old wives' fables, and oppositions of science falsely so called," it is quite a common thing with many, in some parts of the country, to deny the existence of Satan, and ridicule the very idea of a devil! While, at the same time, they can also reject the being of the great First Cause, though the heavens declare his glory, and the firmament showeth his handy-work! They can believe that the peerless grandeur of the universe is the production of chance, though chance, in their day, has not yet succeeded in forming a single blade of grass! They can deny the fall of man, though all the natural, physical, and moral evil in the world is fully in proof of the doctrine! They can teach that there is no more efficacy in the death of Christ to take away sin than in that of animal victims; though there are thousands whose hallowed lips are ready to exclaim, and their upright walk corroborates the declaration, "In him we have redemption through his blood, the forgiveness of sin!" And they can make light of the doctrine of future punishment, while the "damnation of hell" is portrayed by inspiration in colors so fearful, that it could not be more horribly represented if black could be written on black!

It is thought by many, that to believe in the existence of Satan is quite unimportant; seeing the subject, in the Old and New Testaments, is but incidentally introduced, and not expressly taught as something to be positively credited by us. They believe, therefore, that to receive the doctrine can do us no good, and to reject it can do us no injury. But this is a serious error. The Bible is plain and pointed in this matter; for, while it is admitted that some things in connection with the fall of evil spirits are shrouded in darkness, it is also asserted that there are few doctrines more clearly taught therein than the one now under consideration.

And it is not a merely speculative point in Christian divinity. It

is closely interwoven with the fall of man, with the atonement of Christ, with his miracles, with the conduct of individuals, the providence of God, the agency of the Holy Spirit, and the day of judgment. It is, therefore, one of the cardinal points in the compass of Christianity; and to receive or reject it may not only greatly influence our other religious opinions on those subjects with which this is so intimately united, but also the dispositions of the heart, and the actions of life.

If I deny the existence of Satan, will I not likewise naturally deny the certainty of future punishment? And if this is done, do I not lay aside one of the most impressive motives to obedience found in the gospel? Will I be as careful to guard my heart, watch against his suggestions, and overcome his temptations? Will I apply to God for the shield of faith, wherewith may be quenched all the fiery darts of the wicked one? Or pray to be made strong in the Lord, and in the power of his might, against this formidable adversary of the human race? A simple answer to these questions will at once show its importance.

The folly and danger of those individuals against whose infidelity these remarks are made, are truly surprising. To persuade men to believe that the great archfiend, of whom they have thought, and heard, and read so much, has really no being at all, is one of the "depths of Satan." The ferocious tiger was never more certain of his prey when he had fastened his deadly fangs in his victim's vitals, than the prince of darkness is, going about as a roaring lion, of the person who obstinately denies his existence. Is the man who stands upon the brink of some tremendous precipice not in the most imminent danger, by taking another step, of instant death? yet he fancies the whole is a vast plain, and there is no precipice at hand. The perilous situation of the devil-denier is a parallel case. He stands upon the verge of the bottomless pit, but thinks it does not exist, save in human creeds and the figurative language of the Bible; which, as he supposes, is without signification.

The old serpent lies coiled up in his soul, or closely entwined around the fibres of his heart; while the rank poison, oozing from the fatal tooth which has deeply fixed itself in the seat of life, is rapidly spreading through his whole system; and yet, with all the apparent composure of a philosopher, by a single act of his mind, he annihilates the very being of an evil spirit!

The mariner reposes in imagined security. A dark cloud arises in the distant horizon, and spreads in fearful blackness over the great deep. The lightnings flash in the storm; the loud thunder utters its voice,

"Responsive to the ocean's troubled growl;"

but he folds his arms, refuses to take in his sails, says there is a clear sky, a smooth sea, and a fair breeze; but the next moment he is wrecked, and sinks to the bottom. So with the unhappy skeptic. He dreams of peace and safety when an enemy is at hand; and sudden destruction cometh upon him, as a thief in the night.

Dr. C., of ——, Pa., was a gentleman of considerable mental attainments, and had an extensive practice in his profession; but, unfortunately, in early life he imbibed deistical principles. At length, however, he received correct views of Christianity, and embraced religion by faith in Jesus Christ. But he soon lost this blessing, and

for several years lived in a backslidden state. It pleased the Lord to reclaim him again, during a revival of religion in his neighborhood. He lived in the enjoyment of the restored favor of God for some time, and to all appearance fully met the requirements of the gospel. When I travelled the circuit, in the bounds of which he resided, I was informed by his class-leader that he had again become skeptical in his opinions. I visited him. He rejected the existence of fallen angels, and of future punishment. We conversed on the subject freely for several hours; and he was finally told that he was denying the truth of an important doctrine, to his own certain destruction. He thought differently. In a few months from the date of this interview he died very suddenly. After his death, it was found that he had been guilty of scandalous sensual indulgences, and, as is generally supposed, of *suicide* by taking poison! Satan may transform himself into an angel of light; and, when he undergoes that deceitful transformation, while his interference is seldom observed until he has accomplished his object, his victory is but the more fatal to his miserable victim.

The principal reason the doctor gave for his unbelief is contained in the following laconic remark:—"I cannot conceive how an *infinitely holy God* could create so *wicked* a being as *Satan;* nor how sin or Satan could enter so *pure* a place as *heaven.*"

Now, while the scheme which is to be laid down presently in this brief essay obviates a part of the difficulty in this common objection to the doctrine of evil spirits,—if, indeed, it may be called a difficulty,—it may here be observed, that the Maker of all things, visible and invisible, created Satan a *holy angel;* and he made himself a *devil* by transgressing a positive precept.

But to the point. The theory on this subject shall be plainly stated, and briefly illustrated, in the twelve following propositions.

1st Proposition. *God, the great arbiter of the universe, of his own good pleasure created myriads of holy, spiritual, intelligent beings, called angels, or messengers, as the word signifies,*—a term more expressive of office than of nature,—*before the creation of the solar system.*

This proposition has different parts. (1.) That the Supreme Being is the creator of angels. Of this there can be no doubt. Every thing, from the least atom of matter to the entire extent of nature, owes its existence to him. And, as he made of one blood all the nations of men to dwell on the face of the earth, so beings of a higher order than the sons of Adam, though still necessarily finite in their capacities, were also formed by the same almighty hand.

(2.) That these angels were created before the formation of the world. Milton, in his Paradise Lost, represents them as having existed for a great length of time before the earth was made; and although he may be right in this opinion, which was also entertained by several of the ancient fathers, and is, too, by many eminent writers of modern times, yet, in general, he is to be read and followed as a *poet*, and not as a divine. Nothing certain is found on this particular in the Scriptures, and these should be our only guide, as the whole doctrine is one of pure revelation; but as Satan made use of a beast of the field in the seduction of our first parents, in Eden, it is evident he was a devil *before* the occurrence of *that* fatal event.

The "Lord answered Job out of the whirlwind, and said, Where wast thou when I laid the foundations of the earth, when the morn-

ing stars sang together, and all the sons of God shouted for joy?" Job xxxviii, 1, 4, 7. If we understand this language as referring to the angels, who are sometimes called the sons of God, then there is positive proof that they existed before the commencement of time; for they were present to witness the august ceremonies at the creation and dedication of the world as the habitation of man, and to sing to the praise of their Maker, "All that he has made is very good!"

(3.) That these angels were numerous. This also is involved in obscurity, for their number cannot be correctly ascertained from the Bible. Christ said to Peter, Matt. xxvi, 53, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" This, following the Roman legion, which is generally thought to have been about six thousand, would have brought to his assistance, had he needed them, seventy-two thousand invisible defenders. A single individual, in the days of the incarnation, however the opinion may be ridiculed by some, was possessed by a legion of evil spirits at once. In Gen. xxxii, 2, the angels are called "God's *host*;" in 1 Kings xxii, 19, the "host of heaven;" and in Luke ii, 13, the "heavenly host." These terms are expressive of number, as well as of strength and glory. In Psalm lxviii, 17, it is said, "The chariots of God *are* twenty thousand, *even* thousands of angels;" i. e., twenty thousand thousand, or twenty millions. And St. Paul, in Heb. xii, 22, speaks of an "*innumerable* company of angels." Allowing them to be but as numerous as the inhabitants of the earth; estimating these inhabitants at 800,000,000 as existing at once; the earth to continue only 6006 years, and each generation to pass away every thirty-three years, the whole number of human beings at the day of judgment would be 145,600,000,000. But it is probable, as they "excel in strength," so they likewise exceed in numbers, the sons of men.

(4.) That these beings were holy, intelligent, and spiritual. The first is evident, from the fact that they came forth from God; and that those who remained faithful in their allegiance to their sovereign are now standing in the presence of him who is holiness itself. The second needs no proof. And it will not be of great importance to hold that they were entirely immaterial in their nature. Perhaps there is no absolutely spiritual being in existence besides the one of whom it is said "God is a spirit." The soul after death, and all other, commonly called purely spiritual beings, may have an exceedingly refined material vehicle in which to dwell, and through which to move and act.

If there is a pure spirit in existence, then you can either say of that spirit that it is here or there; i. e., you can give it a positive and definite location, or you cannot. If you cannot, then a thing may exist *somewhere* and yet be *nowhere*, which is an absurdity; and if you can give it this location, perfectly separate from matter, then it may evidently be a given distance from another object, say another spirit, and you thus invest it with extension, one of the acknowledged properties of matter, and it consequently ceases to be pure spirit. For, take three objects and place them a certain distance, in a straight line, from each other, and you can correctly ascertain, not only the exact distance between the first and second, and the second and third, but also the size of the one in the centre.

St. Paul, in Heb. i, 7, quoting the one hundred and fourth Psalm, says that God "maketh his angels *spirits*, and his ministers a flame of fire." From this he argues the superiority of Christ, who is the only begotten *Son*, to angels. This verse is rendered by some, who are not over orthodox in their sentiments, "He maketh winds his messengers, and flames of fire his ministers." It is true, the word "angel" means "messenger," and "spirit" may be rendered "breath" or "wind;" but the translation and criticism of these persons are contemptible. The apostle is proving that Jesus Christ, as the Son of God, is superior to angels; but if the above rendering be admitted, then he proves that the Saviour was superior to "winds" and "fire!" What reasoning for an apostle!

But even this text, taking the authorized version for our guide, does not teach clearly that angels are pure spirits. The scope and design of the writer compel us to understand the latter part of the verse of angels, as well as the former; and thus interpreted, these heavenly beings are "flames of fire" as well as "spirits." And one part of this passage cannot be taken as an exegesis of the other. Spirit is not fire, or, if it be, it is not immaterial; and fire is not spirit, unless it can be shown that fire is not material.

The only consistent interpretation that can be given of this scripture, when St. Paul's reasoning is considered, is the following, though it may be new:—Ethereal or electric fire is the refined habitation or casket, in which the spiritual part of angelic nature—the treasure—dwells. The Lord thus makes his angels spirits, and, at the same time, flames of fire.

Let not the above remarks be thought heterodox on this point. They are not given as a matured opinion, but merely thrown out as a passing thought on a difficult subject. For what is certainly known to the contrary, matter may possess some of the properties of spirit, and spirit some of the qualities of matter.*

2d Proposition. *They were placed on probation, and were, therefore, able to stand, yet free to fall.*

The infinite perfections of the divine character, the principles of His moral government, and the present condition of good and bad angels, are all in direct proof of this proposition.

God is a being of unyielding justice, and of boundless goodness; and as such he could not, consistently with this character, call into existence angels, or any other rational creatures, and punish them for crimes they could not avoid committing, or reward them for acts of obedience which were as necessary as the revolutions of a planet. The Judge of all the earth, and of all accountable beings in the universe, will do right. For though among men, under the existing state of things, the strict justice and goodness of God are seen, or

* The reader will perceive from the following extract, taken from the Works of the Rev. Robert Hall, vol. iii, p. 36, that the writer is not *alone* in the opinion, though he is not *decided* on the subject, that angels are *not absolutely spiritual* in their essence.

"From their [angels] being called spirits, it is not necessary to conclude that they have no body, no material frame at all. To be entirely immaterial is probably peculiar to the Father of spirits, to whom we cannot attribute a body without impiety, and involving ourselves in absurdities. When the term spirit is employed to denote the angelic nature, it is most natural to take it in a lower sense, to denote their exemption from those gross and earthly bodies which the inhabitants of this world possess."

displayed but in part, the time will come when the righteous shall be properly rewarded in heaven, and the wicked condignly punished in hell, according to the nature of their actions while upon earth. And the very facts that God cannot do wrong, flowing from the inherent rectitude of his nature; that he governs moral agents on principles of infinite equity; and that some of the angels have continued in their primitive glory and happiness while others have fallen into sin and misery, and are now enduring the just penalty of the divine law, are sufficient evidence that these messengers of the deity, now alluded to, were originally placed on trial, had a rule given them for the regulation of their conduct, were acquainted with this rule, had motives to obedience set before them, were endued with power to conform to its requirements, and were likewise at perfect liberty to violate its precepts.

3d Proposition. *Their place of residence was one, or more, of the many worlds which move in the regions of space, and compose the vast empire of God.*

This third feature of the present scheme, connected as it is with the cause of their fall, forms the principal mark of difference between it and the old system. The reader will therefore receive with patience, and weigh with Christian candor, the remarks on this proposition, which will be more extended than those on either of the other eleven.

There are few opinions on any subject of importance which have so universally obtained among men in all ages, and of all religious denominations, as the one that *heaven* was the probationary place of fallen angels; that they were created there, had there a precept given them to keep, sinned there, and were thence sent to the regions of darkness. To quote authorities to prove this assertion would be to quote perhaps every writer who has given his view of this subject to the world. The writer of this article has read it in at least thirty different eminent authors; and he may well wish for a gray head, therefore, and every thing else that can give weight and influence to a man's opinion. However, what he lacks in age, he will endeavor to supply by Scripture and reason. Take the following, from Milton's Paradise Lost, as a specimen of the ideas entertained by men on this subject:—

——————"What cause
Moved our grand parents in that happy state
Favor'd of heaven so highly, to fall off
From their Creator, and transgress his will,
For one restraint, lords of the world besides?
Who first seduced them to that foul revolt?
Th' infernal serpent, he it was, whose guile,
Stirr'd up with envy and revenge, deceived
The mother of mankind, what time *his pride*
Had cast him out from heaven, with all his host
Of rebel angels; by whose aid aspiring
To set himself in glory 'bove his peers,
He trusted to have equalled the Most High,
If he opposed: and with ambitious aim
Against the throne and monarchy of God
Raised impious war in heaven, and battle proud,
With vain attempt. Him the Almighty power
Hurl'd headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamantine chains and penal fire,
Who durst defy th' Omnipotent to arms."—*Book First.*

Now, when it is remembered that there is not a single verse in the whole Bible to prove, either directly or indirectly, that heaven was the first habitation of evil spirits, it is truly remarkable that many have nevertheless believed this doctrine, and have taught it with as much confidence as though the Scriptures contained it on almost every page! How necessary it is to examine the foundation of our faith, and to credit a matter, not because our forefathers did so before us, or because it is in strict conformity with a universal tradition, or because antiquity has marked its features with a venerable aspect; but because it is found in the sacred volume, and agrees with human reason.

I can account for the reception of this opinion only in two ways: 1. It is but a few years, comparatively, since the doctrine of a plurality of worlds, inhabited by intelligent beings, gained any advocates among the lovers of wisdom. Philosophers have thought, in past ages, that while the starry heavens revolve around it, the earth itself is stationary, and the centre of the universe! And this opinion is entertained still by those who think, if the world on which they stand were to turn around, they would fall off!

But this view of the visible creation has been completely exploded since the Newtonian system of astronomy has made so wide an inroad on the philosophical theories of a contrary character. And, indeed, the doctrines of Sir Isaac existed in embryo in the system of Pythagoras, a Greek philosopher, who flourished five hundred and thirty years before Christ, and fifty years after Thales, the Milesian, who first taught astronomy in Europe. It was adopted and published by Copernicus, a Polander, in 1530; and perfected afterward by the great Newton, who also discovered the universal law of attraction or gravitation, that governs the fall of a grain of sand, and the motions of the heavenly bodies. Men have, therefore, thought, that as there is no other world in existence besides this we occupy, and the glorious residence of the Holy One of Israel; and as the angels were not in possession of the earth, they must necessarily have had their place in heaven.

2. Two or three passages of Scripture, that appear to favor it, may also account for this idea. But these passages have nothing to do with the residence of angels. The first is in the tenth chapter of Luke: "I beheld Satan as lightning fall from heaven." This is a mere figure of speech, to represent the rapidity and publicity of the enemy's overthrow. The figure, moreover, finely expresses the fact. The gospel of Christ, in the days of the apostles, spread with astonishing speed among the dark nations of the earth; and the effects of its influence were so apparent, that they could not but be noticed by the most inattentive observer.

There are three kinds of heaven, or three different heavens, mentioned in Scripture. The first is the region of atmospheric air; hence we read of the birds, the winds, the clouds, and the lightnings of heaven. The second is the region of the stars; these are therefore called the stars of heaven. And the third is the place where the Lord has, what is so emphatically called in the Bible, "his throne;" where he shows forth his glory in the face of Jesus Christ; where the angels are at present, and which the righteous will inherit after the resurrection. It is of the first of these that Christ is speaking. The text may, therefore, be thus understood: "I beheld Satan fall as rapidly and publicly as lightning falleth from the aerial heavens."

The second passage is in Job; it is generally quoted thus: "He chargeth the angels with folly, and the heavens are not pure in his sight." But the two parts of this passage are not thus connected in the book of Job; nor are they even found in the same chapter. They are nevertheless adduced by some who hold that Satan was cast out of heaven, proper, to prove that God charged him with folly when he sinned in that holy place; and that the purity of Jehovah's residence was soiled by his heinous offence. But let us read the above in its connection. In Job iv, 18, is the following: "Behold, He put no trust in his servants; and his angels he chargeth with folly." In the margin is this rendering: "Nor in His angels in whom he put light." This great difference between the text and the margin at once shows the difficulty of this verse. If we, however, understand it of the fall of angels, it is plain enough. Those spirits who sinned He charged with folly, and in them he puts no trust. But even this is doubtful.

The other member of the verse is in the fifteenth chapter: "Behold, He putteth no trust in his saints; yea, the heavens are not clean in his sight." This is in the present tense. And if heaven had been defiled,—but the idea is absurd,—the glorious Inhabitant of eternity, as it is his temple, would have purified it again. Nothing is holy in comparison with God. He is of purer eyes than to look upon sin, or behold iniquity.

The third passage that appears to favor the opinion now under examination, is in the fourteenth chapter of Isaiah: "How art thou fallen from heaven, O Lucifer, son of the morning!" This is commonly interpreted to refer exclusively to

"the spirit that now worketh in the children of disobedience." But such an interpretation is so absurd, and is so manifestly wresting Scripture from its context, that it is almost "an iniquity to be punished by the judges." Those who give it this meaning, design to prove by it two things: first, that Satan was once in heaven; and, secondly, that *pride* was the cause of his downfall. Now, if it had reference to the great enemy of man at all, they might with propriety bring in this verse to prove their opinions; but, unhappily for the cause they wish to support, the prophet intends no such application of his sublime prediction.

This appears clearly from what is said in the fourth verse: "Thou shalt take up this proverb," or taunting speech, as in the margin, "against the *king of Babylon*," &c., and not against Satan; and in the latter part of the twelfth verse, the first of which is given above, "How art thou cut down to the ground, which did weaken the nations!" Who "weakened the nations" before his sad fall from the place of his eminence? Satan? Nay, verily, but Nebuchadnezzar, the proud monarch, who said of the imperial city, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Or Belshazzar, the sacrilegious wretch, who "drank wine" out of "the golden vessels that were taken out of the temple of the house of God which was at Jerusalem," and who "praised the gods of gold and silver?" Of one of these individuals the prophet is speaking.

Dr. A. Clarke argues that Isaiah could not have alluded to Satan, from the fact that the name given to him, "Lucifer," which signifies bringer of light, is so very inexpressive of his character. But this reasoning is not sound, for the king of Babylon was almost as wicked as the Prince of darkness himself; and it would, therefore, be equally inapplicable to him. The prophet's language is highly figurative. The haughty ruler of Assyria, seated on his "kingly throne," arrayed in, and surrounded with, all the grandeur of royal dignity, is represented as the morning sun, rising in the greatness of his strength to run his daily race; but before he has gained his place of meridian glory, his brightness is extinguished, and he sinks into oblivion!

These passages, then, fail to confirm the opinion that Satan was in heaven before he perpetrated the offence for which he was so fearfully punished. And, besides these, there is, perhaps, not another in the Old and New Testaments adduced in proof of this opinion by its advocates, that alludes, even the most remotely, to the doctrine against which these observations have been ventured.

The third proposition, which is the one now under consideration, is not contradicted by a single sentence in the whole Bible, when properly explained. It is also reasonable, and agrees with the recent discoveries of astronomical science.

It is now generally admitted by the learned, and especially by those who are best acquainted with the science of astronomy, that the innumerable worlds revolving in boundless space are inhabited by intelligent beings. These worlds, it is known, though differing from each other in their appearance, their magnitudes, and their relative distances, are governed by the same laws in every part of the universe, have the same orbicular form, and subserve the same wise and benevolent purposes. And it cannot be supposed, without the greatest absurdity, that the uncounted systems of worlds which perform their various revolutions at such an inconceivable distance from human observation that the most stupendous of their number, though exceeding in bulk more than a million of planets such as we dwell upon, appears in the calm hour of evening as a little twinkling star, scarcely visible to the naked eye, should be entirely uninhabited. The idea is a reflection on the infinite wisdom of the great Creator.

If it is, says my antagonist, then it is also a reflection on his wisdom that there are many parts of the earth which are uninhabited, and were never inhabited by any body. This is doubted. Those portions of the globe alluded to are not only, in many cases, possessed by irrational animals, but they may all have been occupied by the antediluvians; and the whole world may have been habitable before the fall. But the inference is not a just deduction from the premises, and it does not in the least affect my position. The point is not, Are there some parts of the world inaccessible to human beings? but, Was the earth, as a whole, made to be inhabited? Of this there can be no doubt.

As, therefore, to construct a house with a garret and cellar, which cannot be occupied as dwelling-places by the inmates, but answer subordinate objects, is no evidence of the builder's folly; so, likewise, the present condition of different mountainous and barren portions of the earth is no reflection on the wisdom of the divine Architect.

The earth was made for man; and all other planetary worlds were doubtless made for their respective inhabitants.

This doctrine, however, has given rise among infidels to an objection against

the love of God, and the supernatural interference which, Christians say, are manifested in the plan of redemption, and in a particular providence. It is said, as there are so many inhabited worlds in existence, and some of them much larger and more magnificent than the earth, we cannot reasonably suppose that God would so carefully superintend the affairs of men as to notice the minutest concerns of an individual; and that he would regard man in his low estate in so intense a manner, as to give his only begotten Son to die as an atonement for his sins.

But there is no plausibility in this objection. I would be reasoning in the same way were I to say, Because a man has a numerous family, therefore he is naturally and reasonably negligent of his youngest child! But is this the fact in the case? Is not that child always the "little darling?" And notwithstanding the number and glory of other worlds, and the character of their inhabitants, "the earth is" also "the Lord's," and man is still the darling of heaven! For, though the unfortunate spirits who abode not in the truth were greater in ruin than the favored pair of Eden after their lamentable fall, yet the blessed Redeemer "taketh not hold on angels, but on the seed of Abraham taketh he hold," Heb. ii, 16, in the margin.

But it may again be said, If they were *spirits*, how could they dwell on a material world? It is not fully granted that they were absolutely spiritual in their essence, or altogether unconnected with matter; but, waiving this, I will answer the question, if it is worth answering, by asking another: How do good angels, and the spirits of the righteous dead, allowing them to be immaterial, dwell in the paradise of God? for heaven is not merely a state of intellectual enjoyments, but a located place of happiness. Or, how can bad and good angels follow, and dwell with, the children of men? for, while the former tempt men to evil, the latter are ministering spirits to those who are heirs of salvation.

The writer, therefore, concludes that Satan and his angels were never in heaven, but had their place of trial, as man has his, on one of the glorious orbs which form the extensive empire of the universe, in the centre of which is the seat of supreme government. And he draws this conclusion, the unfounded opinions of men, and the dreams of poets to the contrary notwithstanding.

But, to obviate the difficulty existing in the minds of some that no wickedness of any kind could possibly enter "the rest that remaineth for the people of God," allowing heaven to have been the original place of residence of fallen angels, sin, being a wilful transgression of a known law, and not a huge, uncouth monster, as the strange talk of some men would lead us to suppose, could have been committed by them then, while on probation, as readily as in any other part of the universe. God, being everywhere equally present, is everywhere equally holy; and wherever a moral agent exists on trial, it necessarily follows, that there by him the law given may be violated, he punished, and God still be infinitely just and holy.

4th Proposition. *The world upon which they were placed was what is called in the New Testament "their own habitation;" and in this they had "their first estate."*

St. Jude, in the sixth verse of his epistle, has the following language: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." "Their first estate," Την ἑαυτων αρχην, is correctly rendered in the margin of the Polyglott Bible, "Their own principality." This is evidently different in its meaning from the other phrase, Ἀλλὰ απολιπόντας τὸ ἴδιον οἰκητήριον, "But left their own habitation;" or, "Relinquished the proper habitation, or dwelling-place." The one refers to their *official standing*, and the other to their place of residence. They lost the first by forsaking the second.

If their own habitation was heaven, did they *leave* it? Was their departure from that abode of happiness a voluntary act of their own? If they sinned in heaven, were they not cast down to hell, and *compelled* to leave the presence of their Sovereign? But St. Jude plainly declares that they "*left it;*" teaching us clearly that the act was unconstrained by any superior power, and perfectly free.

Again, if heaven was that habitation,—and heaven is the most glorious place in existence, because it is the immediate residence of the Lord of hosts,—what possible motive could they have had to leave their native home? And would beings of their supposed wisdom and intelligence act without motive, and particularly in that situation? It will answer no purpose here to say with some, that there are various "mansions," or houses in heaven; and that they left some of these of inferior, for others of greater glory. It will be difficult to prove that there are any houses there at all. Such phraseology as this, "In my Father's house are many mansions," is certainly used in Scripture; but by this is generally understood that there are degrees of blessedness in heaven; a doctrine that is founded on the quantum of mind men are naturally endowed with, the quantum of grace they receive from above, and the improvements they make in this life.

And it will be equally unavailable to say that the expression in Jude, quoted above, refers to different grades of honor conferred on them, or to different titles, or official stations, or degrees of happiness. The words "left their own habitation," can never be so interpreted without the most palpable perversion of language.

5th Proposition. *These angels, thus situated, being either purely immaterial essences, or possessing a spiritual corporiety,*—if this term may be used,—*such as the translated bodies of Enoch and Elijah, or the glorified humanity of Jesus, or, if possible, even still more refined, had it in their power to leave the world on which they were placed at their own pleasure.*

This follows from the very constitution of their being, and from the liberty of choice granted to them by their Creator. The bare fact that the angels of God can, and actually do, visit the world in which we live, and that fallen angels have also this power still, though their faculties have doubtless been greatly impaired through the commission of sin, is a sufficient proof of this position.

It is exceedingly probable that the human body of a believer after the resurrection, powerful and spiritual as it then will be, when the outward man shall have become the servant of the soul, as this is now the slave of the former, will be able to move with a greater rapidity than the light of the sun, though that travels at the rate of more than twelve millions of miles in a minute! Light is but a natural body; and if this is capable of moving with such astonishing velocity, how much more accelerated may be the movements of a spiritual body!

The Prophet Daniel bowed the knee in prayer before God. The length of his prayer is not recorded; but if he said no more than that which is found in the ninth chapter of his prophecy, he could have been engaged thus but a few minutes. Yet, at the commencement of his supplication, the Angel Gabriel was commissioned to "fly swiftly" to this servant of God, and give him "skill and understanding;" and before the seer had concluded his petition, the heavenly messenger touched him "about the time of the evening oblation," Dan. ix, 20–23.

Here, then, is an instance of angelic speed. It is presumed the reader will not condemn, on this subject, a curious calculation. Allowing that the angel's place of residence was distant from our world but double the number of English miles between the earth and one of the satellites of Herschel,—which, at the greatest distance, is 1,919,659,079 miles,—the length of his journey would have been 3,839,318,158; or three thousand eight hundred and thirty-nine millions, three hundred and eighteen thousand, one hundred and fifty-eight miles! And, allowing that he was engaged thirty minutes in his passage to the earth, he would have travelled at the rate of 127,977,271 miles in a minute! Compared with this, what are forty miles an hour in a steam-car? They are but as the tedious crawl of the snail, that

"Drags its slow length along,"

to the swiftness of the vivid lightning.

Let no one fancy the above to be an absurdity, or a mere speculation, without first reflecting on its reasonableness.

6th Proposition. *They were commanded by their Creator to remain a certain length of time in this "habitation," as our first parents in Eden were to abstain from the fruit of the tree of knowledge of good and evil; and this was the particular commandment given them to keep.*

All intelligent beings, throughout the whole extent of creation, are under the spirit of the moral law. This law, though divided into different commandments, may be embraced, substantially, within the limits of two simple precepts. The first is, Thou shalt love the Lord thy God supremely; and the second, Thou shalt love thy fellow-creature as thyself. This law of love was, no doubt, as deeply impressed on the minds of angels as it was written in the heart of our great progenitor; but as Adam had what is called a positive precept given to him,—a precept that rested solely on the will of his Maker, having no reason assigned for its enactment but that will alone,—so likewise had Satan, before his overthrow, a commandment of the same kind laid down for his obedience.

In the one case it was said, "Of the tree of the knowledge of good and evil thou shalt not eat, for in the day thou eatest thereof thou shalt surely die." And in the other, as may be supposed, for no inspired historian has given us the exact language, "Thy own habitation thou shalt not leave, for in the day thou leavest it thou shalt surely die." The one is as reasonable as the other.

And if the inhabitants of some distant planet had no more knowledge of the fall of man than we have of that of angels, they would perhaps think it as strange that he should have been punished for tasting the fruit of a certain tree, as some persons may think it absurd that Satan should have been punished for leaving the world on which he was placed. God had a sovereign right to his obedience; and

it is not important what that obedience required, provided he had power to meet the requirement.

7th Proposition. *At the close of their probation they were to be taken to heaven, as the final reward of their faithfulness.*

How long a time elapsed from their creation, or entrance on their trial state, until they were put in possession of heavenly felicity and glory, is not revealed to us in the Bible; nor is the knowledge of this essential to the truth of this proposition. The same difficulty is found in connection with the case of our first parents. No person can say, with unerring certainty, that they were ten days or ten months in the garden before they sinned, or how long they were prohibited from eating of the fruit of the tree of knowledge; yet this ignorance of the length of their faithfulness, and of the duration of their probation, does not in the least affect the main question of their punishment in consequence of transgression, or of their reward in a happy immortality as the fruit of their perseverance in well doing.

It is worthy of observation, and it will materially strengthen this part of the subject, that as before their sin, whatever that was, the fallen angels are never spoken of in the Scriptures as having been in heaven at all; so the good angels are now everywhere represented in the Bible as actually in possession of heaven as their dwelling-place. Let the following passages suffice as evidence of this remark: "And there appeared an *angel unto him from heaven*, strengthening him," Luke xxii, 43. "But of that day and hour knoweth no man; no, not the *angels of heaven*, but my Father only," Matt. xxiv, 36. See also Matt. xviii, 10. The book of Revelation is full of this language.

Heaven may be considered as the centre of the universe, and the whole creation as performing the revolutions of its different systems around it. Whether Adam would have been taken to that place if he had not partaken of the forbidden fruit, or whether he would have been confined in immortality in the earthly Paradise, is an undetermined point. This, however, is certain, that all who have suitable qualifications, legal and moral, for the enjoyment of celestial society, and die in the possession of these qualifications, will inherit eternal life at the right hand of God. Heaven will be their reward; and that likewise, it is the opinion of the writer, was the recompense granted by the Lord to the "angels that excel in strength, that do his commandments, hearkening to the voice of his word."

8th Proposition. *Some of them with a superior at their head, now called Satan, or the Devil, by way of eminence, wilfully left this "habitation," or world, in search of one more glorious,—for one star differeth in glory, in splendor, in magnitude, from another star,—and thus transgressed the express commandment of the Lord.*

This proposition introduces more particularly the cause of their fall, or the sin of which they were guilty; and for which they were punished with a loss of their former greatness, and an infliction of the most dreadful misery. The reader is probably aware that different opinions have been entertained of the first sin committed by the angels who fell. Two or three of these shall be mentioned.

Milton supposes the infinite Father thus to have addressed the angelic host when he brought forth his only begotten Son:—

"Hear, all ye angels, progeny of light,
Thrones, dominions, princedoms, virtues, powers!
Hear my decree, which unrevoked shall stand.
This day I have begot whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold
At my right hand; your head I him appoint;
And by myself have sworn, to him shall bow
All knees in heaven, and shall confess him Lord;
Under his great vicegerent reign abide
United as one individual soul,
For ever happy. Him who disobeys,
Me disobeys, breaks union, and that day,
Cast out from God and blessed vision, falls
Into utter darkness, deep ingulph, his place
Ordain'd, without redemption, without end."

He then proceeds—

"So spake th' Omnipotent, and with his words
All seem'd well pleased; all seem'd, but were not all.
* * * * * * *
Satan (so call him now, his former name
Is heard no more in heaven;) he of the first,
If not the first archangel; great in power,
In favor and pre-eminence, yet fraught
With envy 'gainst the Son of God, that day

Honor'd by his great Father, and proclaim'd
Messiah, King anointed, *could not bear,*
Through pride, that sight, and thought himself impair'd."
Paradise Lost, Book V.

Satan is then introduced as stirring up the minds of his associates to instant rebellion against the new decree of God, in relation to his Son.

The above opinion, that Satan contemptuously refused submission to the authority of the well-beloved Son, given to him by the Father, and that this was the offence for which he lost his heavenly residence, is also favorably noticed by Mr. Wesley, in one of his sermons. It is enough to say, in refutation of this idea, 1. That Milton makes the angels to have had an existence before the second Person of the adorable Trinity, who is the everlasting Son of the Father. His view, therefore, is not only uncountenanced by the word of God, but it is extremely heterodox; and the many erroneous opinions contained in Paradise Lost, lessen, materially, the merits of that highly finished poem. And, 2. That the passage of Scripture which gave birth to this idea has no reference to the eternal filiation of Jesus Christ at all, but to his resurrection from the dead; which event took place long after the fall of evil spirits. In confirmation of this interpretation of the verse, see Clarke on Heb. i, 7.

Some contend that the sin of these spiritual offenders was illicit intercourse with the "daughters of men." Others think that the offspring of this unnatural connection became the evil spirits. This is based on the following passage in Gen. vi, 1, 2: "And it came to pass, that when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose." To mention this opinion is to refute it; its own absurdity, if not profanity, is its overthrow. By the "sons of God" we may either understand men in general, as they were, perhaps, in those days sometimes called, or those, in particular, who had the righteousness of Abel.

A few years ago I met with a little volume of poetry with this title: "The Loves of the Angels." The poem was created out of the above scripture. The title—by which I understood that pure affection the inhabitants of heaven have for God, and for one another—and the name of the author, who was a gentleman of considerable celebrity as a poet, pleased me well; so it was immediately purchased, and soon after read, but with great disappointment. This circumstance, however, taught the writer a lesson by which he has profited ever since; that is, *never to buy a book until you know something of its character.* Dr. Clarke has well observed that "poets and painters are poor interpreters of Scripture."

It is thought by many that *pride* was the first sin of Satan; but how this passion was manifested they are unable to say. Some fancy it was by endeavoring to usurp the government of God: this inclines toward the theory of Milton. Hence they put this language, though it has no reference to the Devil, into the mouth of this adversary: "I will ascend into heaven, I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High," Isa. xiv, 13, 14. This opinion cannot be sustained by Scripture, nor by any thing else. See the third proposition.

But, though there is no direct, yet there is, as some suppose, inferential proof that pride was the sin for which he was punished. St. Paul, in his first Epistle to Timothy, describing the requisite qualifications of a Christian bishop, says, "He must not be a novice, lest, being lifted up with *pride*, he fall into the condemnation of the Devil." From this, it may be inferred that pride was the cause of his fall. The passage, however, may be differently understood. If a man commits murder, or is guilty of any other sin, he falls into the condemnation of Satan; i. e., he is condemned to punishment.

But, if the above inference be strictly correct, it can do the present theory no injury whatever. If pride could induce them to leave their place, state, or office in heaven, it could also influence them in their departure from the world they inhabited. Yet it is more probable it was a *sinful curiosity.*

I am led to this opinion, not by a desire to have this scheme consistent with itself, for it may also have defects and difficulties as well as the common system; but, among other things, by the reasoning of the old serpent in the first temptation, and the effect it had upon Eve: "Ye shall not surely die: for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman *saw* that the *tree was good for food*, and that it was *pleasant to the eyes*, and a *tree to be desired to make one wise*, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he

did eat," Gen. iii, 4, 5, 6. She was *curious* to examine the fruit more closely than she had yet done,—and perhaps it was fairer than any other in the garden,—she was curious to see how fruit so pleasant to the eyes really tasted; and she was curious to become a little *wiser.*

Satan, at that time, could not have been very well acquainted with the complex character of man, or with human nature; by which is here meant all our physical, moral, and intellectual powers and faculties; yet he was, nevertheless, an excellent *mental philosopher.* He might not have known the weakest point of the woman,—if Adam and Eve had any weak points before the fall,—but he knew it was one of the great ruling principles of *mind* to be *ever actively inquisitive.* Indeed, he illustrates this remark in his very first attack on his fair victim: "Yea, hath God said, Ye shall not eat of every tree of the garden?" He had been informed of this in some way, perhaps by overhearing a conversation between the happy pair, in which it was incidentally mentioned; but he wished to be *assured* of it—he was *curious to know.*

And this inquisitive disposition still exists in angelic, as well as in human minds; for, speaking of the mysteries of redemption, St. Peter declares that these "things the angels desire to look into." But, while this curiosity is sinful in some cases, where its indulgence is positively forbidden, it may not only be innocent, but commendable in others, where such a prohibition does not exist.

I conclude, then, that, anxious to increase their knowledge of planets, which, for reasons probably known only to God, they were not permitted to visit and go unpunished, and which were more glorious than their own; and desirous, perhaps, of enjoying that superior glory, they left their own habitation, and, in doing this, they lost their first estate.

9th Proposition. *For this act of rebellion they were confined in everlasting chains, under darkness, until the judgment of the great day.* Jude 6.

By this is meant that their faculties became impaired, their power limited, or their privileges restricted, and their doom became irreversible; and that, as darkness is emblematical of ignorance, wickedness, and misery, so they became ignorant, comparatively, desperately sinful, and irretrievably wretched.

If it be asked where they now have their dwelling-place, I answer, not in the air which surrounds us, as some people suppose, though they are permitted for wise ends to visit the earth, which will be more at length considered in the next proposition, but either in the world they were anxious to exchange for a better, which became to them a fearful hell when their faithful companions in trial had been removed, when natural evil had spread itself in every direction, when the angelic paradise had become a desert waste, when the basest passions that can dwell in the bosom of a lost spirit had inflamed every mind, and when nothing good could be seen, or heard, or felt, or hoped for, because there was no Redeemer, or else in a different part of the universe, prepared expressly for their reception. It is enough for us to know that they have a local habitation somewhere; and that habitation is their place of punishment.

10th Proposition. *They are still permitted to visit those worlds where sin abounds, as our earth at present, to accomplish the purposes of a righteous Judge; or where holy, intelligent creatures exist on trial, as our earth before the fall of man, to test their allegiance to God.*

That evil spirits—not the souls of the wicked after death, but the spirits (by which we commonly mean the angels) that abode not in the truth—have now liberty to visit the earth, not merely as idle spectators of the wonderful work of human redemption, but as interested actors of the great tragedy in which God, angels, men, and devils are the parties concerned, is generally admitted; and the Bible is full of the doctrine. The book of Job, which is supposed by many eminent Biblical critics to be the oldest book in existence, contains a remarkable instance, in the affliction of that pious patriarch, of the power sometimes intrusted to the arch-enemy of man. If every thing really happened as it is related, after Satan went from the presence of the Lord, then he had power—

1. Over the elements of fire and air; for the "fire of God," or a great fire, as this phraseology signifies, "fell upon the sheep and the servants, and consumed them;" and "a great wind from the wilderness smote the four corners of the house" in which "his sons and daughters were eating and drinking wine;" "and it fell upon the young men," and they died.

2. Over the minds of men; for he influenced the Sabeans to take away the "oxen that were ploughing, and the sheep that were feeding beside them;" and the "Chaldeans, who made out three bands, and fell upon the camels and carried them away, and slew the servants likewise."

3. Over the physical part of man; for he smote the victim of his malice "with

sore boils from the sole of his foot unto his crown," so that "he took him a potsherd to scrape himself withal, and sat down among the ashes."

And, 4. Over human life; for the servants and the sons and daughters of Job perished through his instrumentality.

The reader will remember, it is not here said that Satan possesses this power at all times; but that it was then, and is sometimes still, intrusted to him by his Maker and Judge.

It was well, as the Pentateuch and other books of the Old Testament are so brief, and, in some places, of such doubtful interpretation, on the great subject of Satanic influence, that the Jews were early favored with the instructive lesson on this point found in the book of Job, of which Moses is thought to have been the author. There is, perhaps, not another instance of equal clearness in the whole Bible; yet this has also its acknowledged difficulties.

It would be a work of supererogation to adduce in proof of the first part of the ninth proposition all the cases of temptation, all the demoniacal possessions in the gospels, all the examples of persons in evident fellowship with an evil invisible world, and all the clear passages of Scripture that so plainly teach the doctrine for which I am contending. This, then, will not be attempted. If any person has a single doubt remaining, let him read the temptation of Christ in the wilderness, Matt. iv, 1-16, and attend closely to the solicitations to evil he daily meets with from an invisible foe.

But, it may be asked, what can the writer mean by fallen angels accomplishing the purposes of a righteous Judge upon earth? I mean by it that the Lord either permits or employs them to tempt men,—in some cases to afflict them and put an end to their lives,—to produce natural evil, and to be the instruments of his judgments on nations and individuals.

As a case of temptation, take that of David, when he was induced to number the people, 1 Chron. xxi, 1.

As a case of affliction, take that of Job, Job ii, 7.

As a case of death, take that of the incestuous Corinthian, who, though perhaps he did not die, was at least *adjudged* to this punishment by St. Paul, 1 Cor. v, 5. So also were Hymenius and Alexander, 1 Tim. i, 20. And that of Herod, Acts xii, 23. For, while it is said "an angel of the Lord smote him," we may understand by that any messenger employed by him, whether good or bad. The character of the messenger may generally be inferred from the nature of the work in which he is engaged. An angel employed in a work of mercy, such as that of announcing the birth of Christ to the shepherds on the plains of Bethlehem, may always be considered as an angel of light; but one engaged in punishing the wicked, generally as an angel of darkness.

As a case of what may be denominated natural evil, take the example of dreaded shipwreck, Jonah i, 4: "But the Lord sent out a great wind into the sea, and there was a mighty tempest; so that the ship was like to be broken." Very true, it is said "the Lord" sent out a great wind; but he works by *means* and *instruments* in *providence*, as well as in grace.

As a case of judgment, besides the death of Herod, mentioned above, take the destruction of Sennacherib's army, 2 Kings xix, 35; and also that of the first-born of the Egyptians, Exod. xii, 29. That evil spirits were employed as the destroying angels of the Egyptians, we have the testimony of the psalmist, Psa. lxxviii, 49: "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending *evil angels* among them." It was in this way that "He smote all the first-born of Egypt; the chief of their strength in the tabernacles of Ham," ver. 51. Another part of this proposition is, that evil spirits are permitted to visit those worlds in which moral agents exist on trial, and into which sin had had no previous entrance, to test their allegiance to God.

In proof of this nothing is necessary—and, to confess the truth, I can produce nothing else—but the tragic scene of Eden, Gen. iii. And even here I am at once met by two different objectors. One says, "That entire chapter is an allegory." But if it is, then, according to every rule of language, the whole affair is allegorical, from the creation to the deluge, and from this to the death of Joseph in the last chapter; for the entire book of Genesis is in the same inimitable style of simple narrative. If the temptation and fall of our first parents are an allegory, so likewise are the creation of the world out of nothing, the formation of man out of the dust of the earth, and of the woman out of a human rib; and it then follows that we have nothing but an allegorical existence up to this day! But this idea is refuted by the very consciousness of being which is implanted in every bosom.

The other objector insists on so literal an interpretation, that he will not admit Satan to have been concealed in the serpent, as his instrument, at all. If that

account were the whole Bible, or if nothing else were said of Satan in the Scriptures, this opinion would contain a faint shadow of probability. But we have other passages that teach his existence; and some, too, that will lead us to a correct understanding of this long-contested subject.

Let the following verses be attentively considered, in connection with the account in Genesis:—

2 Cor. xi, 3: "But I fear, lest by any means, as the *serpent beguiled Eve* through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Rev. xii, 9: "And the great dragon was cast out, that *old serpent*, called the *Devil* and *Satan*, which deceiveth the whole world." Rev. xx, 1, 2: "And I saw an angel come down from heaven, having a great chain in his hand. And he laid hold on the dragon, that *old serpent*, which is the *Devil* and *Satan*, and bound him a thousand years."

The last two passages, it is granted, are a part of the most figurative book in the Bible, and it is this that makes it the most mysterious. But that part of these verses most material to the present question, is explained by the inspired writer himself; while these two, the one in Corinthians, and the narrative in Genesis, reflect mutual light on each other.

Moses assures us that the serpent was the most subtle of all the beasts of the field: Satan, therefore, manifested much of the cunning for which he has since become so celebrated, in selecting that animal as the instrument of seduction. St. Paul, under the divine influence of the same spirit who inspired the Jewish historian, confirms the account of Moses, in saying that the serpent beguiled Eve through his subtlety.

But, that we might not be led astray by this language, in understanding it of that animal alone, St. John, also moved by the Spirit of Truth, calls the "old serpent," in evident allusion to the first temptation, "*the Devil*" and "*Satan;*" by which he can only mean the prince of darkness.

Now, as the Bible teaches us that there is in existence a spiritual, malignant being, called Satan,—as that being is likewise called "a serpent," and the "old serpent,"—as a serpent was apparently the tempter of the woman in Eden, and as that animal was actually a beast of the field, we conclude that Satan gained the characteristic appellation of "old serpent" from the temptation in the garden; and for this plain reason: that though, to the eyes of Eve, nothing save the bare serpent appeared, yet Satan was, at the same time, the great agent in that fatal business; using the animal merely as an instrument to gain his object.

In permitting evil spirits to tempt men to commit sin, or to entice them from the truth, let no one impeach the character of the Supreme Being. If we are opposed by numerous invisible adversaries, and of ourselves are perfect weakness, the grace of God is sufficient for us in every time of need. A necessary degree of strength was communicated to Adam, and it is likewise granted to every one of his offspring.

11th Proposition. *After the day of judgment, the punishment of these angelic offenders will be greatly increased or augmented; and they, in company with wicked men, will then be confined to the place of torment "where their worm dies not, and the fire is not quenched."*

It is a doctrine that has obtained to a considerable extent among divines, that the misery of the lost, and the blessedness of the pious, will, in a future state, always increase. The last part of this opinion, that the righteous, in another world, will rise continually in the knowledge and love of God, is not only taught in the New Testament, and especially by St. Paul, in the fifteenth chapter of the first Corinthians, but it is also deducible from the nature of mind. The mind is an ever-active essence, and perhaps the only *perpetual motion* with which man will ever be acquainted. As the Christian will always be learning, so an increase of divine knowledge will naturally produce a larger measure of divine love; and as this love increases, so will also his happiness.

The same, however, cannot be said of the wretchedness of the ungodly. The most ignorant men are not always the most unhappy; and the Bible is not so clear on this point as on the other. But another thought will confirm its truth notwithstanding. Misery, of some kind, is the never-failing consequence of sin. If, therefore, the wickedness of the wicked will continue and increase, so must their torment likewise.

The justice and goodness of God require the resurrection of the human body. The soul of a believer cannot be properly rewarded for virtuous, and that of a sinner cannot be justly punished for vicious, actions, performed or committed while in connection with, and in part by, the body.

From this, then, we infer, that if it could even not be proved that men will always increase in happiness or misery after death, according to the nature of

their conduct, the felicity of a good man, and the pain of the sinner, will not be *complete* until the resurrection of the body.

In like manner the punishment of the fallen angels, though not for the same reason, will far exceed in severity what they now feel.

No one, who has attentively read the Scriptures, can doubt that they are now in a state of punishment. Convinced of this, read the following passage, Matt. xxviii, 29: "And when he was come to the other side, there met him two possessed with devils. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" That this came from the demons themselves, though, perhaps, spoken through the vocal organs of the possessed individuals, as when language was put by Satan into the mouth of the serpent, appears from the following context: "And there was, a good way off from them, a herd of many swine feeding. So *the devils besought him*, saying, If thou *cast us out*, suffer us to go away into the herd of swine," verses 30, 31.

Possessions of this kind, and the above especially, in which it is said the evil spirits entered into a herd of unclean animals, are frequently ridiculed by deists and others; but it is likely these same spirits found a purer residence in the filthy swine than they often meet with in the hearts of infidels!

The talented author of the "Physical Theory of Another Life," supposes the demons of the New Testament to be altogether different from the fallen angels. But this is a mistake. For Christ makes to cast out devils by Beelzebub, the prince of devils, to be synonymous with casting out *Satan* by *Satan*. And it is acknowledged that Satan is a fallen angel. See Matt. xii, 24–26.

Now, what can the question mean which is proposed in the twenty-ninth verse? "Art thou come hither to torment us before the time?" They were in torment already. It can only signify, then, "Art thou come to *increase* our torment? or to inflict upon us that *fearfully augmented punishment* which we know to be in reservation for Satan and his angels?"

And how are the words to be interpreted "*before the time?*" To what time have they reference? Look again at the language of Peter and Jude, alluded to before, and the question is immediately answered:—

"God spared not the angels that sinned, but delivered them into chains of darkness, *to be reserved unto judgment.*"—"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness"—this implies punishment—"*unto the judgment of the great day.*"

The day of final reckoning, then, is the time of which these spirits were speaking.

This idea of increased misery, after the last day, is found also in the Night Thoughts of Dr. Young:—

> ——————"The foe of God and man,
> From his dark den, blaspheming, drags his chain,
> And rears his brazen front with thunder scarr'd;
> Receives his sentence, and begins his hell.
> *All vengeance past, now seems abundant grace;*
> Like meteors in a stormy sky, how roll
> His baleful eyes! He curses whom he dreads;
> And deems it the first moment of his fall."
>
> *The Consolation, Night IX.*

12th and last Proposition. *All the faithful angels, at the end of their probationary existence, were taken to heaven, are now ministering to the heirs of salvation, and otherwise employed as the messengers of God in different parts of the universe, and with them will eternally increase in the unalloyed happiness of the saints in light.*

That they are in heaven, that they perform frequent visits of mercy to the earth, that they are particularly "ministering spirits" to the redeemed, and that they are called the messengers of the Lord, are facts generally admitted; and evidences of these facts will be unnecessary. I have only to add, in the language of a poet,—

> "If, then, a better system's thine,
> Believe it, or make use of mine."

Clarksburg, Md., Oct. 19, 1837.

ART. IX.—*Twelve Lectures on the Connection between Science and Revealed Religion Delivered in Rome.* By NICHOLAS WISEMAN, D. D., Principal of the Engl'sh College, and Professor in the University of Rome. Andover: Gould & Newman. 1837. 8vo., pp. 404.

DR. WISEMAN, we are told, in the advertisement to this edition of his Lectures, is the head of the English College at Rome, an insti-

tution devoted to the instruction of young men in theology, under the supervision of a cardinal, and receiving the attention of the head of the Romish Church. We are also told that Dr. Wiseman was born of English parents, in Spain; and though we are not informed concerning the places in which he received his education, or the methods in which he pursued his early studies, it is evident that he is a man of varied learning; and he has shown himself, on another occasion, well acquainted with the writings of some of the most distinguished German authors.

About two fifths of the present work are taken up with the early history of the human race. Beginning without any thesis or theory on the subject, the author plunges deeply into comparative philology; or, to call it by its recent and more learned name, *ethnography;* that is, the classing of nations by means of the comparative study of languages. He adverts to the limited views of the linguists of former times, in looking only for a lineal descent of words where collateral branches might have extended; and in relying upon direct etymological derivation without comparing the affinities of various kindred languages or dialects. Instead of supporting a system, Dr. Wiseman turns himself to facts, and does not begin to philosophize till he thinks that the boundaries of observation have been faithfully explored. When a considerable number of words in two languages nearly resemble each other, notwithstanding there is a great want of resemblance in other words, a strong presumption is furnished that they sprung from a common primary language.

Every one, who has any fondness for philological pursuits, must receive much gratification from examining the portion of the Lectures of which we are now speaking. Besides the condensed history which the author furnishes of the labors of the learned in this department, in different countries, he holds impartially the scales in which he weighs the opposite opinions concerning the original unity of all language. Among those who have aimed to demonstrate this unity, he singles out with special favor *Alexander Von Humbolt*, *Julius Klaproth*, and *Frederic Schlegel;* the first of whom pronounces the following strong decision as the result of his extensive inquiries:—

"However insulated certain languages may at first appear, however singular their caprices and their idioms, all have an analogy among them; and their numerous relations will be more perceived, in proportion as the philosophical history of nations, and the study of languages, shall be brought to perfection." (p. 68.)

The difficulty of tracing the relationship of the new world with the old, by means of comparative philology, is admitted by Dr. Wiseman. Still, the traditions that prevail among the aborigines, on portions of this continent, relative to the early history of the human race, analogous to those of the Asiatics, go to establish, in his opinion, a common origin. Under the disadvantages of comparing the American unwritten dialects with those of Eastern Asia, it could hardly be expected that fragments enough could be found in the former, of a primitive language, to reconstruct their original speech, and show its identity with the language from which it had so long and so widely diverged.

The oneness of the human race is discussed in these Lectures at much length; and the aid of learned travellers and scientific physiologists is called in to prove a unity of origin, notwithstanding the

marked varieties which have been wrought by time and circumstances. The author does not deny or shun the difficulties of the subject. While he acknowledges that the way in which nature has wrought in producing this variety is mysterious, he maintains that there is no impossibility that races, apparently so peculiar and so unlike in many particulars, should have sprung from one family.

The following is a brief summary of what the author has attempted in a portion of this subject, which we select, together with the illustrations he has annexed. These are striking and ingenious.

"We have seen it well established, first, that among animals acknowledged to be of one species, there have arisen varieties similar to those in the human race, and not less diverse from one another. Secondly, that nature tends, in the human species, to produce varieties in one race approaching to the characteristics of the others. Thirdly, that sporadic varieties of the most extraordinary sort may be propagated by descent. Fourthly, that we can find sufficient proofs, in the languages and in the characteristics of larger bodies, or entire nations compared, of their transition from one race to another. Fifthly, that though the origin of the black race is yet involved in mystery, yet are there sufficient facts collected to prove the possibility of its having arisen from another, particularly if, in addition to the action of heat, we admit that of moral causes acting upon the physical organization.

"And here I will remark, that we are often precipitate and unjust, in judging of the past by causes now in action. It is, indeed, true, that nature is constant and regular in her operations; but if, in the short course of our experience, or that of past observers, no variation may have been noted in the uniformity of her workings, it is that the little segment of our duration's cycle, over which we and they have travelled, is but as a straight line, an infinitesimal element, whose curvature can only appear when referred to a much larger portion of her circumference. That, besides the partial laws with which we are acquainted, there have been others once most active, whose agency is now either suspended or concealed, the study of the world must easily convince us. There were times, within the verge of mythological history, when volcanoes raged in almost every chain of mountains; when lakes dried up, or suddenly appeared, in many valleys; when seas burst over their boundaries and created new islands, or retired from their beds and increased old continents; when, in fine, there was a power of production and arrangement on a great, magnificent scale; when nature seemed employed not merely in the yearly renovation of plants and insects, but in the procreation from age to age of the vaster and more massive elements of her sphere; when her task was not confined to the embroidering the meadows in the spring, or to the paring away of shores by the slow eating action of tides and currents, but when she toiled in the great laboratories of the earth, upheaving mountains, and displacing seas, and thus giving to the world its great indelible features. And how are we to account for this, but by supposing in nature a two-fold action: one regular from the beginning, and uniform to the end; the other a mysterious, slow-moving power, which, though revolving on the same plane, travels over it with an imperceptible motion, proportioned to the wants of the entire system." (pp. 144, 145.)

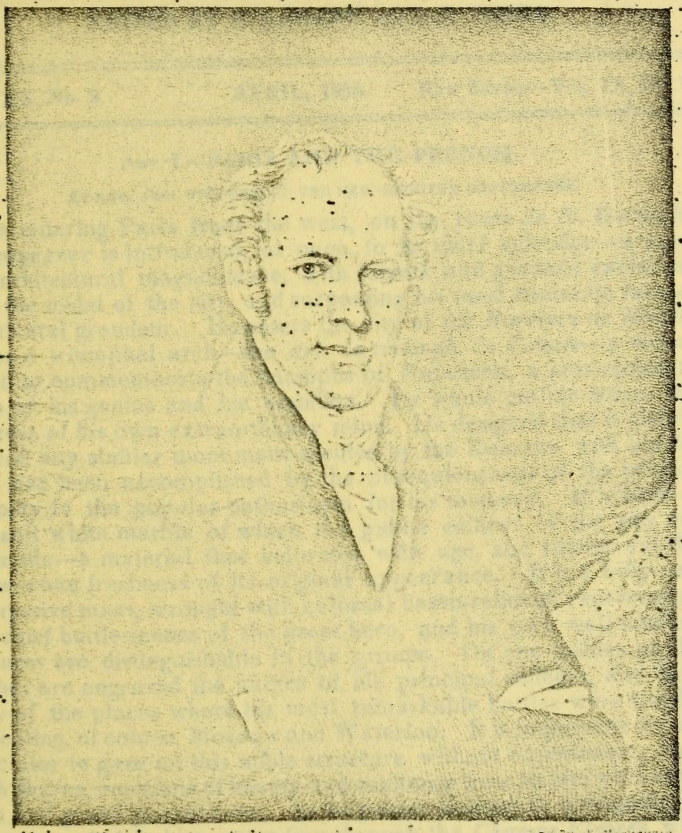
Geology, another fruitful subject in its relation to the Mosaic

history, is handled next to the history of man, in this course of Lectures. The statements here made concerning the conclusions of modern geologists, in regard to the changes on the earth's surface, are valuable in themselves, while they serve to allay the fears of those who have taken alarm, lest the cosmogony of the Old Testament should not only not be verified, but should be even brought into discredit, by means of new discoveries in geological science. We cannot forbear, in this connection, to extract the pleasing reflections of the author at the close of one of his lectures:—

"And surely it must be gratifying thus to see a science, formerly classed, and not, perhaps, unjustly, among the most pernicious to faith, once more become her handmaid; to see her now, after so many years of wandering from theory to theory, or rather, from vision to vision, return once more to the home where she was born, and to the altar at which she made her first simple offerings; no longer, as she first went forth, a wilful, dreamy, empty-handed child, but with a matronly dignity, and a priest-like step, and a bosom full of well-earned gifts, to pile upon its sacred hearth. For it was religion which, as we saw at the commencement of this lecture, gave geology birth, and to the sanctuary she hath once more returned." (p. 192.)

Of the lectures on the remaining subjects, namely, Early History, Archæology, and Oriental Literature, sacred and profane, we have not room to speak particularly. The treatment of these, as well as of the other great subjects, is marked with frankness on the part of the author, when he is met by difficulties; while he ever takes delight in verifying the Scripture histories, by the light shed through the advancement of learning and science, and by the great discoveries to which these have given birth. The history of science and literature here unfolded, in relation to the Scriptures, is applied in its results to the verification of revealed truth, not only as that history is drawn from the friends of religion, but as it is deduced from the writings of those who have carried on their investigations without any reference to the Bible, or any suspicion that the results would be so applied. Thus the antiquary and the orientalist are unawares made tributary to the theologian. The writings, too, of unbelievers, and even of those opposed to the Scriptures, are in this way employed in defence of religion, contrary to their expectation and their will.

On the whole, we have been highly gratified with these Lectures. They are adapted to convey much instruction. And, though the style has not the freedom and ease which we should have expected if the author had been mainly conversant with English scholars, yet it is perspicuous and pure, and sometimes beautiful. Dr. Wiseman, as we have said, is a Catholic; and we add, so far as we discover his character and disposition from this work, a man of generous and liberal feelings. If he believes in the adage said to have been current in the church to which he belongs, that "ignorance is the mother of devotion," he has no fears, on the contrary, that science and learning can, on the whole, or in the end, be converted into weapons of hostility against the Christian faith; for, thus far, the more searching they have become, the more have the fears of the timid believer subsided, and the conviction of the ingenuous inquirer been strengthened.—*North American Review.*



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REV. GEORGE CARR.

Of the Black River Conference.

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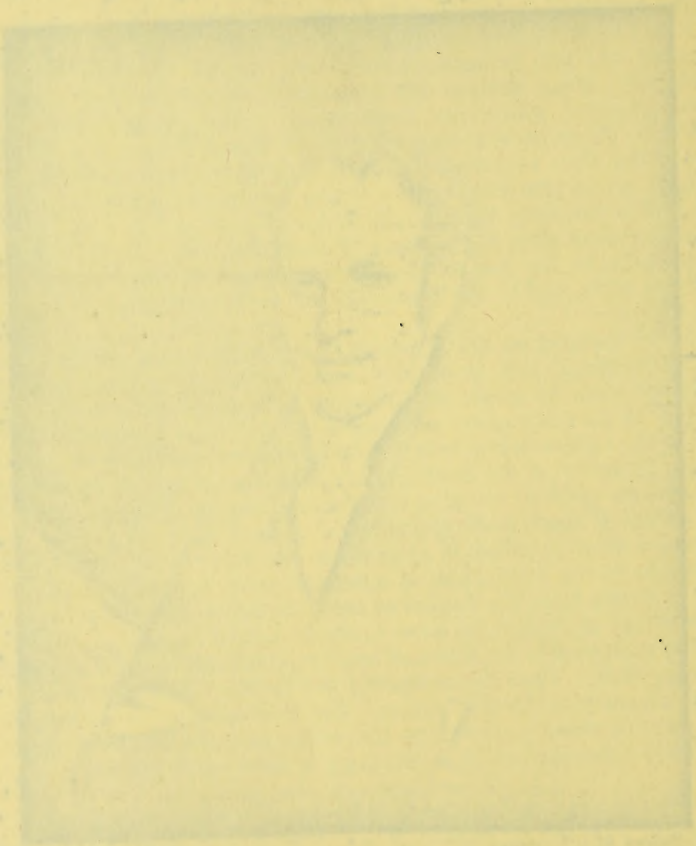

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ART. I.—PARIS AND THE FRENCH.

BY REV. ABEL STEVENS, OF THE NEW-ENGLAND CONFERENCE.

ON entering Paris from the west, on the route *de St. Germain*, the *voyageur* is introduced, at once, to its chief splendor—a mass of architectural magnificence, with forests and gardens extending into the midst of the city, and surpassing his most romantic fancies of oriental grandeur. He enters the city at the *Barriere de Neuilly* under a triumphal arch—the *arc de triumph de l'etoile*—a monument to commemorate the triumphs of Napoleon, a conception at once of his genius and his ambition. Its whole outline wears the impress of his own extraordinary mind. He designed that it should exceed any similar monument erected by the Romans, and his design has been accomplished by the obsequiousness of the present dynasty to the popular enthusiasm for his memory. It is built of the soft white marble of which the public edifices of the city are all made—a material that indurates with age, and retains yet the snow-white freshness of its original appearance. It is a lofty and impressive mass, wrought with colossal basso-relievos representing the chief battle-scenes of the great hero, and his own well-marked features are distinguishable in the groups. On the insides of the arches are engraved the names of his principal officers, and likewise of the places where his most remarkable battles were fought, excepting, of course, Moscow and Waterloo. It is impossible for the spectator to gaze on this noble structure without experiencing, in a high degree, emotions of beauty and sublimity from its fine workmanship and grand proportions. As he passes beneath it, a magnificent vista opens before him, extending through the *Champs Elysees*, with its thick forests and dark solitudes passing over the *Place de la Concord*, then through the gates of the gardens of the *Tuileries*, with their fine statues of *rampant* horses, into the gardens decorated with *chef d'ouvres* of statuary, with walks, fountains in which snow-white swans are gliding, marble vases, orangeries, lilacs, and shady terraces; the whole terminated by the palace of the *Tuileries*, on which waves the tri-color banner, as if answering to the triumphal arch at the other extremity of the picture. Let the reader recollect that all this splendor is thrown quite into the midst of the city, on the banks of the *Seine*, which flows through its centre.

After leaving the triumphal arch, on the road we have described, the gilded dome of the *Invalides* (the hospital for worn-out soldiers) towers above the city—one of the largest and noblest domes in

Paris. It stands to the right, on the opposite side of the *Seine;* not far from it is to be seen the *Ecole militaire*, a palace converted into a military school, and possessing an extensive park for the exercise of its students—the *Champs de Mars.* On arriving at the *Place de la Concord*, the most memorable recollections of modern French history give an interest to the magnificence around him. It was the site of the guillotine in the first revolution, the place where stood the altar of Atheism, drenched with the best and worst blood of France during the reign of terror. It has been called the *Place de la Revolution*, and *de la Louis XV.*, and its present name was given it to erase, if possible, the dark remembrances of the spot.

Let the visiter forget the history of the past, and giving himself up to the impressions of the present, place himself in the centre of this memorable area. He stands beneath the shade of a monument of the olden times—an obelisk from Egypt, placed here with ceremonies of royal pomp, and bursts of popular enthusiasm; for the lowest minds among this singular people have a taste—an enthusiasm for the products of art, and, strange as it may seem, with a state of society bordering on utter demoralization, the finest susceptibilities of intellectual taste are common to the very mob. If the phrensy of the revolution led to the destruction of the monuments of art, the tranquillity of a day restored a reverence for them. The Apollo de Belvidere, sent to Paris by the conquests of Napoleon, was brought into the metropolis as if the god himself were entering it in triumph; and when sent back to Italy by the allied powers, Paris was in mourning and tears. The populace of Paris, when they saw this obelisk rising on its pedestal, hailed it with shouts, because they saw in it something more than a mere mass of red time-worn stone, wrought with rude outlines of owls, vipers, and monkeys. It was to them a representative of history: it was a memorial of the land and the time which gave birth to knowledge, and it gave a poetical association of antiquity to the finest section of their own great city, a circumstance which the most vulgar taste among the Parisians could appreciate.

The visiter looks, and looks again at this venerable monument, and the days of the Pharaohs pass before his imagination. Standing at its base, if he directs his eye toward the north, up the *Rue Royale*, he sees the celebrated Church of the Madeleine. It was designed by Napoleon for a temple of victory, and is built on a scale of magnificence which renders it, perhaps, for its architecture, one of the most interesting public edifices of the city. It is a vast pile of white marble, with colonnades of stately pillars entirely around it. The style is Corinthian, the plan a parallelogram—a plan to which a quadrangular colonnade, with fine Corinthian capitals and cornices, gives a striking expression of symmetry and solemn grandeur. Withdrawing his eye from the *Madeleine*, immediately before him is the street *Rivoli*, lined on one side by the terraces of the gardens of the *Tuileries*, on the other by large palace-like edifices of Corinthian workmanship, designed for the residences of government officers. If he turns himself to the east, the perspective, which we have described of gardens and palaces extends before him, while at his right flows the *Seine*, and on its opposite shore, besides the *Champs de Mars* and the dome of the *Invalides*, is the *Palais de Bourbon*, (now the chamber of deputies;) then

comes the mint, and then the palace which is now appropriated to the meetings of the celebrated "*Institut.*"

Let the spectator now pass up the avenue into the gardens of the *Tuileries.* Currents of the studious, the gay, and the indolent, are for ever passing in and out at the gates: the student with his book under his arm, who has been studying in its sequestered shade; the politician, with his newspaper in his hand; the idle and listless, who go to lounge in quiet; the uniform of the *militaire*, mixing up with every group, here as elsewhere, within almost any given twenty rods in the streets of the metropolis; and (not the least common nor the least beautiful scene of the place) the *bonne*, (a young girl with the care of children,) surrounded with her group of little ones as blooming as the flowers around them, and with countenances as sunny as the radiant sky above their heads. On entering the gates a circular pool, with a jet in the centre, lies before him. Two perfectly white swans are laving themselves in it. On his right and left are two groups of marble statuary on elevated pedestals, while on the opposite side of the pool is a semicircular range of figures from the Greek mythology, all masterpieces of the art. As he passes along, winding walks extend from his right and his left to seats arranged in shades fitted for the profoundest meditation. Every here and there his eye catches glimpses of statues and groups of marble figures, representing the finest scenes of classical history and poetry. He approaches the palace with its orange and lilac shrubs, interspersed with marble vases and statues. The front of this edifice, which is adorned in different parts with various styles of architecture, bounds the gardens on the east. In the centre are the royal apartments, beneath the windows of which the best bands of Paris play every evening in the cool of the sunset and twilight, when all the gayety of the voluptuous city crowds the walks of these gardens. Passing through an arched entrance he finds himself in a quadrangular court, surrounded by the four sides of the palace; and going out by a similar passage on the opposite side, he enters the *Place du Carrousel*, an immense area, beyond which stands the ancient palace of the *Louvre.* Napoleon formed the design of connecting the *Louvre* and the *Tuileries*, by extending the north and south sides until they should meet, and thus form the *Place du Carrousel* into an interior court, and convert that and the two palaces into one stupendous structure. One of the sides is completed, the other was commenced, and the dilapidation of the neighboring buildings shows the traces of the work; but the genius of Napoleon is no longer there to prosecute such a design. The *Louvre* is a venerable mass of building, surrounding, like the Tuileries, a large quadrangular court; its long lines of apartments are occupied by the celebrated Musée Royale. All this range of palaces, gardens, and forests, with their museums, walks, fountains, and monuments of taste, amassed together in the midst of the business part of the city, is open for the visits and recreations of the lowliest citizen; and here, as in a splendid theatre, all the lights and shades of French character may be seen in the processions of the thousands and tens of thousands which, like restless torrents, are for ever passing and repassing.

We have thus, reader, introduced you to one feature in the topography of the most brilliant metropolis in the world. Two minutes'

walk will bring you to the celebrated Palais Royale, a place which has been called the *Camera Obscura* of Europe, in which the manners and pursuits, and not unfrequently the costumes of all the nations of the continent are reflected. It is the focus of all the follies, the vices, and the absurdities of the French; "perhaps," says one, "the only building in the world in which a person may live without ever leaving it, and without missing any of the necessaries or even luxuries of life." It was built by the Cardinal Richelieu, but afterward passed into the hands of the Orleans family, and was the scene of the voluptuous orgies of the profligate duke of Orleans, while regent. The building itself is of vast dimensions; the large court within it is formed into gardens, beautified with a fountain, and statues, and walks. The long galleries and arcades are filled with shops, and cafés, and restaurants, and gambling rooms. All kinds of splendor dazzle the eye of the spectator, and all aspects of character present themselves for his contemplation. He has combined, in this extraordinary scene, the magnificence of a palace, the commodities of a mart, and the advantages of an immense theatre, in which the lights and shades of the most singular people on the earth are for ever passing before him. "It exhibits some of the most astonishing Proteus-like scenes that can be pictured to the imagination. Shops of millinery, jewellery, clothiers, booksellers, clock-sellers, print-sellers, china houses, coffee houses, bagnios, money-changers, and gamesters, all unite, in ceaseless rivalry, to ease the unwary traveller of his money." All the varieties of life, without exception; and all the inventions of refined luxury; every sensual, and almost every mental gratification; the means of becoming in a few hours a Crœsus or a beggar; an exchange and a theatre; gaming houses and banks for lending money; reading rooms and brothels; blind virtuosi and sharp-sighted loungers; sumptuous tables for the gold of the wealthy; and cynical repasts for the copper *sous* of the indigent; the productions of all quarters of the globe, are here concentrated for the crowds that pass into and out of this place like the tides of the ocean. The concourse of people in the Palais Royale is never at an end; its public is the most numerous as well as the most brilliant of any in the world.

Leaving this vortex of excitement and vice, and passing a few rods down the street *St. Honore*, the visiter passes by the *Rue Castiglione*, into the *Place Vendome*. The *Place* is an octagonal area, surrounded with some of the finest stores and residences in Paris. In its centre stands the celebrated bronze figure of Napoleon, made of the cannon taken from the enemy in Germany, in 1805. Its height is 123 feet. The pedestal is from 17 to 20 feet in breadth, and the base of the shaft about 12 feet in diameter. It was built in imitation of the pillar of Trajan, and like that is covered from bottom to top with basso-relievos, representing the chief scenes in the campaign of 1805. On the summit stands a colossal figure of Napoleon. From this spot a few steps will bring you full into the celebrated *Boulevards*—the pride of the Parisians; the place of which a popular remark among them says, that when the gods become hypochondriacal, they put their heads out of the clouds, and cheer themselves by looking at the vista of trees which extends along it. In these arbored streets, circling the whole city, you have an exhibition of life and character similar, if not equal, to that of

the gardens of the *Tuileries* or the *Palais Royale.* The procession of the ever locomotive population passes before you, some laughing, others thoughtful, some disputing, with the characteristic gesticulations of a Frenchman, others conversing with that easy relaxation which none but a Frenchman can assume. These walks are always more or less thronged, when the weather will permit: but there is nothing of the business air which marks the throngs on Regent-street or Cheapside in London, or Broadway in New-York. A vivacity, a radiance seems shed on every thing. The buildings on the *Boulevards* are generally fine; the restaurants and cafés are the best in the city, and dazzle with their resplendence. The ample pavements before the doors, shaded with trees, are frequently seated with chairs and tables, where groups of the first citizens, the member of the chambers, or the professeur of the university, or the popular writer of the day, sit and sip their coffee, and converse or read during the greater part of the afternoon, and not unfrequently far into midnight. Here likewise are the theatres, the baths, the vauxhalls. Groups of musicians compete in their attempts to attract the crowd, with groups of buffoons, whose masked heads and puzzling tricks shake the multitude with laughter. Stalls of books, sellers of flowers, of toys, of cakes and candy, fans and canes, bead-stringers, beggars, quacks, tumblers and show-booths; all the trivialities of business, but none of its important transactions; all the follies and gayeties of life, but none of its sober aspects, may be found through the two miles' extent, from the *Boulevard des Italien* to that of *St. Antoine.* At the end of the latter is the site of the old *Bastile*, whose dark dungeons were thrown open by the mob in the first revolution. The spot is a large area: in the centre stands yet the model, in plaster of Paris, of the colossal elephant which Napoleon designed for a fountain, to commemorate the place. The elephant was to have been of bronze, and the water to spout from its trunk. The staircase, to an observatory on his back, was to ascend through one of his legs. The model is more than 70 feet high. Continuing on through the *Boulevard Bourbon*, you come to the *Seine*, crossed, a little to your left, by the *Pont d'Austerlitz;* pass over the bridge, and you stand under the walls of the *Jardin des Plants*, the noblest provision for the natural sciences on the face of the earth. It is in the scientific world what the Palais Royale is in the world of business and fashion. Its enclosure consists of an immense tract of land, a large portion of which is devoted to the cultivation of rare specimens in botany; another part, called the Swiss Valley, is shaded and beautified with trees and shrubbery, and divided into small enclosures of a triangular shape, with a pen at one of the angles. In each of these divisions is a specimen or two of rare kinds of animals, which gambol about their small parks as frisky as in their native forests. In another part of the garden may be seen specimens of wild animals in ranges of grated cages; in another are elegant hot-houses, from 20 to 30 feet high, made entirely of glass and iron sashes, and filled with invaluable exotics, many of them in full bloom; and yonder is the labyrinth, with its hill covered with rare forest-trees, some brought from the far east; and still beyond is the range of fine large buildings containing the Mineralogical Cabinet and the *Galerie d'Histoire Naturel*, with their unrivalled collections, and

throngs of pale-faced students. Take a turn to the opposite side of the labyrinth, and you reach the building containing the *Galerie de Botanique*, presenting every specimen of the science, and including an immense *herbarium;* a few steps beyond, you meet the *Galerie d'Anatomie*, with its museum of comparative anatomy; the monument of Cuvier's fame, the new foundation upon which he based the science of geology, and gave demonstration to its hypotheses. The analogies of all organic shapes, from the extinct monsters of geology to the human fetus of two months; from the smallest skeleton of the insect tribes to the elephant or hippopotamus, are disclosed, side by side, in some apartments; while, in others, may be seen specimens, either real or in plaster of Paris, of all malformations of the human form; and, in another, the collections of crania and busts made by Gall, to illustrate his new science. Apply at the office of the administrateur, and tickets will be given gratuitously for all these cabinets—a liberality worthy of a nation whose glory it is to stand first among the patrons of science.

The visiter has now reached the literary section of Paris—the location of its hospitals, its colleges, and nursery gardens; the residences, and cafés, and restaurants, of its 47,000 students, and nearly 1200 members of the University and Institute. In one place he finds the *Hopital de la Salpetriere;* in another, the celebrated manufacture *des Gobelins*, where the finest colorings of Reubens are copied into the woven texture; in another, the *Hopitals des Veneciens, du val de Grace, des Enfans Trouvés*, (for foundlings,) *des Enfans Malades, des Incurables Femmes*, &c., &c. Yonder is the Observatory, with which are associated the best names of modern astronomy; a few rods from its front bring you into the magnificent gardens of the *Louxembourg* Palace, crowded with students and literary men, with their books under their arms, and ornamented with fountains, statues, and vases. In the Palace is the Chamber of Peers, and the Gallery of Modern Artists. Thread your way through a few streets to the right, and you stand in the shade of the venerable *Sorbonne*, of theological renown, now used by the University of France. More than two centuries have left their time-worn effects on its walls. In the chapel is the tomb of its founder, Cardinal Richelieu. A few rods to the south-east, and you gaze on the sublime front and lofty dome of what was once the Church of *St. Genevieve*, but is now the *Pantheon*, the mausoleum of illustrious Frenchmen. It stands on the highest ground in the city, and forms a conspicuous feature in its outline when viewed from an elevated place. On its front is inscribed *Aux Grands Hommes, la Patrie recognnoissante.* The dome itself is like a temple resting on the edifice; it is surrounded with fifty-two pillars, each fifty-four feet high. The interior of the *Pantheon* consists of four naves, in the centre of which is the dome; they are decorated with 130 fluted Corinthian columns. The effect of the interior view is that of mixed sublimity and beauty. You descend behind it to the subterranean apartment, extending under the whole building, and containing the ashes of distinguished writers, and statesmen, and soldiers. You enter with torches, for the light of day can find but little access. The first tomb on the right is Rousseau's; it is the one in which he was originally buried, and is much marred, so that the decayed coffin can be seen through the top. The first on the

left is *Voltaire's*. It is an elegant piece of work, but likewise injured much. You extend your steps through long and solitary arches, which give a sepulchral echo to every movement, and reflect the light of your torch into lateral recesses, where are the monuments of the dead, until you terminate your gloomy walk in a dark apartment where stands a tall white statue of—*Voltaire*, like a spectre. His gaunt and meagre aspect, seen in the torch-light down among these dreary pillars, is not a very incorrect personification of the character of the man.

We have thus far only glanced at *some* of the interesting objects in the topography of Paris. There are hundreds of others equally interesting, if not equally known by transatlantic readers of "First Impressions," &c. There is her *Pere la chaise*, with its flowered tombs, and sepulchre of Abelard and Heloise; her rich libraries; the Royal Library, with its 720,000 books, 80,000 manuscripts, 100,000 medals in gold, silver, and bronze, and 1,200,000 engravings and maps; the Mazarine Library, with its 90,000 volumes and 3,437 manuscripts; the Library of the Arsenal, with its 175,000 volumes and 6,000 manuscripts; the Library of St. Geneviéve, containing 160,000 volumes and 3,500 manuscripts, with many others, all open to gratuitous admission, and occupying buildings which ornament the city. Besides these places of interest are her numerous museums, open at stated times each week for the public; and then come her splendid churches, each of which is more a temple of the arts than of religion; her colleges, with their eloquent and gratuitous lectures, and their libraries and cabinets; her fountains, (for pumps she has not, but supplies her citizens with water from monuments,) some of which are magnificent and costly; and her triumphal arches, scattered in various parts of the city. A life could be spent in the examination of its curiosities and splendors. The philosopher, the student, the antiquarian, the bibliomaniac, and the observer of human character, may all find in Paris, as in a boundless museum, exhaustless resources for their several tastes; and these resources accessible to all gratuitously.

From this bird's-eye view of the city, let us turn our contemplations to the more important consideration of the condition of its community.

The French are the most social, but the least domestic, of all people. The limits of a domestic circle are too confined for a Frenchman's exuberant feelings. No people live less at home. The dwelling house is understood to be little more than a domicil to sleep in. The private houses are cold and comfortless in their construction, very high, and consisting of numerous apartments, which are shared, most generally, among a number of families. External ornament is almost entirely neglected. There is little of that interior comfort and neatness which form the charm of even the cottage of the English or American peasant. These circumstances, no doubt, affect the domestic tastes of the people. The *cafés* and *restaurants* are not merely accommodations for the 50,000 English and American visiters in Paris, but have, to no small extent, become the resort of French citizens and their families, and thus supersede one of the best occasions of domestic intercourse and converse—the family table. There are 2,000 scattered through the metropolis. They are fitted up with the most tasteful decorations of gilt, painting, marble tables, and plate; and

the restaurants are furnished with a number and variety of luxuries truly astonishing. Those in the Palais Royale are equal to the banqueting halls of kings. In these splendid apartments the Parisian can eat his dinner as magnificently as his monarch, and pay about half as much for it as an American stage-coach passenger must pay for his hastily eaten meal on the highway. With such appeals, alike to his vanity and voluptuousness, to pause and consult domestic feelings would be the last act of his life. The hotels of Paris are furnished only with apartments for lodging; and it is universally expected that the traveller will take his meals at the *cafés* and *restaurants*. There are two or three English hotels, where meals are provided in the house; but a *table d'hote* is so rare a provision that it is thought proper to advertise it on the card of the establishment. Of the 47,000 students in Paris, but few do more than sleep and study at home; and there are numerous and cheap cafés and restaurants in their own region of the city, which may be found crowded every day, from 8 to 10 in the morning, and from 3 to 6 in the afternoon. The same anti-domestic habits prevail among the literary and professional men and clerks, and nearly all single men.

While the habits of life among the French tend thus to alienate them from their homes, their recreations have still more fatally the same tendency. Relaxation and pleasure are the chief elements of a Frenchman's existence. Every day must afford its proportion of enjoyment; he leaves his bed usually between the hours of 8 and 10, A. M.; goes immediately to the cafés, where he spends half an hour in sipping a cup of coffee, eating a roll of bread, and scanning a newspaper. His business occupies him until 3 or 4, P. M., when he visits the restaurant, eats a sumptuous dinner, and drinks his wine; after which he is found perambulating on the Boulevards, or through the arcades of the Palais Royale, or in the arbored walks of the *Jardin des Tuileries*. In the evening he never fails, unless sick, to visit the theatre or ball, where he tarries until after midnight, and then, but seldom till then, goes to his home. But we have said that the French, while they are the least domestic, are the most social people in the world. The description which we have just given of a Frenchman's life illustrates the latter as well as the former of these assertions. He must eat his meals with the eclat of a public resort, rather than in the tranquil circle of his family. His hours of relaxation can find no sweetness in the quiet repose of home, but must be spent in the gay excitement of the public gardens, the Boulevards, the ball room, or the theatre. From 3 o'clock, P. M., until midnight, the Boulevards, the Palais Royale, and the gardens of the Tuileries are thronged. At the theatres are congregated every night 20,000 spectators, while the suburbs of the city are accommodated, in every direction, with extensive gardens, adorned with shrubbery and walks, and furnished with a café, an orchestra box, with an enclosure on the sward for dancing, and an adjacent building for unhallowed purposes; and here the young men of the city and their *grisettes* spend the chief of the night. The metropolis is a vortex of such excitements, and its population is kept for ever in the whirl of pleasures. It is a city of palaces and gardens, of promenades, theatres, bagnios, and eating houses. Its thousands of population reel, generation after

generation, through a giddy round of dissipated existence to the grave—too intoxicated with the gayety of the moment to admit a solemn thought of the past or the future, of death, or of God. The tomb swallows them up, but no one lays it to heart; and onward moves the succeeding throng through the same decorated paths which "take hold on hell." The city contains about 200 places of public amusement, and pays about a third more annually for its *fêtes* than for its religion.

This thirst for excitement and amusement, this anti-domestic gregariousness, is, as might be supposed, the bane of private and domestic virtue. The sober restraints of religious principle are considered fanaticism; things are ludicrous in proportion as they are grave. The habits of well-regulated domestic intercourse are too mechanical for a Frenchman's enthusiastic temperament. Solitude and tranquillity, in which the mind can turn in upon itself, he would call *ennui;* it would disclose the vacancy of a soul which, whatever may be its intellectual endowments, has no definite moral sentiments by which to stay itself; no hopes or opinions on which, in abstraction from the whirl of sensible life, it can repose; no spiritual elevation from which it can catch a refreshing foresight of its futurity. And yet, with all this exuberant enthusiasm for amusement, there appears to be little actual enjoyment. Indeed it might be, perhaps, better construed as an indication of misery than happiness—an attempt, by exciting recreations, to dissipate the gloom which the absence of all moral support to the mind has produced. What do the suicides and the mania of the city certify on this point? The levity of the French spirit is proverbial; but, perhaps, the world has got its impressions respecting it more from the public amusements of the people—the reliefs of a restless and gloomy temperament—than from a knowledge of the French mind. These frequent recreations may be the expedients of discontent, more than of a happy temperament—the indication of a want of enjoyment, rather than of enjoyment itself. An able author,* nearly 20 years ago, said, "The more I see of France and Frenchmen, the more I am struck with the serious and sombre complexion of their manners, so different from the pictures of other times." No traveller who has brought the usual impressions of foreigners with him, can escape disappointment in this respect. The gay frivolity and gallantry of the days of Louis XIV. have passed away, at least from the minds of the people, if not from their public amusements. A more considerate and practical taste is developing itself in their literature; the public pulse begins to throb less violently, but more regularly and healthfully. A certain French writer remarks, that "the tastes of the French have lost much of their frivolity. Grave studies have gained—philosophical literature—the study of jurisprudence and laws—the meditation of history—the observation and comparison of manners and customs—the productions of art and of nature which characterize contemporary nations and the countries which they inhabit. These are the studies which engage the attention of the French nation." This same writer proves, by statistics, that the kingdom of France, reduced to its ancient limits, published double the number of books that the empire did at the

* Diary of an Invalid.

period of its greatest extent; and that, while in every department of literature there has been some increase, the increase is much greater in those works, the design of which is to improve the mind, than in those which design only to amuse it. History, voyages, biographies, natural sciences, have assumed the first rank; and imaginative literature has been reduced to the second. This change of the public taste may be ascribed to the change of political institutions, which, from their more popular character, interest the popular attention, and have attracted it away from the carelessness of amusements to graver considerations.

The domestic habits which we have described, exert, as might be predicted, an appalling influence on all the virtues and duties of relative life. Licentiousness is the predominant vice among the French; and its criminal tendencies are the most numerous in their legal calendar. Marriages are generally much later in life than among us, and are superseded, for the earlier years, and not unfrequently during life, by temporary and unsanctioned relations, which continue during mutual good will, and are sometimes accompanied with a tolerable degree of fidelity. The immense female population, scattered in every street of Paris, who live in these *liaisons*, are not considered among the prostitutes of the town, but class as respectable women, and no thought of indecorum, much less of immorality, attaches to their character. Nearly all the young men of the city—"the young bankers, the young lawyers, the young stock-brokers, live, until they are rich enough to marry, in some such connection as this."* Indeed this demoralizing intercourse, sapping as it does the very foundations of social life, extends through all ranks of society. It is the custom of the community. It is a new grade of life, intermediate between the single and married states, and is as respectable, if not as dignified, as either. The thousands of students, speaking in general, have their "*grisettes.*" They frequently reside in the same lodgings. Many of the little attentions of domestic life exist between them during the continuance of the relation, and an apparently faithful affection is maintained; but a momentary disagreement or caprice may dissolve it. In the gardens of the *Louxembourg*, the quarter of the students, they are seen every evening thronging the avenues, and no expression of conscious impropriety flits for a moment across the brow of either. The lower classes have their "*mariages de St. Jacques*," corresponding with the above. Thousands reside thus together, parting when they feel disposed, but most generally continuing together at least until the expiration of their leases. The opinions of their neighbors and friends respect them none the less, and the anxieties of a family are relieved by the hospitals "*des enfans trovés*"—institutions which take away the last restraint from licentiousness in a country like France, where every other motive which could impose a check upon it, save that of interest, is extinct. The annual number of illegitimate children in France is nearly 70,000. The department which includes the metropolis, affords one thirty-second of the whole population, and yet produces the amazing disproportion of one-sixth of the illegitimate children. The proportion of illegitimate to legitimate births in the depart-

* Bulwer's France.

ment of the *Seine*, is as one to two, "and add to this," says an able writer, "the number born in marriage and illegitimately begotten!" *One-third of the whole population of Paris would actually be illegitimate*, according to official statistics, if it were not for the fact that one out of three of the unfortunate foundlings, in the *hopitals des enfans trovés*, die before they reach their third year.

The indications of licentiousness stare the traveller in the face wherever he goes, until his spirit sickens within him with disgust. Go to the Palace Gardens, and genius has impressed it in alluring delicacy on the marble statue; enter the Museums, the pencil and the chisel have wrought it into a thousand objects of beauty and taste; stop at a picture shop, or dress-maker's window, and it meets your eye in sights the most vulgar; step into the café, or restaurant, and it is pictured on all the walls; it is the attraction on the stage at the theatre, and in all the public gardens of the suburbs. The gardens of the *Tuileries*, the *Louxembourg*, the *Palais Royale*, and of *Versailles*, are so many exhibitions of licentious statuary. The Gallery of Modern Artists, at the *Louxembourg*, is absolutely unfit for the presence of a lady. The Venus is the *beau ideal* form of the modern artists of the capital. She is found everywhere, even among the embalmed reptiles and wired bones of the Museums at the *Jardin des Plants*. Her statue stands on its pedestal, a personification of the public taste. But these are only the public *indications* of the vice perpetrated behind the veil of private life. Look at the evil in its practical details, and you will wonder that the last ties of life do not dissolve, and the laws of society give way before the prevalence of unrestrained instinct.

We have kept somewhat to statistics thus far; let us look at them farther, if we may venture more into these painful facts. Adultery is one of the most prolific sources of crime in the country. Of a hundred crimes against the person, (such as assault, murder, &c.,) it occasions 35! Seduction and concubinage produce almost as many cases of criminal examination in the courts as adultery. There is one fact connected with this subject strikingly illustrative of our present view of French morals. It is this, that the crimes resulting from adultery are not committed against the woman, but the man; not against the *offender*, but the *offended*. They are committed by the wife against the insulted husband; they are crimes consequent on her first crime. It is remarkable that, in the statistical tables of crime, out of a thousand by poisoning, murder, assignation, and incendiarism, jealousy occasions the least. Rape, according to these tables, is the most frequent of crimes, but jealousy the least incentive to crime. Take another fact, equally demonstrative of our views. It is this, that while, as above asserted, seduction and concubinage produce almost as many crimes as adultery, these crimes are chiefly against the woman; whereas, in the case of adultery, they are committed against the man. Among wives, the infidelity of the woman causes one in thirty-three of the assaults against the person; while, among mistresses, it causes one in every six. What an appalling illustration does the last fact furnish of the importance attached to the most solemn of all obligations! The fidelity of a mistress is more tenaciously demanded than that of a wife! An unfaithful mistress runs the risk of six times more danger than the offending wife. But, startling as these

facts may be to the American moralist, they furnish a fair sample of the moral sense of the French, and correspond with every other evidence on the point. Of crimes committed against the person, one-sixth are rapes. The crime, second in frequency among young men, is rape upon adults; that *first* among old men, rapes upon children. It is an amazing fact, that in a thousand crimes between the ages of 70 and 80, nearly one-third (318) are rapes upon children; while between the ages of 60 and 70, the number is but 166; and between the ages of 50 and 60, 88. We forbear comment.

The influence of the circumstances which we have detailed on the condition and character of the French female population, may readily be apprehended. Woman is but an article for gayety and dissipation, indulged, cherished, and even adored, but only from the motives we mention. No sentiments more dignified associate with her character. There are personal exceptions, of course, to the assertion. We speak of the community in general; and every man that knows the character of French society in the metropolis, and who has looked at the interior of it, will certify to our remarks. The disadvantages of the system of illicit contracts which we have described, chiefly fall to the lot of the woman. She has none of the claims on the man which the obligations of marriage confer. If she is able to depend upon him for support, yet it is but a precarious dependance, liable to fail in any moment of caprice, and the cases in which she can derive a support from him are extremely few; for these unhallowed *liaisons* originate, altogether, in the indisposition of the man to bear the pecuniary burden of a married life. The substitution of concubinage, therefore, for matrimony, is only an expedient to preclude from the helplessness of woman the provisions which the institution of marriage was designed to secure to her, and a retention of them by her paramour. Hence, instead of being employed in the retired and domestic offices which properly pertain to her character, the scenes which nature designed should be illuminated and gladdened by her benignity and smiles, she is found in almost every mode of occupation to which her feebler strength will admit her. In the cafés, the restaurants, and shops of all kinds, from the highest to the lowest, she is found at the counter, endeavoring to make up the deficiency in the stinted means of subsistence which she derives from the source mentioned. The absence of all dishonorable associations from her mode of life, while it, no doubt, promotes licentiousness, saves her, perhaps, from that utter abandonment of character which, in communities of more fastidious taste, is inseparable from such a life; for, in France, neither self-respect, nor the respect of society, depends upon moral considerations. Hence the vulgarities of the vice may be more observable in the metropolis of Great Britain than in that of France. A man cannot walk in the streets of London, after dark, without being insulted by half-starved victims of prostitution; while, in Paris, a comparative degree of refinement is thrown over the iniquity. In London, the demarcations of virtuous life are well discriminated, and vice stands by itself undisguised. Stamped with reprobacy by the moral sentiment, if not the moral practice of the community, and dependent on its own audacity, it throws off the last restraint. But in Paris it is exempt from associations of re-

proach; it retains an air of pride which cannot stoop to the degradation to which the superiority of virtue in other communities reduces it. In Paris dissoluteness is the moral element in which the community have their being. It is common to all. There is no discrimination of moral character which gives to the victim of vice her rank, and places that rank in a position where the last decencies of life abandon her. Hence it is true, though paradoxical, that the greater apparent amount of corruption in London than in Paris only indicates a less general prevalency of licentiousness in the former than in the latter place. In the one place it is vice barefaced, unadorned with a single air of decency; in the other, it is vice proud in the complacency of self-respect, not defying public opinion in its abandonment, but leading it, servile, in its train.

But though female dissoluteness presents not the same aspects of utter perversion in Paris that it usually does elsewhere, yet its effects are equally, if not more profound and fatal on the moral habits of its victims. In the committals in France the females are as one to three, while in England they are as one to five. We have mentioned already that thirty-five crimes in a hundred against the person arise from adultery, and all committed by *women*—not the effects of jealousy on the part of the offended husband, but committed by the woman—the effects on her moral character of her preceding crime. "The difference," says a discriminating writer, "between the crimes of the male and female in France seems not to be caused by the superior innocence, but the greater weakness of the female; for exactly as a woman's facility for committing crime increases, her criminality also increases, and becomes the more remarkable, where one would have hoped to find it least so, viz., beneath her master's, her father's, or her husband's roof. Two-fifths of the thefts by females are domestic thefts, whereas only one-fifth of the thefts by males are of this description. *The woman is guilty of every third parricide, and of half of the crimes by poison.*" Infanticide is the most common crime among females, and murder the next! One hundred premeditated murders are perpetrated by women to every forty-nine which are unpremeditated.

If the common sentiments recognized by all enlightened communities respecting the influence of woman on the social institutions of society be correct, we may estimate, from the preceding observations, the present social condition of France; we may judge of her fitness for that advanced state of political improvement to which she has been so enthusiastically aspiring, for which she has expended her best blood, and offered up hecatombs of her children, but all in vain. Political progress depends on social progress. The hearts and the homes of the French must be purified before their cabinets and legislatures. They have forgotten that the restraints of just government are but the public applications of the restraints of individual vice—that public vices are but the collective form of personal vices. They have exemplified the sentiment of their own Montesquieu, that no free government can exist unless based on the virtue of the people; while her domestic institutions are almost disorganized, while moral sentiment is almost extinct from the public mind, while patriotism itself has no domestic or individual sympathies to strengthen it, or next to none, but depends on jealousy for a competing power or a poetical sentiment of

national glory, connected, perhaps, with the name of a tyrant who was born a plebeian, ruled a despot, and died a captive,—while these are her circumstances, the considerate friends of liberty will still hope that the hand of power may hold in check the elements of anarchy, and prevent the name of freedom from being disgraced by an association with the horrors of political dissolution. Truly did Lafayette declare to the people of Paris, from the window of the Hotel de Ville, when presenting Louis Philip to them, that "*he* was the best republic for France." It was an oracular sentence. The veteran soldier dissented from the subsequent policy of the king as oppressive, but the sentiment was correct, and would have fallen from the lips of any wise man standing where he stood, for he looked down upon the memorable *Place de Grave*, the scene of revolutionary horrors, the place of execution, every stone in the street of which had been saturated with blood.

[*To be continued.*]

Art. II.—DEMONSTRATION OF THE BEING OF A GOD,

FROM A SINGLE LAW IN THE PHENOMENA OF THE SOLAR SYSTEM.

BY GERSHOM F. COX, OF PORTLAND.

Preliminary Remarks.

The force of argument is often lost on an individual, because the principles on which it is founded are not perfectly understood. This is particularly true of those arguments called *a priori*, or proofs drawn from the *necessity* that such a being as God is, must exist. While most acknowledge that such a glorious being as God is must exist, but very few persons engaged in the common pursuits of life can see the mode by which the conclusion is arrived at. And the learned would be surprised, did they take pains to inquire into the fact, to see how many men of understanding there are, who do not even know the meaning of such a term! *A priori* and *a posteriori* are to them terms of an unknown language, and only serve to encumber their thinking powers. Were the words omitted, and were we told, in reference to the last, that proofs could be drawn "from the works of God" of his existence, it would be plain even to a child.

Another preliminary remark we wish to make is, that where writers have descended into particulars, and have made their thoughts intelligible even to the common reader, they have still connected the question with so many facts that lie hidden from common observation, that the impression made upon the mind is either very slight or indistinct. This is true of many arguments drawn from the structure of the human frame, or anatomy. The profound researches of men who have explored the heights and depths of this science are of unknown importance; and so far from complaining of them, we would acknowledge that they have done for science what it now seems that science could not do without. Yet it is equally true that their arguments, to the young and common reader, have produced but little effect.

The following remarks are intended to furnish common minds with a *single proof*—such as sophistry cannot overturn—of the existence of a supreme and UNORIGINATED BEING. And we judge it particularly necessary to give such an article at the present time, because the age in which we live is almost any thing but one of patient and continued thought. There is a rustling over life's surface which looks more like a hurricane in a wilderness among fallen leaves, than the tranquil field where MIND has been contemplating its own existence, and deducing from it the existence of the august Being whom we adore.

We ought to remark, also, that the argument which we are about to adduce differs materially from those which rest upon the phenomena in nature that are *not known*. For instance, metaphysicians sometimes have attempted to demonstrate the particular agency of God, from the *motion of the heart* and *circulation of the blood*. The fact exists in the human system, that two ounces and a half of blood are expelled into the *aorta* at each pulsation; "consequently, at least nine thousand six hundred ounces will be thrown into the aorta in an hour, which would amount to one thousand four hundred and forty pounds each day!" This is allowing eighty pulsations to the minute—a case of frequent occurrence—and which some have set down as the average beat. Now, although the wonderful *design* and contrivance manifest in this instance demonstrate the *being* of a God; yet it no more proves his *direct* agency than the growth of the merest vegetable in the world It is true, we are amazed at the power given to the heart, or blood, or something else; but a careful investigation will find us—should we adopt the opinion of direct agency here—in a dilemma quite as inexplicable, as though we were to ascribe to it the development of the lowest organized being, or the mere vegetable growth of matter. But the means by which we arrive at our result in the following argument is, from a *known law of matter*—one from which it never deviates. To make this still plainer, we may remark, that proofs may be drawn of the existence of God from two sources; namely, phenomena which are supposed to be *above* nature, and phenomena which are known to be *contrary* to nature. Proofs that are merely *above* nature may, or may not be equivocal; as, the appearance of any unknown phenomena in the heavens. But proofs which are *contrary* to the *known* laws of nature, *cannot be*. Many things may *seem* above nature, when they are only above our knowledge. The effects of a gun would *seem* as really above nature to an ignorant savage, as the appearance of a comet was once to the civilized world; and although art and science have demonstrated that there is no miracle in either case, the principle remains good that they both gave proof of an agent beyond the understanding of the savage in the first, and the more civilized in the second instance. And yet one is only an evidence of *art*, and the other of a regular law in nature. The *principles* on which this reasoning is built are good, but one error is made in the mode of conducting it. But when we see life starting from the cadaverous grave in the freshness of youth and beauty, there can be no collusion. In this last case, there is something not only *above*, but *contrary* to nature.

Did we put clay upon a man's eyes, which in the order of nature would *put them out*, and find that it restored in a moment sight

to one born blind, we have ocular proof of a God. We can analyze clay, and ascertain all its elements, at least all necessary to our argument. If, therefore, it produces *such a result*, we know there must be a different hand operating in it from nature—one that is above the general law that holds that clay together; and inasmuch as the order of nature is the same in the clay as in the gun, we know where similar results concur, the hand must be above the law which controls this globe of light. It furnishes, therefore, indisputable evidence of a God.

Demonstration.

The course I shall adopt in the following argument will be, to give, in the first place, a view of the solar system; and, secondly, the principles and reasonings on which the argument in favor of the being of a God rests.

By the solar system are meant those heavenly bodies that are controlled by the *sun*. It embraces the Sun itself, Mercury, Venus, the Earth, Moon, Mars, Jupiter, Saturn with its rings, and Herschell; Ceres, Pallas, Juno, and Vesta; together with various satellites, and the known, and, perhaps, some unknown comets. All that can be *seen* of these heavenly bodies with the unassisted eye is, the occasional comet, the sun, moon, and *six larger planets*. And of all the stars that glitter in the vault of heaven we know nothing, comparatively speaking, excepting these! Every star *outside* of the circle that embraces the solar or *sun* system is at a distance so immeasurable, that nothing scarcely can be known of them but their places; of their size, or distance from us, or from each other, or the laws that govern their motion, we *know* nothing. Indeed to us, excepting a very few, they seem to have no motion whatever; and hence they are called *fixed stars*. But of the solar system we know much. Of this we can speak, in many respects, with as much certainty as of the simplest results in mathematics. And every problem, in reference to the phenomena of this system, is solved by this exact science. The sun, and the moon, and the planets have been measured—have been weighed, and their distances from each other, and the distance of the planets from the earth and the sun, with the times and seasons of their various revolutions, have all been determined! and all this upon principles so plain as to carry conviction to any mind capable of understanding them.* I shall set down a few of the results to which astrono-

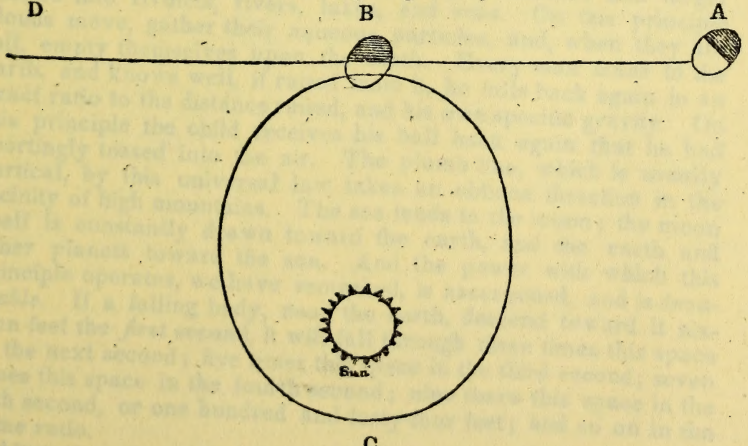
* The principles on which the distances of the planets are obtained, is precisely the same by which a surveyor on the margin of a river obtains its width without crossing it. Having measured the length of a base line, he takes the bearing of some one object from each end of it; and thus having the side and included angles of a triangle, the distance is obtained by a simple process in trigonometry. Any one, indeed, may demonstrate the principle by a common compass and chain. Let an individual take the bearing of any object; let it bear north, forty-five degrees east; then let him walk due east till the object bear north, forty-five degrees west; and the distance of the object from the *centre* of the base, or traveled line, will be just *half its length*. It should be observed, however, that the breadth of the earth is not of sufficient extent to furnish such a *base line* for the measurement of the distance of the sun. But at the celebrated transits of Venus, in 1761 and 1769, it was used to measure the distance of the Earth from Venus, and also of Venus from the Sun. With these elements the distances of all the planets have been obtained with an accuracy which was once supposed to be impossible.

mers have arrived in their investigations in reference to the solar universe, for the purpose of illustrating my present argument. They follow:—

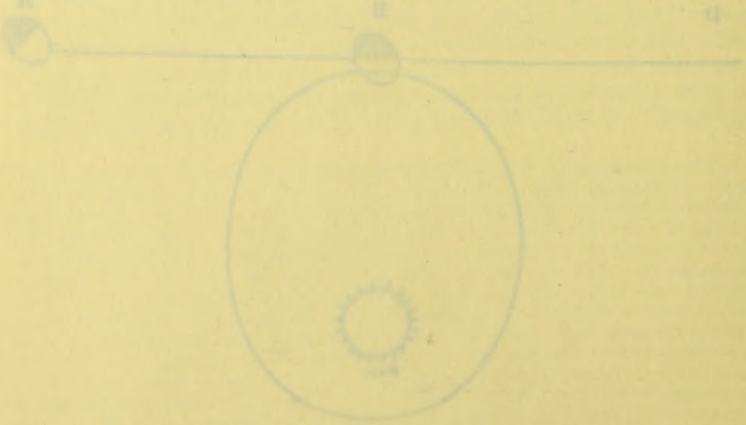
Planets.	Sidereal Revolution		Rotation.			Distance from the Sun.	Cubic Contents.		
	Yrs.	Days	Days	Hrs.	Min.	Miles.	Allowing the Earth to be 1†		
Sun			25	14			1,300,000 larger than Earth.		
Mercury		88	1		5½	37,000,000	1-15th as large as the Earth.		
Venus		224¾		23	22	68,000,000	4-5ths	do.	do.
Earth	1		1			96,000,000	1	do.	do.
Moon		27¼	27⅓			240,000	B 1-50th	do.	do.
Mars	1	322	1		39	143,000,000	1-5th	do.	do.
Vesta	3	224	Not known.			225,000,000	Very small.		
Juno	4	131	"	"		254,000,000	1-370,000th,	do.	do.
Ceres	4	220	"	"		263,000,000	1-123,000th,	do.	do.
Pallas	4	221	"	"		263,000,000	1-380,000th,	do.	do.
Jupiter, with four moons	11	314		9	56	490,000,000	1281	do.	do.
Saturn, with seven moons	29	169		10	16	900,000,000	928	do.	do.
Uranus, or Herschell, with six moons	84	9		7		1800,000,000	83	do.	do.

All the above heavenly bodies are in one system; and this, as before remarked, we call the solar system, because governed by *Sol*, or the sun. The sun stands in the centre of this system, and has little or no motion, except upon its own axis. The other bodies revolve around the sun at regular distances, one above, and farther from the other, in the order set down in the above table. They all travel in very nearly the same *apparent* path in the heavens, like a "wheel within a wheel," in concentric circles, or like so many *hoops* one *within* and smaller than the other; and this path is the *apparent* path of the sun and moon. As they *seem* to travel through space, so move the planets.

As a part of the argument is based upon the *motion* of the planets, I will present, for the satisfaction of those who are not familiar with the subject, the following diagram by which to illustrate it:—



† The actual cubic contents of the earth are 170,195,852,160 cubic miles.
B Distance from the earth.



The above diagram is intended to be slightly elliptical; that is, not quite *circular*. All the planets move in the same kind of orbits; so that, in giving one specimen, the whole may be explained. The preceding may, therefore, represent the Sun and Mercury, which is the nearest planet to the Sun; or the *Earth* and the Sun; or, indeed, either of the planets. Allowing the preceding circle, for the present, to be the *orbit* of Mercury; we may add, that in another circle above, or more properly *without* this, (for *above* in this science is merely a *relative* term,) at the distance of thirty-one millions of miles, is another orbit of similar character, where revolves *Venus*; and at a distance from Venus of twenty-eight millions of miles farther out, or above, is the Earth, travelling in another orbit of a similar kind, and around which it passes once in a year. And thus of the rest, until we arrive at the borders of Herschell, or Uranus, at the immense distance from the Sun of eighteen hundred millions of miles. And this immense globe travels around its vast orbit once in eighty-four years.

All of the above orbits, I remark once more, may be represented by so many imaginary *hoops*, one within the other, of the size of the different orbits, placed like concentric circles, with the Sun nearly in the centre.

The grand principle which controls the above mighty orbs—that mysterious cord which preserves them in their journeys through space—that which keeps them from falling into, or flying off from the Sun, is GRAVITATION or ATTRACTION. And it is *on this law* that we found our demonstration of the being of a God. Gravitation or attraction (for I use the terms as synonymous) pervades all matter yet discovered. It is the grand controlling agent in the material universe. It alike sways the single mote and the largest bodies of which we have any knowledge; acting in the same mysterious manner upon the slab in the mill pond, and upon the sea in controlling its tides. And it does this always in an exact ratio. Even liquids cohere in their parts, and oppose any endeavor to separate them. The minute particles unite into drops; drops, if they are brought into contact, into larger masses; and larger masses into rivulets, rivers, lakes, and seas. On this principle clouds move, gather their aqueous particles, and, when they are full, empty themselves upon the earth. Every *man tends* to the earth, and knows well, if raised from it, he falls back again in an exact ratio to the distance raised, and his own specific gravity. On this principle the child receives his ball back again that he had sportingly tossed into the air. The plumb line, which is usually vertical, by this universal law takes an oblique direction in the vicinity of high mountains. The sea tends to the moon; the moon itself is constantly drawn toward the earth, and the earth and other planets toward the sun. And the power with which this principle operates, we have remarked, is ascertained, and is *invariable*. If a falling body, near the earth, descend toward it sixteen feet the *first* second, it will fall through three times this space in the next second; five times this space in the third second; seven times this space in the fourth second; nine times this space in the fifth second, or one hundred and forty-four feet; and so on in the same ratio.

Attraction, therefore, we take for granted, is a universal law of

nature—a primitive impression upon all matter; and so invariable that the descent of all bodies toward each other may be determined with mathematical accuracy.* We may know by it, and do know by it, the rise of tides—when they enter the mouths of rivers, and when full tides will occur at sea. In a word, all those calculations of the heavenly and terrestrial bodies depend upon it, which guide man in fixing data for most of his movements upon the sea, and much upon the land.

Now, if attraction is a *universal* law of nature; if it binds with a strong arm all the material universe; if it actuates the smallest particle of matter, and the remotest orb in our system, so as to bring it back in its appointed place in its season; if it guides the comet in its course, and holds it steady in its path during a journey of five hundred years, notwithstanding its amazing speed,—and the silken cord neither breaks nor loses its power of tension, but in due time returns the wanderer;—if this principle floats in the clouds and plays in the sunbeam, rides on the storm, and directs in some degree the whirlwind—what is the inevitable result? It is this: Could we suppose a thing so absurd as that matter *sprang into existence of itself!* the inevitable conclusion is, that the power of attraction, the original or primitive law of matter, would have CONSOLIDATED THE WHOLE MASS OF MATTER, so that there would have been but ONE SOLID GLOBE. In all the universe there would have been but ONE world.

But matter IS DIVIDED, cut up into huge orbs that roll at great distances from each other, and yet not beyond the reach of the attracting power. And this is done *contrary* to this known and universal law of nature, and done in such a manner as could only be effected by a SUPREME INTELLIGENT CAUSE. The conclusion, therefore, does not admit of error—THERE MUST BE A GOD.

Again: As all matter tends to the centre, the whole mass of matter must have *remained* consolidated; and perpetual stillness would have been stamped upon the whole material universe: and *motion* could not have been produced without separating these particles, and placing them at some distance from each other. But, in that case, *motion* would have been begotten by foreign aid: motion, therefore, in such instances, is not and *cannot* be peculiar to matter. Motion must have had a CAUSATOR; and, in this case, it could have been nothing less than the Supreme Being.

But again: Should we allow that the planets sprang into existence of themselves, and took their station in all the order and harmony that they now exhibit in the heavens—save their motion—what would have been the inevitable result? Why, every planet in the solar system would have immediately fallen into the sun! By the preceding table, it will be seen that the sun contains four or *five hundred times* as much matter as can be found in all the other

* If a planet be projected in a direction exactly perpendicular to the line of attraction of the central body, with a velocity equal to what it would acquire by falling *half way* to the centre by attraction alone, it will describe a *circle* around the central body. If the velocity of the projection be *greater* than this, but not equal to what the planet would acquire in falling to the centre, it will move in an *elliptical* orbit, more or less eccentric according to the greater or less degree of projectile force. If the velocity of projection be equal to that which the planet would acquire in falling *to* the central body, it will move in a *parabola*; if greater than this, in a *hyperbola*.

bodies connected with the solar system. Its attractive power would, therefore, at once swallow up every other body! the nearest first, and the remote last. The sun could contain the whole solar system, and five hundred more just like it—itself excepted: inevitably, therefore, it would draw that amount of matter into its own vortex. This *would* have been the case (and would now be the case, but for an impulse which I shall in a moment explain) had the planets been placed as far from the sun as the *outer* border of the most distant comet, and as much more remote as they could feel the slightest attracting influence of the sun. Yes; *now*—but for a circumstance which demonstrates the being of a God—every planet in the solar system—every comet, however remote, would rush with a velocity inconceivable toward the sun as a common centre—dash into its bosom with the shock of worlds, and there remain for ever. And the fact that this is not the case, can only be accounted for from a circumstance which we now proceed more particularly to explain; and which, aside from any other consideration, proves the interposition of a *great supernatural Cause.*

By the diagram preceding, it will be perceived that the *nearest* point of Mercury, marked A, or the earth—whichever we may call it—for the motion of all the planets is adjusted upon the same principle—the nearest point of Mercury, we say, to the sun, in its passage around the sun, and in its own orbit, would be at C, and its most *distant* point at B. The power of attraction, therefore, (which always lessens in proportion to the distance of an object, and increases with its approximation,) would be *least* when the planet was at B, and *strongest* when at C. Allowing the earth, or any other planet, to come in contact with the attracting power of the sun at B, while it was passing from A to D on a straight line, the earth would be drawn, as with a secret cord, in a curved line down to C, with an increased velocity every *second*, in proportion to its distance from the central body. Although at B its motion were quite gentle, at C its velocity would be amazing. Now, it is by this *increase* in velocity, this constant accumulation of power, arising in a great degree from what may be called *added* momentum, that the planet is prevented from falling into the sun. It has, in its approach to the sun, increased its velocity at every step—travelled swifter and swifter, till its speed has become so amazing that the power of attraction itself, vested in the sun, is no longer able to hold the planet: hence it *passes by;* but receives a gradual check, as one would check an ungovernable steed—not in a moment, but by degrees. And every second it advances toward the point from which it first felt the attractive power, it is checked in the same ratio that, in the other case, it advanced; and at the point B, the attractive power is sufficient, not only to stop its progress *outward* entirely, but also to curve it around again as before—when it commences its return to the sun. This is the principle, and this the explanation of the motion of every planet and comet in our system. And I hope it is made plain to the humblest capacity.*

* That the *accumulation* of power of which I have spoken, in falling bodies, does not arise solely from the increase of attraction as an object approaches the central body, is seen by the fact, that after a body had fallen one second, if we were to withdraw the attracting power entirely, it would still fall. And this accumulation, it will be recollected, increases with every moment.

But now a question of infinite interest comes up. How did the earth and the other planets *first* receive their impulse or motion in a direct line toward D? *Not* from *attraction*, most certainly. For it will be perceived, that had the planets been *at rest* in any part of space, whether at A, B, D, or C, and only been moved upon by the attracting power, they would not have described a *curve*, but would have fallen in a *direct line* into the sun. Just as a rock, when permitted to drop from the hand from a window, falls in a direct line to the earth, so would have fallen the planets to the sun. It will be recollected that there is *nothing in* matter first to impel it in an *opposite* direction, or nearly so, from other matter, when speaking of its connection with great central bodies; but all the tendencies of matter are toward each other.* Hence place the bodies where we may in space, if they are *first* moved by the attractive influence, the motion *must* invariably be in a *straight line* toward the attracting object. Look where we may, then, for this foreign aid to give the first opposite impulse to matter, we can find it only in GOD—matter has it not.

And what makes this conclusion more certain, if that were possible, is, that the first *throw*, or projectile force of every orb, must have been in a direction that would cross the line of attraction, not necessarily in the direction from A to D. Had it been in an exactly *opposite* direction *from* the sun, the planet would have proceeded in its course until the attracting power had checked its progress, when it would have returned directly to the sun. Had its motion been *toward* the sun directly, it would only have hastened its descent to that body. But by giving the planets a throw at *right angles* with the line of attraction, or from A to D, the object of harmony and perpetuity is given to the universe. But we challenge the world to account for *this first motion* without acknowledging an almighty agency. And what seems to impress this truth upon the mind with great force is, that this first projectile force or *throw* of the planets must have been such as would *exactly*, to a pound's weight, *balance* the attracting power: not the same in every planet, because the farther the planet was removed from the sun, the *less* would be the attractive force. Hence a *different* impulse must have been given to each—one that perfectly balanced the attractive power. And here it is necessary to remark, that one of the laws of gravitation is, that the attractive force decreases as you recede from the central body, in an inverse ratio as the squares of the distance increase. For instance; a body weighing *ten tons* at the surface of the earth, will weigh only five and a half *pounds* at the height of the moon. If let fall near the surface of the earth, it would descend about sixteen feet in the first second of time. If dropped from the height of the moon, it would fall about sixteen feet in the first *sixty seconds*, or one minute of time. Near the earth, it would require a projectile force (the resistance of the atmosphere being taken out of the way) of five miles per second to make it revolve in a circle around the earth. At the height of the moon, it would require a projectile force of but little more than *half a mile* per second to produce such a revolution.

* By centrifugal force, we understand *no quality in matter*, no *tendency* to fly off. This first impulse is a tendency to a *direct line*.

The force, therefore, with which Mercury was first propelled, or the momentum first given to it, aside from what it receives from *attractive* influence, must have been what it would have acquired in *falling* directly toward the sun, over thirteen and a half millions of miles! And the momentum first given to the earth must have been what it would have acquired by falling toward the sun over forty-eight millions of miles; and that of Herschell, what that immense globe would have gained in a fall of more than nine hundred millions of miles!

But who could have weighed in this sense the worlds above us, but the infinite and adorable Architect of the universe! Another remarkable circumstance, and one that should never be forgotten, is, that the *earth* on which we live, and every other planet, *feels* this first impulse *this moment*, and ever will feel it, till the almighty hand may check it for ever. There being little or no friction in space—no opposing particles—nothing in any very sensible degree to check the motion of a body when once set in motion, it retains that same velocity for ever, running in a direct line unless acted upon by another power: and if acted upon by another body, as are all bodies acted on by the sun, it does not retard this first impulse; it only changes its direction from a direct line to a *curve*. In this first impulse, then, of creation, and which is still stamped upon the planetary system, is seen broadly and visibly impressed the HAND OF ALMIGHTY GOD.

I know not how the argument strikes the reader; but to my own mind it is conclusive. And so universal is this law, and so striking are the inevitable deductions from it, that, look where I will, there comes down upon my own spirit from every object in nature—whether the passing leaf or flying mote—the delightful truth, that GOD IS; and revelation, and nature too, adds another not less interesting to all, and that is, he is a rewarder of those who diligently seek him.

A single Reflection.

Gentle Reader,—Shall we indulge in a single reflection? Who gave to the sun this mighty attracting influence? Who armed matter with a power so sublime as to hold, at the amazing distance of nine hundred millions of miles, a body nine hundred times the size of the earth, and turn it in its immense orbit with as much ease and regularity as is turned a small water-wheel? Who distributed this secret influence throughout *all* matter, so that it alike binds the granite in its bed, and prevents from immediate explosion the igneous liquid mass that rolls beneath it? But for this the sun would dissolve at mid-heaven, and all its elements be literally struck with death. All nature, but for this, would melt away, as with a fervent heat, and the heavens would depart as a scroll, and no place would be found for them. But nature *is*. The sun is seen daily at his post. The earth regularly performs its revolutions. It has done this for six thousand years, bringing to man the delightful changes of season, seed time and harvest, heat and cold. And all this is done, directly or indirectly, by the single law of attraction. Indeed, most of the changes of the atmosphere above, or the changes on the surface of the earth, have their origin here. The water that comes gushing from the mountain rill to slake our thirst—the rise

and fall of all our fountains or wells of water—the swelling and fall of rivers, which peacefully or like mighty torrents roll in their beds, carrying destruction in their path, or enriching the soil by alluvial deposites—all feel the controlling influence of this agent. And can all this be without a GOD! The fool alone can say in his heart, There is no God. Every object is a witness of the awful truth. Every pencil of light that comes from the sun, every rain-drop that descends from the cloud, every dew-drop that distils at night—the roar of the thunder above, and the fearful tread of the earthquake beneath, are but the clear, unequivocal witness of his BEING and GOODNESS. Let us BELIEVE and ADORE.

For the Methodist Magazine and Quarterly Review.

ART. III.—MORAL EDUCATION.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," 2 Tim. iii, 14, 15.

IF any subject in the entire range of morality and religion is entitled to the highest consideration, and to be so regarded by every one desirous to sustain the character of a friend to his country, to the church, and to mankind, it must be the intellectual improvement and moral culture of the youth. Every effort in their behalf directed to these objects, which ought to be kept inseparably connected both in theory and practice, is worthy to be regarded as the warmest patriotism combined with the purest benevolence; because, nowhere can these sentiments be directed toward objects so justly entitled to their most vigorous and unremitted exercise. The truth and importance of this principle receive abundant and conclusive support from the acknowledged opinions of the wise and good in every age, in both Christian and heathen countries. In the great and powerful empires of antiquity, no subject received greater attention than education. In some of them the youth were educated entirely in public institutions, under the superintendence of government, and at the public charge. But while many things embraced in their systems of education can neither be approved nor adopted in any Christian community enjoying, like ours, the last perfected dispensation in its meridian splendor, those ancient sages are worthy of our esteem for the high importance which they attached to this subject: one which was never of greater moment to any nation or people than it is to the American people at the present time. While every nation, whose history has escaped the destroying hand of time, has, at some epoch in its history, reached its *crisis*, we have no reason to expect it will be otherwise with our own; though with equal truth it must be acknowledged, that more lucid rays of prophetic light must be shed upon us than most claim to have received, and fewer still actually possess, before we shall be able to say with certainty how near we have arrived to that period in our national history. But whether that era is near or remote, it cannot for a moment be questioned that to

the rising generation we must look for every thing we have either to hope or to fear in the future history of both the church and the nation. In a very few years the destinies of both will be committed entirely into their hands; and our only abiding security that the invaluable charter of our liberty and religion, and the inestimable blessings of our free institutions, will there find a safe deposite, and be perpetuated unimpaired to posterity, consists in the thorough intellectual and moral education of all classes in community;—a moral education, based on those strict and pure *moral principles* which are contained alone in the Scriptures of truth. Intellectual education, without being combined with elevated moral principle, and moral principle resting on any other foundation than divine revelation, cannot constitute such a security or safeguard as will authorize the assurance of the perpetuity of the richly gifted blessings which Providence, no doubt, graciously designs conditionally to confer on this benignly endowed community. But to see this subject in the clearest and most impressive light, and at the same time in a practical point of view, let us inquire,

I. *Into the nature and importance of* MORAL EDUCATION.

In doing this we shall be facilitated in our progress toward the result of our proposed inquiry, and also proceed with the greater assurance of arriving at a correct conclusion, by first inquiring into the nature and import of education in general.

1. The term, education, is derived from *e* and *duco*, to lead forth, to bring out. Hence, applied to general education, it implies that process by which the faculties of the mind are drawn out, developed, and wrought up to the extent of its capacity. And that system of education which does not accomplish the development of the mental powers, as far at least as this can be done by instruction and study, must be regarded as manifestly defective. But education is utterly incapable of imparting one original power or faculty to the mind; it is limited to the development and culture of such as the mind constitutionally possesses.

Taken in its largest and most comprehensive sense, education must be divided into three grand distinct branches; *physical*, *intellectual*, and *moral*. By physical education is understood that training of muscle and limb which commences with the child as soon at least, and in some respects even *before* it begins to walk. And, indeed, the very act of learning to walk is a striking instance of physical education. Every mechanical operation, with every physical exercise, every muscular action, the performance of which depends on volition, is an instance of the same sort, and clearly involves the same principle. Every one must have reflected on the ease and facility with which we learn to perform many acts and manual operations by training ourselves to them, which at first were exceedingly difficult, or perhaps quite impossible. As instances, with what perfect ease and freedom from all conscious effort, does the ready scribe spread his thoughts upon paper with ink and pen: once this was done with the greatest effort, the muscles actually refusing to obey the dictates of the will. The student in music must submit to a long course of muscular training, however well she may be versed in the theory of the science, before she can expect to become an adept in the use of the piano. And, moreover, skill

in mechanical arts and athletic exercises is an additional illustration of the same principle.

By intellectual education is meant that development and cultivation of the mental powers which consist in the forming of a correct taste, the improvement of the judgment and the reasoning powers, the culture and chastening of the imagination, and in ability to control and confine the attention. The educated mind not only has its own faculties brought out and developed by a course of study and discipline, but it acquires such a knowledge of the arts and sciences as will enable it to direct its energies to the pursuit of any given profession or vocation with more honor, usefulness, and success, than would be possible for the uneducated mind. In intellectual education such mental habits are formed, and such knowledge of the principles of the sciences is acquired, as will be found necessary and useful in the course of life; and if the candidate for a given profession fail in its pursuit for want of the possession of such mental habits and knowledge of the principles of any science involved in that profession, such failure must be attributed to defectiveness in his education.

Moral education consists in that development and discipline of our moral powers, and in implanting those moral truths and principles which will qualify men to discharge their duties in the various relations which they sustain to God and each other, as moral and accountable beings. Mr. Hooker's definition of education has a peculiar application to what we have denominated moral education. It is as follows:—"Education is the means by which our faculty of reason is made both the sooner and the better to judge rightly between truth and error, and good and evil."* Let us confine our attention exclusively to moral education, directed in the inquiry by this definition.

2. Of all the various truths within the grasp of the human mind, none can be compared in importance to *moral* truths. Moral truths are those which pertain to moral duty, obligatory on moral beings, growing out of certain unalterable, personal, social, and moral relations, sustained with respect to other related beings possessed of a kindred nature, and also with respect to God himself, to whom all accountable beings stand in the same moral relations. What, therefore, can be of equal moment to a moral being with adequate knowledge of such relations, comprehending, as they do, the broad ground on which human accountability is based; complicated also as they are, being interwoven with the very constitutions of our natures, and involved in the very circumstances of our being? What can be of superior moment to a creature whose accountability for his actions rests on immutable moral principles, than clearly to comprehend those distinctions existing in moral actions by the immutable decree or will of the great Author of our being; and also to have clear views of the merit or demerit of our actions, according to the principles of action from which they spring. How can that man expect to escape with impunity the dreaded consequences of delinquency in his duty as a moral being, who entertains mistaken views of those sublime truths which are so fearfully involved in all his conduct? He cannot be ignorant of those great moral

* Watson's Sermons.

principles, and of that unbending rule of moral action, by which he is to be judged, or deviate from that rule, or encroach on those principles, and hope to escape the unrepealable consequences in a state of final retribution. Ignorance in theory, or error in practice, in regard to a thousand facts in nature, the great principles on which her complicated laws are founded, and the volume of latent truths embraced in the physical system, involves no such dreaded consequences. One may be ignorant of all these, without at all materially impairing his present religious enjoyment or usefulness, as a member of social community, or endangering his future and eternal interests. And, moreover, we are destined to remain ignorant of a thousand things in regard to natural or physical truths, in spite of all that the most perfect acquaintance with literature and the physical sciences, aided by the most thorough and finished education, the longest and most indefatigable application to these subjects, can possibly afford us. Therefore, in estimating the comparative importance of natural and moral truths, we must reason *from* our unavoidable ignorance of many of the former *to* the indispensable knowledge, or at least an adequate acquaintance with the latter. It is true, as far as our temporal and physical condition is involved, independent of our knowledge of them, we are necessarily affected by physical truths; but how soon shall we be removed quite beyond the sphere of their influence for ever: we shall then only begin adequately to know the unabating and eternal influence of moral truths. But how is the idea strengthened when we compare the tendency of error in moral, in opposition to error in natural truths. Both error and ignorance, in regard to the latter, may be perfectly harmless to our interests and happiness both in probation and retribution; but with regard to the former, they may prove eternally ruinous to both. But let it not be forgotten, that for our reasoning faculty to be capable of duly performing its office in judging rightly between truth and error, our moral faculties must also be duly cultivated. Because, when our moral faculties are either darkened or perverted, our intellectual perception will be proportionably obscured, or perhaps totally eclipsed. How often is this practically illustrated among the men of the world. Passion, error, ignorance, interest, or prejudice so blinds the mind, darkens the understanding, obscures the perception, and bewilders the judgment, that positions are taken as being indisputably tenable, involving certain moral principles or truths which render such positions obviously erroneous and untenable in the judgment of all uninterested, judicious persons. Hence the importance of moral training as a branch of that education which will enable our reasoning faculty to distinguish rightly between truth and error.

But, according to our definition, education is the means by which our reasoning faculties are made both the better and the sooner to judge rightly between "good and evil," as well as truth and error. Clearly to discern between moral good and evil, not only in theory but also in practice, must be important in the last degree to every person. And from what has been said, it may be fairly questioned whether one *can* accurately discriminate between good and evil, in a practical sense, without some degree of moral training. Clear discrimination and correct judgment in respect to moral truths, no less than correct and amiable moral action, depend on due training,

and thereby increase the strength and vigor of the moral principle, and also on its constant exercise; for how can one be expected to walk in a path which his imperfect vision or perverse and vicious habits render him incapable of discovering? Not only must the moral perception be improved and strengthened by proper training and exercise, so that its native energies may be fully developed; but the moral *taste*, which is naturally both gross and dreadfully perverted, must be corrected and chastened, before it can discern between good and evil, and appreciate "the things which are excellent." Without this there will be no relish for "whatsoever things are pure, lovely, and of good report;" when they are seen by such a mind they present no "beauty, that it should desire them." Moreover, without the requisite moral training, how does the imagination revel in scenes of folly and madness! or it soars away from adequate and abiding realities to worlds of fiction and delusion, in pursuit of satisfactory and substantial good. Yea, it does more; it becomes a snare to the soul, placing before it such deceptive though specious images of pleasure as divert it from the true and only source of real enjoyment.

But lest we should be misunderstood, it may be proper here to remark, that when we speak of the *native energies* of the *moral principle*, we do not mean to exclude the idea of the constant influence of the Holy Spirit, "which is given to every man to profit withal;" and which, in a Scriptural and evangelical sense, is the only true source of moral discernment and of moral feeling in matters of duty and accountability. And while *it* "is the true light which lighteth every man coming into the world," it is by its rays shining upon our hearts that our moral taste acquires that sensibility aud correctness by which the deformity of immoral actions, and the evil principles from which such actions flow, and the moral beauty and grandeur of those principles and actions which are of an opposite character, are clearly discovered. Hence both the perception of moral good and evil, and a refined taste which can relish the former, and which feels a fixed aversion to the latter, depend on the "preventing" and accompanying influence of the Holy Spirit. And it is the province and design of moral education to cooperate with this divine agency in overcoming the obstacles which the native propensities of our natures and the deceitfulness of our hearts set up in the way of our salvation.

In moral education the "Holy Scriptures" must be made the *text-book;* they contain the only conclusive answer to the great question, "What is truth?" The Bible alone explains the true origin of both natural and moral evil. It does not leave the inquirer to float at large on the boisterous ocean of uncertainty, or without pilot, helm, compass, or pole star to guide him to the land of truth, to sink beneath its waves into the fathomless depths of doubt and error; nor without anchor and safe moorings, where he can repose in the satisfactory assurance of the truth of what God has revealed in his word on this dark and unfathomable subject. To the greatest sages and profoundest philosophers of antiquity this subject has been shrouded with a veil of inscrutable mystery and difficulty. This is demonstrated by the various and conflicting hypotheses which they adopted in their different schools of philosophy and religion, in attempting to resolve this intricate question. Thus, the

Platonics attributed the existence of evil to the native *stubbornness of matter;* this inherent quality resisting the wisdom and power of the great Artificer himself! The Stoics ascribed it to *fate* or *necessity*, to which, in their opinion, even the *gods* are subject. Endeavoring to escape the difficulties of this abstruse and mysterious subject, the Epicureans denied that any God exists at all as governor of the world: the supreme Deity, in their conceptions, placidly sits far above the regions which are inhabited by created beings and the universe of matter; being too far removed, or too happy in himself, or too highly exalted, to condescend to concern himself with the trifling affairs of this lower world. Their reasoning would, therefore, result in this conclusion, that as this world is under no reigning providence, it is a natural consequence that evil and disorder attend it through all its departments and through every period of its history. But discarding all these solutions of this great moral problem, the Manichees resorted to the *dual* system, maintaining that there is a good and an evil deity, mutually hostile to each other in their natures, works, and designs, the authors of good and evil in man and in the world. Not dwelling on the glaring inconsistencies of these incompatible theories and hypotheses, being not only totally irreconcilable to each other, but contradictory and absurd in themselves, they leave the inquirer altogether unrelieved of his difficulties, or actually plunged into those which are still deeper, and from which extrication is still more hopeless. Nor can it be urged that they were ignorant and barbarous, without literature and mental culture; or that they were equally confused and erroneous with regard to philosophy, natural or mental; politics, zoology, or physiology. The wisdom and research of later ages have confirmed their correctness on many subjects related to these branches of science. And their attainments in the science, and their skill in the practice of rhetoric, have been alike the model and the admiration of every subsequent age down to the present time; and will continue to be to the latest periods of the world. But while there are some things in their systems of morals worthy to be esteemed and even admired, yet with how much are they mingled that is confused, dark, perverted, and erroneous. How can this be accounted for, but on the principle that whatever else they had they had *not* the BIBLE; and whatever advantages and inducements the peculiarity of their times afforded for making proficiency in some of the arts and sciences, they were under a dark dispensation, without the illuminating rays of divine revelation. Without the Scriptures for their oracle and guide, they have demonstrated the total insufficiency of unassisted human reason, however well cultivated, to direct us on these grand questions, and to bring us to a safe and correct conclusion. They built up their systems of morals without a solid foundation, and they laid those on which they built them in the sand. Pure morality is inseparable from true religion; i. e., the religion of the Bible.

But while it is true that good and evil, suffering and enjoyment, mercy and judgment, exemplary punishment and exemption from condign punishment or judicial justice, seem to be interwoven with the present state of things, the "lively oracles" not only shed their light upon every thing mysterious and inexplicable in this matter, but reconcile every seeming incongruity. The *abuse of goodness*

is shown to be the origin of both natural and moral evil. And the Bible refers us to the evils and sufferings of the present state, both as the consequences and effects of the "first transgression," and as evidence that man had originally forfeited his Maker's favor and fallen under his displeasure; and the numerous mercies and blessings which attend us in this life, though fallen, are manifest indications that the divine compassions have not been altogether withheld from our guilty world. And when condign punishment or judicial justice overtakes the wrong-doer, we are taught that a righteous providence holds the reins of moral government in the world, giving unequivocal evidence of his aversion to sin, and of his determination to punish the guilty, and to protect and rescue the innocent. But if this is not done, ostensibly, in this life, the language of Scripture is, that "the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." The principle which manifestly predominates in the present state of things evidently appears to be, that of a mixed administration, exactly adapted to our probationary state, which we now enjoy through the "redemption obtained for us" by our Lord Jesus Christ; and that by a right improvement of this state of trial, "through the Holy Ghost given unto us," we may recover the forfeited favor and image of God in which we were created, and thus be made heirs of eternal life. It is thus that the "Holy Scriptures are able to make us wise unto salvation through faith in Jesus Christ," according to our text. And the importance of introducing every child to an early and mature acquaintance with them, and of fixing their pure and lofty doctrines and precepts permanently in their minds, must commend itself to every man's conscience, to his understanding, and to his heart, "in the sight of God." No branch of education can sustain an authorized claim to as high consideration as moral education, in which the Scriptures are the only proper basis of the system. It is, therefore, important next to inquire, in what *manner* its moral lessons should be taught.

3. In general education little progress would be made by the pupil in any branch of science by merely storing his memory with words and the names of things. This might be done in the most perfect manner possible, and still he would only have a knowledge of the words and terms employed in describing the science in question; remaining as ignorant as before of the peculiar and distinctive principles which belong to the science under consideration. Precisely the same result will follow in moral education, where the principal object is to fill the *memory* of the youth with the *words* of Scripture, without fixing the *principles* of divine truth permanently in their minds. And it is true this cannot be done without cultivating and exercising the understanding, at least in some degree, though this should not be the exclusive object; it is equally and even more important to correct and regulate the *heart;* its desires must be drawn into the proper channel, and made to go out after and to grasp the proper objects; its affections must be taught to centre in those things which are intrinsically worthy to possess them. The will must be taught subordination to the divine will in all things, and to make the will of God, as revealed in his word, the only rule of moral action. But in all this work of moral culture and training, no single point is of so much importance to be gained,

or so essentially constitutes the very basis of the whole moral edifice, as the proper development of the *conscience.* It must be enlightened and settled on the proper authority; it must be corrected and strengthened; and rendered quite unbending to every influence and temptation from the association of company, passion, or interest. It must be placed on the imperial throne, enrobed with supreme authority, swaying an unresisted sceptre over the empire of the affections and desires of the heart, the imagination, the reasonings of the understanding, and the pursuits and conduct of life. This is the grand object and scope of moral education. To direct our efforts to the culture and improvement of the understanding or of the heart *alone*, would be entirely to misapply them, and to fail of attaining the desired object; but by giving the conscience the proper mould and form, settling it on the proper authority, furnishing it with a proper rule or criterion by which it shall make its decisions, and exercise its control and authority over all our moral actions, we secure the improvement and right direction of both at the same time. And in the accomplishment of this work we must, from necessity, lay hold of those constitutional principles which already exist in children, in order to develop such as we wish to have wrought up into prominent and distinctive features in their moral characters. Children, with special propriety, may be denominated "creatures of imitation." And on this instinctive faculty more depends in the formation of their moral character and habits throughout the whole course of life, than on almost any other; and why, therefore, may it not be successfully put under contribution to their moral culture and improvement? The mere inculcation of naked precept, unsupported by example or illustration, will never make one *practical* in any science whatever; but moral attainments are valueless just in proportion as they are *not* practical. Therefore every truth, precept, virtue, and duty, as far as they *are* practical, should be imbodied in an *example.* Of these, the Scriptures furnish us with an ample variety. There is not a filial virtue, not one Christian grace, nor one exalted moral principle, which it ought to be our delight to emulate in order to "please God," which cannot be exemplified by an appropriate example, if we only possess the requisite wisdom and skill to select and present them to the child's mind in a striking and interesting manner. Here is all the difficulty. For instance: let obedience to parents be illustrated by the example of Isaac, who submitted to be bound on the altar as a sacrifice by his father Abraham, and this, too, when he must have been between *twenty-five* and *thirty-six* years of age. The same virtue is exemplified by our Saviour, who "was subject" to his parents. Joseph may be presented as an example of firmness and constancy in adhering to the religion of his fathers, under the most trying circumstances, and when he was a youth of about seventeen years of age. Moses and Daniel are examples of integrity; Job, of patience; Abraham, of faith; Micaiah, of moral courage; Paul, of zeal and invincible energy of character. Were this method generally adopted by parents and others in communicating moral instruction to the youth, there can be no reasonable doubt that the impressions made on their minds would be much more deep and permanent than that which is made by the instruction which rarely goes beyond the mere inculcation of duty

and precept. But impressed with the vast importance of moral training to every child in community, let us consider how much depends on *woman* for its accomplishment.

4. This view of the subject may be not only novel, but open to some objections; yet let us not reject any doctrine without hearing the arguments which may be urged in its support. In a work of so much importance, responsibility should rest on those to whom it properly belongs. The example of Timothy, whose childhood is referred to in the text, is a case exactly in point in support of the principle in question. By turning to the xvith chapter of Acts, we learn that "his father was a Greek," or Gentile, but his mother was a Jewess; and her religious character is referred to in the first chapter of this epistle, where her piety and "faith" are spoken of in terms of the highest commendation, and not only associated with that of her son, but also with that of her *own* mother, Lois. Two important considerations evidently seem to us to be more than intimated here in support of the position just laid down: that the "faith" and piety of Timothy's grandmother had a controlling influence in forming the religious character of his *own* mother, and that *hers* gave a governing feature to her son's, resulting in his obtaining an early "knowledge of the Holy Scriptures," and in his becoming an apostle and eminent bishop in the primitive church. All the circumstances of the case not only seem clearly to justify this conclusion, but forbid the adoption of any other. For had the paternal influence predominated, Timothy's religious views and character would have received the same mold and features with his *father's;* but the contrary was the fact. It is true, the total silence of Scripture is all the data by which we can arrive at a correct conclusion with regard to the religious character of this man. But that very silence militates against the conclusion that he was distinguished for his piety: indeed, it hardly authorizes the belief—much less does it establish the certainty—that he even became a convert to Christianity through the instrumentality of Paul. Be this as it may, we never can reason from the mere *silence* of Scripture, to a conclusion directly opposite to what is plainly *asserted;* which, in this case, is, that "from a child" Timothy "had known the Holy Scriptures"—of course the Jewish Scriptures, since at that time they were the only extant—and that his mother, being a Jewess, and *her* mother are commended for their "unfeigned faith," which was manifestly held up to him as an example "whose faith" he was to "follow." This example receives additional confirmation from the fact, that, among the Jews, the care and education of children were exclusively intrusted to the mother until they were five or six years of age.* Nor is it extravagant to suppose that Samuel, who was one of the most eminent judges in Israel, owed much of his early piety and subsequent usefulness to the same cause. And who knows how much Moses, Joseph, and Daniel—all distinguished examples of early piety—were indebted for this, to the same instrumentality. The Wesley family furnishes a striking modern example in support of the same principle. And though it must be acknowledged with equal truth and justice, that Mrs. Wesley was a woman of extraordinary talent as well as piety, yet, as maternal

* Horne.

influence does not depend on a certain amount of talent, her example is not a solitary one in the last or the present century. The daughter of Col. Allen is an example in keeping with the principle advocated, and in itself of too much interest to be omitted. Mr. A. lived in the era of the revolution, and unfortunately imbibed the principles of infidelity; but from the history of his life, his wife, Mrs. A., seems not only to have been a decided Christian herself, but to have instilled the same principles into the mind of her daughter. The author of his Life says, that on his daughter's falling dangerously sick, the physician, who was of the same principles with her father, having been in attendance, and having retired to an adjoining room with him, was by her overheard representing her case to Mr. A. as being very dubious. She immediately called her father to her bedside, and desired him to inform her if her recovery were thus doubtful. On his answering in the affirmative, she said to him, "Father, tell me, must I believe *your* principles, or what *mother* has taught me?" We may judge what must have been her father's feelings as he replied to his dying child, "My daughter, *believe your mother!*" Here was the double triumph of Christianity over infidelity, and of the maternal influence over the paternal. As then we generally receive our first moral impressions from our mothers, is it unreasonable to suppose that these impressions are also generally the deepest and most controlling over the whole tenor of our lives of any ever received? And may we not safely indulge the abiding conviction, that more depends on them than on any other class in community, if not more than on all others combined, for the right moral culture of the rising generation? But it may be answered, This lays upon them too great a weight of responsibility. We can only answer, Were this responsibility duly felt by all, the results would be most benign and salutary on community. Let mothers and sisters, with all others of their sex, exert the power which their peculiar relations and advantages put into their hands, and they can mold and fashion the moral character of the youth of this country, fully sustain the elevated and commanding attitude which the view that we have taken of this subject awards to them, and honorably acquit themselves of the responsibility under which they are placed, if the position assumed in this discourse is found tenable: and not only so, but when instrumentality and results are made clearly manifest, cause thousands to "rise up and call them blessed." Is not this a sufficient motive to make every effort in our power in this great work? But we hasten to remark,

II. *That Sabbath Schools are peculiarly adapted to promote the moral education of the rising generation.*

This will more clearly appear when we take a brief review of the circumstances under which they were originally instituted.

1. The present system was first devised by Robert Raikes, Esq., in 1781, and by him first introduced among the children of the *pin-manufacturers* in Gloucester, England. Mr. R. is said to have been a printer by trade, and in his general character distinguished for kindness and benevolence. In accordance with his habitually benevolent character, his philanthropic disposition led him to inquire into the condition of the prisoners and convicts in bridewell, in that county, where he found that the common prisoners were

associated in the same prison with *convicts* of the *worst* character, and without any other means of support than the uncertain and inadequate subsistence derived from the voluntary donations given by persons attracted there by business or curiosity. And what was nearly, if not altogether as much to be commiserated in their condition was, they were destitute of any means of mental or moral improvement. Here was a state of things of too deep and solemn interest not to call into action every benevolent sympathy of his heart, and to throw him upon his best resources for the discovery or invention of some means of present relief of these evils, and which might prove adequate to their prevention in future. In regard to their present relief he supplied such as could read with suitable books, and for the supply of their temporal wants he procured them employment, that by the labor of their own hands they might gain a subsistence. And to prevent the same evils in future, having seen that a majority of these unfortunate men were almost totally destitute of education, and knowing that this also must inevitably be the case with their children, since they were excluded from all opportunity of attending school during the week by their constant employment in the factories, he saw no alternative but to gather them into schools on the *Sabbath;* having observed that on that day they usually collected in groups of hundreds or more in the streets, while their language and manners were often exceedingly reprehensible.

With his soul glowing with the purest benevolence, and with all its energies roused to effort by a state of things so imperiously demanding the interposition of some kindly succoring hand, he could not hesitate long as to the means of carrying into execution the plan which had been adopted. He first resorted to that powerful engine, the "press," in exposing the morally destitute condition of this wretched class or portion of community, calling on the pious and benevolent to interest themselves in their behalf, and apply the only certain moral remedy to the crying evil. He next engaged the services of two ladies, who at that time were employed in teaching a day school in the neighborhood, for a *shilling a day*, equal to about twenty cents of federal money, as their wages; and he soon succeeded in collecting a number of children, from Sabbath to Sabbath, placing them under their tuition. This was the commencement of that noble institution, which has since spread not only over England and America, but the isles of the sea, and throughout every clime, and among every tribe and nation where the missionary of the Cross has found his way; embracing thousands of children and youth, in both Christian and heathen countries, in the compass of its benevolent action. These nurseries of piety, these *moral* seminaries, have been the means of instilling and of fostering moral principles in the heart of many a youth, and of preparing him for a place in the church militant, and also for membership in the church triumphant. The amount of their moral influence is truly incalculable. They have not only proved powerful auxiliaries to parents and guardians in the important work of moral education, but in many instances have they been the means even of supplying their lack of service and the defects in their duty on this subject. And in farther evidence of their beneficial tendency in promoting this grand object, it may be added that the founder of this noble

institution lived to see the successful operation of the system for *thirty years*, during which time he superintended the education of more than *three thousand* children; and during the whole period he never knew *one* who had been educated in Sabbath schools committed to prison for any offence! And it is also worthy of remark, giving "honor to whom honor is due," that the Methodists were the *first* who taught the children in these schools without pecuniary compensation; though we know of no exception to the custom at the present time.

2. But for the system to work in the best manner possible, and result in the greatest promotion of this object, the *qualifications* of Sabbath school teachers is a consideration of vast importance. It may be consistently asked, whether it is indispensable for a teacher to be a member of the church, and to have experienced religion, in order to be qualified to teach in these schools. For ourselves we answer unhesitatingly, that, as to the former, though in this work it would be *well*, yet it is comparatively a matter of less consequence; but a decided preference is to be given to those who have a personal experience in religion, other qualifications being equal. But where such persons cannot be obtained, there is no impropriety in employing persons of good moral character who have never been converted, provided, in other respects, they are well qualified for the work. In the original commencement of these schools, it was indispensable to instruct the children in spelling and reading, before they could read and commit portions of Scripture and attend to the catechism; but in most places at the present time this is rendered unnecessary. But on this account Sabbath school instruction must *now* be of a more elevated, intellectual, and evangelical character, rendering certain corresponding qualifications in the teachers absolutely prerequisite. They should not only be well versed in general history, but also in the history of the *Bible;* they should be well acquainted with its geography and chronology; with the subject of miracles and prophecy, so as to be able to distinguish in both between those which are genuine and real and such as are only pretended and spurious; with its theology and morality, being able to conceive their inseparable relation, and their unity in their distinctive features through all the three great dispensations; and with the manners and customs both of the *select* people of God and of those nations which were contemporary with them, together with their arts and sciences. Without adequate knowledge on all these subjects, in a thousand instances the teacher will be totally unprepared to give a satisfactory answer to questions which may be expected to arise in almost every lesson. Hence the advantage of having a *Bible class* attached to every school and congregation, of which the pastor should have the special oversight. This, in most cases, is all *he* can do consistently with his numerous other duties and labors connected with the public services of every Sabbath. But though it may be impracticable for him ordinarily to attend the school in person, yet it may be practicable both for him and the teachers, with some of the most advanced scholars, to devote *one* evening in each week for the special improvement of the two last, and in preparing the teachers for the duties of the ensuing Sabbath. Some difficulty might attend such an arrangement on some of the circuits, but this course might be pursued on almost every station.

And were this plan universally adopted, the advantages not only to the classes but also to the teachers themselves, would doubtless far exceed what they otherwise can be. The Bible class would be a sort of preparatory department, or apprenticeship to the performance of the duty of a teacher of the classes.

3. But, moreover, all such institutions and benevolent associations, like our corporeal systems, are under a constant tendency to languishment; the energy which at first set them in motion soon becoming enervated or completely exhausted, which renders it much easier to raise sufficient impetus to *start* them, in most cases, than to keep them long in efficient operation. This has long been painfully felt by the church, not only with regard to this institution, but others also of a kindred character. It cannot be expected that those for whose especial benefit Sabbath schools were originated, will feel a greater degree of interest in them than they see manifested by others. On this account, as it always has, so it always will devolve upon age and experience to instruct the young and ignorant. The question, therefore, is one of primary importance, How this system can be kept in "perpetual motion;" where the nervous stimulus is secreted, and how it may be brought to act upon the muscles and springs of motion, so as to put the whole body into constant and vigorous action? But the answer is not so difficult as at first might be supposed; the moving principle is not so occult as many conceive. It is *self-exciting*, and thereby self-*existent*. In other words, it is simply this—when *interest produces effort, effort will inspire and sustain interest.* They generally—may we not say always?—rise and decline together; therefore, as we understand the principle, we have only first to *feel* the interest, in order to make the necessary efforts in the cause, and putting forth continued efforts will keep alive perpetual interest. Having thought much and prayed earnestly over this subject, let parents, friends, and patrons encourage the superintendents and teachers of Sabbath schools, by evincing the deep interest which they feel in the success of their efforts by frequently visiting the school, and, when deserved, commending the improvement made by the scholars; and how would such a practice, judiciously followed, excite the interest of the latter, and encourage the former in their efforts to advance their great moral interests! But this is not all that those may and ought to do who are not personally employed in these institutions. To keep up a joint interest and effort on this subject, *unceasing prayer* should be made in their behalf; for we are never indifferent with respect to any object for which we earnestly pray; and it would be the greatest enthusiasm not to make use of every effort and every means to gain or promote such object. And there can be no doubt of the benign influence of *concerts* of prayer at stated times, especially in behalf of Sabbath schools; and were they universally adopted by all denominations of Christians, and attended with due faith and unity of desire, how soon would a new era dawn upon the world!

The next and last thing which we shall mention in the practical view we have taken of this subject is, the constant pecuniary support which this institution is entitled to receive. That it may accomplish the greatest possible amount of good, every school must be duly supplied with books adapted to the capacities of children, and these libraries must be annually replenished. And

the influence which an ample and well-selected library is destined to exert on the juvenile mind in forming its future moral character, is like "leaven" pervading the "whole lump," or like "bread cast upon the waters," to be seen and gathered after many days. Indeed, every thing having a bearing on the great moral interests of the child, increases in importance in proportion as we trace the endless line of his future being, and parallel pain or bliss; when he is either lost in the pierceless shades of an eternal night, or disappears amid the dazzling splendors of eternal day.

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Art. IV.—PLENARY INSPIRATION.

BY REV. JEFFERSON HASCALL.

Through the aid of the spirit of prophecy the Apostle Peter discovered that the then infant church of Christ would be subject to trial and persecution; that even their principles and the foundation on which they rested, would be questioned and ridiculed. And the apostle did not keep this important matter within his own breast to save the disciples of the Redeemer from the thrilling pang to which this intelligence might subject them, but lifted up his warning voice, not to render them fearful, but to prepare them for the contest; and that all the friends of God and the Bible might prepare themselves fully to sustain the doctrines of their Master against their antagonists, and perpetuate all the principles and interests of his kingdom. The apostle says, "There shall come in the last days scoffers, walking after their own lusts," and immediately adds, "They are ignorant," nay, "willingly ignorant." This is true in respect to those principles at which they scoff. And this renders them the more formidable, because of the fact that "they are ignorant." The end of revelation and gospel instruction can never be realized in those who are willingly ignorant of them—those who love darkness rather than light. But it does not follow from the above remarks that the infidels lack mind or a polished literary education. Men may have all they can acquire from earthly science, and still be grossly ignorant of the superstructure of Christianity. There could be no just ground for fear if they would not "darken counsel with *words without knowledge*," and seek to instruct others into science and subjects they have never studied. But here is the danger, skeptical men standing on the top of that sweeping influence justly merited by personal and arduous application, take advantage of less instructed mind, and push their influence beyond their knowledge, and thereby the credulous and simple are turned out of the way. They profess to understand a science they have never explored; and in view of that *profession*, and other various knowledge, men heighten the pinnacle of their elevation, and exultingly repair to bleeding Calvary, unaware that that blood alone can quench the fire that "never shall be quenched"—build a bonfire of the cross and its history—limit hope to time—and commit to the flames the records of their own immortality. But what shall unweave this tissue of ignorance and sophistry, and exhibit, in the light of reason and revelation, the crude materials of the web? Can

it be done by ignorance? Can ignorance instruct and enlighten ignorance? If not, then the importance of a thorough knowledge of the gospel system must be readily seen—and that all who take the Scriptures for their guide, should be ready to give a reason of the hope that is within them with meekness and fear. Hence the importance of understanding the subject of this essay—the plenary divine inspiration of the sacred Scriptures. This implies an extraordinary and divine dictation, by which the writers of the sacred Scriptures obtained ideas of divine things of which they were previously ignorant, and to which they could not arrive by any natural means.

One very apparent and legitimate offspring of depravity is, to cover its enormity by lessening the criminality of those actions it generates. Hence it has led men to derogate from the word of God its authority, and repudiate all just notions of veneration. And to effect this desired end, infidels have made their most deadly thrust at the inspiration of the Scriptures. And it is to be lamented that men of morality and religion, and some whom the church has clothed with authority and influence, have forgotten the great responsibility of their station and the demand God had on them for a tenacious adherence to all the principles of religion; or proud of their popularity, and desiring its perpetuity and increase, have yielded many important points essentially necessary to secure the ultimate triumphs of the kingdom of God. Among all the errors of the professed friends of the Bible, there is, perhaps, none more fatal to its influence, or detrimental to the accomplishment of the designs of its Author, than to wrest from it the authority it gains by the acknowledgment of the fact that it was given by the inspiration of God. But I would not be understood to advance the idea that all the sacred writers possessed the same degree of inspiration, or that they possessed the same degree *at all times;* but that they received at all times *all their* work demanded: and were, therefore, *always invariably secured by divine dictation and guidance from all error or mistake.* It must, however, be admitted, that there are some books contained in the collection called the Bible, which, though they are to be received as the productions of men endowed with an extraordinary share of divine illumination, yet do not contain that spiritual sense claimed by the absolute word of God, and hence cannot be the result of that plenary inspiration which does and must characterize other portions of the Bible. Plenary inspiration must, for the time, take the entire possession of the faculties of the sacred writers; so that it may be emphatically said, "They spake as they were moved by the Holy Ghost." But it does not follow from this that they were thus moved *always.* This does not appear to have been a permanent gift; and, therefore, after the important message had been delivered to the world they were left in their ordinary state. Those "books admitted into our canon of Scripture which were not inspired in the fullest sense," appear, for the most part, to have been composed by persons who were endowed with such a degree of illumination by the Spirit of God as to discern in the "plenarily inspired" class of writings the doctrines suited to the dispensation of divine truth under which they lived, and which they were raised up to assist in establishing; such of them as lived under the Jewish dispensation, the doctrine of the

Jewish church; and such of them as were raised up to establish Christianity, the doctrine of the Christian church: and the writings of the latter are justly taken by the Christian church as authoritative declarations of her authentic doctrines. Besides the doctrinal writings of this class, there are also some historical ones. All writings of this class are to be interpreted by their literal sense alone; allowing, however, for their occasional use of figurative expressions, and of words and phrases taken from those scriptures which have a spiritual sense, and which, of course, must bear the same meaning when excerpted as in their original repository.

It may not now be unimportant, before entering upon the direct proof of the inspiration of the Scriptures, to spend a few moments in considering the *manner* in which it was granted; and though little can be expected on this subject, yet it should receive at *least* a passing notice. God, in this, as in all his works, does nothing without an infinite reason to justify his conduct. And it is not the prerogative of men to dictate the manner of his action. He is unlimitedly free in the choice of the instrumentality to which he would reveal his will, and equally so in regard to the manner of doing it. It appears from the Scripture that this was done "by a *dream* or trance, or in a *vision*, or by a *voice from heaven*, or by the *secret suggestions of the Holy Ghost*." Thus it will be seen that "God spake in *divers manners*," and, it is equally apparent, "at *sundry times*," to the fathers by the prophets. It is evident that the exigences of the world governed the *manner* and *time* of divine revelation. If the sinner were to be rebuked and warned, the slumberer awaked, the mourner comforted, the holy encouraged—according to the moral condition and wants of the world—so was the revelation of the divine will made known to those to whom it was originally addressed; and in view of the fact that sin and holiness are alike immutable in their nature and consequences, that revelation which was adapted to those to whom it was primarily given, must be equally so to all the subsequent generations of men. As it respects the *manner* of communicating the inspired word, as above stated, I can see no just ground for objection. For all who believe in the existence of the Supreme Deity, must believe him to be infinitely free in all his volitions; and that, therefore, he can address himself to man as he sees fit and proper. In respect to dreams and trances, cannot God, when "deep sleep falleth upon man," converse with the sleepless soul, and by the impressiveness of the scene demonstrate conclusively to the mind of his chosen servant the source of the phenomenon, and indelibly register the whole transaction upon his mind? And cannot he who has created and given the outward senses to man as mediums of wisdom and knowledge, suspend them, and lift up the soul of his servant in an *ecstasy* to things before unknown—to things above the reach of the senses, and represent before his mind things that shall be hereafter? Is it too great a work for him who properly "inhabiteth eternity, with whom a day is as a thousand years, and a thousand years as one day," and "who calleth those things that be not as though they were," to unscale the eyes of the *seer*, that he may "see light in his light," and see things as he sees them, and to extend his vision through the vista of ages, fixing it on the persons and actions of the morally free, the rise and fall of kingdoms, "the wreck of matter, and the crush

of worlds?" Cannot he who spake, and nonentity was pregnant with the universe—who gave laws to chaos—who said, "Let there be light, and there was light"—and to whose word all inanimate matter is subject—cannot he address the ear of man from heaven in language that shall be understood? And why cannot that infinite, all-pervading energy make such *suggestions* to the inspired penman as his wisdom shall dictate and the wants of the world demand? There can be no insurmountable barrier in respect to the manner of granting divine inspiration in any mind that is not criminally devoted to unbelief and atheism: for all who believe man to be the workmanship of God, must believe that he who could create him has all power to announce to him his will in all or any of the above-mentioned ways; and to make such an impression on the mind of him to whom he declared his will as should enable him clearly to discriminate between the knowledge thus received, and that received in the ordinary way. It was necessary for the prophet, or inspired person, to be *assured that his message was from God*—that he might feel the weight of his responsibility, and that he might promptly and boldly discharge his duty. And it was equally important that the message should be believed by those to whom it was addressed. But the credence given to it by the inspired person himself, could not command the faith of those who were not favored as he was with *supernatural evidence* of its divinity. Therefore it was absolutely necessary that some outward and *tangible evidence*, or *miracles*, should be given or wrought to prove the message divine, and that the person chosen to declare it was aided and supported by a supernatural power.

This leads me, more particularly, to notice the arguments which go to prove the doctrine of the inspiration of the sacred Scriptures. It is an acknowledged fact, that the Scriptures either originated with man, or they came forth from God through the instrumentality of man. But it would be absolute puerility to suppose they were the invention of men, though this is often affirmed by the opposers of truth: because, if they originated with men, it must be of necessity with the most depraved class of men; for men of even *common probity* could not have been guilty of such gross *duplicity* as characterizes the writers of the Bible—if that book were the production of unaided men. But there is nothing discoverable in the sacred volume that exhibits any ground for *even* the *presumption* that it is *probable:* for we should have supposed that men, actuated by *nefarious principles*, as they must have been if they originated the Bible, would have endeavored to produce a work that would palliate their crimes, or justify their wickedness. But is it so indeed? Does not the Bible threaten *death* to them on every page? Does it not condemn every evil thought and all evil practice in the world? and thunder the anathema of *eternal separation* from God in the world to come? If this were not the object, was it to enrich themselves, and obtain honor from the sale and spread of their sentiments? If so, we should expect to see a work suiting the taste of the people of the age in which they lived. We should expect to see man shorn of his tremendous responsibility, and no distinction made between virtue and vice; as we see in most of the productions of ancient unaided philosophers. We should expect to see the heart *unchained*, and every barrier to corruption removed. But how are we disappointed in perusing this work of depraved man—this result of combined priestcraft!

What could have been the expectation of men in presenting such a book as the *Bible to the world?* a book that enters into no compromise with sin—that opposes every thing the heart of man naturally loves—that demands every idol—that cuts off every prospect of real happiness from all earthly pursuits—that teaches the absolute necessity of a complete revolution in the heart, an entire change of spirit and conduct—that assails every bright spot where depravity revels—and darkens the entire path of corruption with the shades of eternal death. All must see that the transgressor would never originate laws that would arrest and condemn himself; that impurity does not beget purity, and that, therefore, it is absolutely impossible for the Bible to have been the production of unassisted men: and, of consequence, the Bible must have been given by the inspiration of God. How can we account, in reason, for the existence of the Scriptures, without acknowledging they were given by inspiration? For they relate things that were past, which they could not relate without the aid of revelation: and there are events predicted which could not be known, but to Him who "sees the end from the beginning." There must of necessity, therefore, have been a connection between the writers of the Bible and the Divine Being, in order to predict future events. There are also things in the Scriptures above the power of man to originate. The sacred writers do not pretend to use their own language or commands: but, "Thus saith the Lord" heads the important messages announced to the world.

Now, if the veracity of the writers were not questioned, the conquest were won without farther argument. But as this is the case, I will proceed to prove that none could do the *works* or speak the *truths* that they did, "except God were with them." It is acknowledged by all but the stupid atheist, that God is the creator and governor of the world—that he governs the world by those laws which are infinitely above the control of every unaided creature—that he "upholdeth all things by the word of his power." If he alone established the laws of matter, he alone can suspend them, or cause them to deviate from the established order of things. If, therefore, there be any suspension of, or deviation from the laws of nature, it must be caused or permitted by him who hath appointed to the sun his "circuit," and whose fostering goodness rears the most inconsiderable plant of the field. "Order and invariable regularity are the result of those laws, and every palpable deviation from the constitution of the natural system, and the correspondent course of events in that system, is called a miracle." A miracle has been defined to be "an effect or event contrary to the established constitution or course of things, or a sensible suspension, or controlment of, or deviation from the known laws of nature, wrought either by the immediate act, or by the concurrence, or by the permission of God, for the proof or evidence of some particular doctrine, or in illustration of the authority of some particular person." The miracles said to be wrought by the inspired writers agree with the above definition. They were performed either by God himself to attest the divine mission of particular persons, and to give authority to their doctrine, or God commissioned beings of a superior order, or miracles were wrought by the persons who professed divine authority, to establish the fact that they received that authority from God. Thus the doctrines were authenticated, and the persons who delivered them rescued for ever from every just

charge of hypocrisy or imposition. All who acknowledge the existence of a First Cause, must admit that He who created and gave laws to matter has an infinite right to suspend the operations of those laws at pleasure. Hence miracles are possible. That a miracle may be understood as such, presupposes that witnesses have a previous knowledge of those laws of nature which are violated on the occasion, and that the miraculous work is seen to be inconsistent with them, and, therefore, could not be produced by them. Is not this true of all the miracles wrought by the writers and first publishers of the word of God? If so, how vain is it for infidels to say, that "no power can supersede the laws of nature," or that "they cannot be interrupted or disturbed," or that these "rare events," or miracles, happen in consequence of some laws to us unknown? For, according to the above statements, if what we term miracles happen from unknown laws, it follows of ceurse that there have never been any wrought: because, a miracle supposes a palpable suspension of, or deviation from, the *known laws of nature.* But is it not a singular occurrence, that persons professing divine authority to perform miracles should *happen* to pitch upon the *spot where* and the *time when* these phenomena would result from those laws they knew not themselves, nor any one else, and never mistake the *time* or *place?* For instance, Moses *happened* to lift up his rod over the Red Sea *just at the time the unknown* laws of nature operated. So Joshua was equally *fortunate* when he commanded the sun to stand still. And those unknown laws *chanced* to serve him *just at the time* he and all Israel wished to cross the waters of Jordan. The absurdity of this objection must be apparent to all. What tenable ground is there against miracles in any mind that believes in the existence of a supreme Creator? That they are altogether different from the common course of events is granted. Neither have miracles been permitted to remedy any imperfection in nature, and nothing embraced in the proper definition of them proposes any such end. But their end is purely and only moral. Miracles are stated as facts—facts that were witnessed by multitudes. As such they might be reported to others: and testimony on this subject ought to be received with the same degree of credence as it would be on other subjects—unless it can be shown that those laws that were suspended or controlled were unknown, or above the comprehension of the witnesses. The absurdity of the former has already been shown; and the latter presents no insuperable barrier, when we understand the nature of the evidence required. It is not required of the witnesses, to make their testimony *valid,* that they relate the *manner how* the miraculous work was performed; but that they relate the facts that precede and follow it. Are not the miracles, said to be performed under the Mosaic and the gospel dispensation, supported by this evidence? Do not the accounts given of them refer to the state of things preceding and following the miracle? And are not the facts that preceded and followed the miracles recorded in the Bible, as simple and palpable as any that ever transpired? For instance, we will notice the raising from the dead the widow's son. There could be nothing new or uncommon to the witnesses of this miracle preceding its occurrence. It was known that it was the common lot of man to die, and turn to corruption. There could be nothing, therefore, in the life or mortality of man out of the common course of events. It was known that the

widow's son had lived, and was dead. All this was not contrary to their experience. But when by the voice of Christ they saw death dethroned—the heart resume its accustomed toil—the stiffened form of the dead thrill with life and animation, and the "wheels of life" move on—well might they then say, "God hath visited his people." Here it will be seen that the witnesses ascribe the work to God himself; and therein unequivocally acknowledge the fact, that the work was inconsistent with the natural operations of the laws of nature, and was therefore a miracle. The question now arises, whether this testimony is valid or not. Mr. Hume has declared it is not. He reasons as follows: "Experience is the ground of credit we give to human testimony: but this experience is by no means constant; for we often find men prevaricate and deceive. On the other hand, it is experience, in like manner, which assures us of those laws of nature in violation of which the notion of a miracle consists; but this experience is constant and uniform. A miracle," he says, "is an event which, from its nature, is inconsistent with experience, but the falsehood of testimony is not inconsistent with experience; it is contrary to experience that miracles should be true, but not contrary to experience that testimony should be false; and, therefore, no human testimony can in any case render them credible." This is the corner-stone of infidelity, and it is important that it should be examined. The whole argument of Mr. Hume seems to be comprised in this: That it is contrary to experience that miracles should be true, but not contrary to experience that human testimony should be false, because we often find men prevaricate and deceive: therefore no human testimony can in any case render miracles credible. But what shall we understand Mr. Hume to mean by experience? Is there not much ambiguity, to say the least, in his language? Does he mean his own experience? If so, does he mean that he has experienced the experience of all preceding generations of men? If he does, his own experience is a miracle, and his testimony is not to be received, according to his own argument. If he does not, his testimony is not to be received, because, forsooth, it comes from man, who, he says, "often prevaricates and deceives." If he speaks of his own experience merely, and, because he never saw a miracle wrought, conclude there never was one wrought, it is evident he assumes a prerogative to which no being has a right but God himself. For how could he know what those generations of men had seen that preceded him? And he will not believe in miracles, because he never saw one wrought. As well might I say there is no such city as London on the round world, because I never saw it. But if he referred to the experience of other men, he must find it recorded in the history of the past nations of the earth. And is it not singular that he should refer to history, (which is the only resort now remaining,) and confute his own arguments? For in referring to history, he refers to human testimony, in believing which, according to his reasoning, we are liable to be deceived. Again, if he refers to history, and is willing to abide by its decisions, this is to give up the argument altogether: for history relates the occurrence of many miracles. If it be said these were spurious, I answer, it relates spurious *as* spurious, and genuine *as* genuine. Therefore, according to history, miracles are not contrary to experience. Nay, it establishes the fact contended for, that they have occurred. In view

of this subject, one of two things is evident. Either Mr. Hume designedly misrepresented the experience of past ages, or he was ignorant of it. It does appear, however, that Mr. Hume has the most unlimited confidence in human testimony: for his very positions must lead him, in the most unqualified manner, to assume, as an indubitable fact, that no man, from the days of Adam to his day, ever saw a miracle wrought, and that the laws of nature were never deviated from, or suspended for any length of time, however limited. How could he pretend to any such thing without giving to human testimony the most implicit confidence? Had he not, how could he assume that miracles were contrary to experience? And how dare he say this, if he were not ignorant of history? He must have done it purposely to deceive. If he were acquainted with history, he would read in it the occurrence of miracles; and if the testimony of history were discredited by him, there would be no difference in his mind if a thousand of his own generation should declare they had witnessed a miraculous work. Neither does he leave us ground to credit his own veracity, had he been permitted to see a miracle wrought. He probably believed firmly in the history of Alexander the Great, though men often prevaricate, &c.; but could not believe in the competency of man to decide whether the laws of nature were suspended or deviated from, though friends and foes to Christ and miracles should declare it. *Truly fatality was his God*—a fatality that circumscribes and enslaves Omnipotence itself. If human testimony is not to be received on this subject, why on any other? This would compel the noble mind of man to remain within the limits of the senses, and dwindle into dwarfish insignificance. And how false soever infidels have found human testimony to be on other subjects, they have not been able to produce a solitary instance in which it is so in respect to the miracles of the Scriptures. All their efforts to do this have been futile; and all their arrows in this warfare have fallen before they came in contact with the bulwarks of fire that encompass and defend the temple of truth. What greater and more applicable auxiliaries to the truth of evidence could be given than have been given? It would seem that Infinite Wisdom, in view of the infidelity of man, had so authenticated the superstructure of truth, and settled it upon the pillars of indubitable testimony, that time, talent, learning, wit, ridicule, and sophistry would be utterly and for ever unable to demolish it. I cannot conceive how any one could reasonably desire more palpable evidence of miracles than is given. The *end* of miracles has already been stated to be *purely moral*, and this renders them worthy of their holy Author. Neither were they wrought "in a corner," or privately; but before the eyes and within the hearing of the ears of multitudes; they were witnessed by friends and foes. Public monuments were instantly set up, commemorative of those miracles thus publicly performed, rendering imposition impossible. All this proves to demonstration, that there was nothing lacking that could be requisite to authenticate the divinity of the doctrine announced, or to establish beyond rational doubt the divine mission of the persons chosen for the work. How deplorable, then, is the fact, that *one great cause* of infidelity is *ignorance;* ignorance that will not be instructed —that disdains candid investigation! Hume acknowledged on his deathbed that he had "*never read the New Testament with attention.*"

While the Scriptures challenge investigation, and their entire spirit is, "Come, let us *reason together*," infidels disdain the challenge, and "love darkness rather than light." Having now shown that it is not inconsistent or impossible for God to reveal himself to man in those ways which are claimed by the sacred writers, and that the Bible could not originate with man, and proved the possibility of miracles, and that they should accompany the messages of God to man—that they could not result from any unknown laws of nature—that the facts in relation to them may be as easily attested as other historical facts—that human testimony is valid—that the occurrence of miracles is not contrary to experience,—therefore the position is maintained that the sacred writers spake as they were moved by the Holy Ghost, by whose influence they were enabled to perform those miracles which fully attested their divine mission and established the divine authenticity of their doctrines.

Another external evidence of the inspiration of the Scriptures is *prophecy*. Prophecy is the prediction of future events. In this light only will it be considered. Those who could predict future contingent events must be aided by divine inspiration. And there is, perhaps, no greater evidence of the fact than is to be deduced from this source. But against this evidence have been offered the following objections:—It has been said, that either prophecy must respect events necessary as depending upon necessary causes, which might be certainly foreknown and predicted; or that, if human actions are free and effects contingent, the possibility of prophecy must be given up, as it implies foreknowledge, which, if granted, would render them necessary. The first branch of this dilemma might be granted, if there were no prophecies in the Bible but of the effects of known causes—effects resulting from some known laws of nature. But it would not be allowed that a man possessed the spirit of prophecy, if he should say, that in a week or two from this time let a stone be suspended in the air, and it will fall to the ground, for every one knows what the effect of this would be. If it were *allowed* that *all* effects are necessitated by their respective causes, it would not prove the impossibility of prophecy. For instance, let us take up the prophecy of Moses respecting the Jewish nation, and allow that necessitating causes produced all the effects predicted—the besieging and taking their cities—famine—the eating their sons and daughters—their paucity of numbers—their general dispersion among all the nations of the earth. Were all these dreadful calamities that befell the Jewish people the result of invincible fatality, does this destroy the argument drawn from prophecy? No! for how could Moses survey that chain of causes which extended through future centuries, without the inspiration of Him to whom all futurity is present? If all events, therefore, were subjected to sheer fatality, prophecy would be possible. The second part of the dilemma assumes that, if man is morally free, prophecy is impossible; because, foreknowledge is contrary to freedom, and renders the predicted event necessary. But the objection evidently assumes the argument without proof: for how can knowledge of an event cause the event? Can it produce any kind of influence on the event whatever? *Certain knowledge is certain knowledge*, let it be possessed by whom it may. If man can possess *certain* knowledge of any thing, there can be *no knowledge more certain than his will be of that thing*. Now, if I know certainly that at a given

time there will occur an eclipse of the sun, will that eclipse occur because I foreknew it? Or will it occur because the moon will be between the earth and the sun? And would not the eclipse occur whether it were foreknown or not? Can knowledge in this case cause the occurrence, or affect it in any respect? If not, how then can certain knowledge affect the actions of moral agents? To know how a moral agent will act cannot necessitate his actions, certainly no more in the one case than in the other. As there was a real cause of the eclipse independent of all knowledge, so is there a real cause of moral action independent of all knowledge. This cause is man's agency. His own volition gives character to his actions. Therefore, whatever be the cause of the action, foreknowledge cannot be that cause; and if not, then prophecy does not necessitate the events predicted. In regard to the objections that have been made against the obscurity and double meaning of the prophecies, they are not sufficiently plausible to merit investigation. There does not appear to have been any objection raised against prophecy that can obtain among any but the ignorant, and it is for their sake alone that they have ever been noticed. That the antiquity of the prophecies has been established by credible evidence is known to all acquainted with the history of the world, and to them the certain fulfilment of most of the prophecies is equally known. The fact, also, that no men could trace the events that have been predicted, (a record of which has been kept,) both in the Old and New Testaments, without the aid of plenary inspiration, commends itself to every man with "meridian evidence."

I shall now briefly notice the internal evidence of the inspiration of the Scriptures. The *doctrines* and *precepts* contained in the Scriptures are *too holy* to have been the unaided productions of men, and, therefore, must have been derived from, and inspired by a higher power. The *harmony* and *connection* which are apparent between all parts of the Bible, notwithstanding it was written at different times, and by different persons, prove it to be an inspired book. The *preservation* of the Scriptures proves the interference of divine Providence to save them from threatened destruction, and teaches their importance in the view of their Author. But their great importance is connected with the fact that they were divinely inspired. The *tendency* of the Scriptures is to promote the *happiness* of man in both worlds. But it is above the capacity of man to originate the means of his own happiness: therefore the Scriptures must have originated with God. If so, they must have been given to us by inspiration. The *superior advantages of the religion of the Bible* over all other religions of the earth, proves it to be of unearthly origin: therefore it was given by the inspiration of God. I shall now repeat a few passages of Scripture to prove the inspiration of the *language* of the sacred writers, and I have done. It is said, that "the Holy Ghost, by the mouth of David, *spake*." "Well *spake* the Holy Ghost by Esaias the prophet." "The prophecy came not of old time by the will of man; but holy men of God *spake as they were moved by the Holy Ghost*." These texts, it will be seen, refer particularly to the Old Testament; or, as it is called by Christ and his apostles, "The Scriptures." A few texts now in relation to the New Testament. "And when they bring you into the synagogues and unto magistrates and powers, take ye no thought how or what ye shall answer, or what ye shall say, for

the Holy Ghost shall teach you in the same hour what ye ought to say; for it is not ye that speak, but the *Spirit* of your Father which *speaketh in you.*" "Which things also we speak, not in the words which man's wisdom teacheth; but which the *Holy Ghost teacheth.*" Thus it appears that both the Old and New Testaments claim the inspiration of their language. We learn, also, from the history of the apostles and first Christians, that the divine authority of the New Testament was acknowledged, and the Epistles of St. Paul were regarded by the Apostle Peter even as "the other scriptures." He says, "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the *other scriptures*, unto their own destruction." Here it will be seen, that Peter placed the epistles of Paul on a level with the "law and the prophets." Justin Martyr says, that "the memoirs of the apostles and the composition of the prophets were read together in the Christian assemblies." Irenæus says, the doctrines of the apostles are agreeable to the sacred Scriptures. The following quotations relate to the four gospels. Ignatius speaks of "fleeing to the gospel as the flesh of Jesus." "The gospels," says Justin Martyr, "were read publicly, as well as the Old Testament." Augustine says, "In the New Testament the four gospels have the highest authority." Thus it seems that the history of the early ages of Christianity unites its testimony with that which has been already adduced, to establish the fact that the foundation of the word of God standeth sure—that it shall outlive the malice of its enemies, and the scoffs of ignorance—that its truths shall renew the face of the moral world, and usher in the triumphs of the millennium—that it shall remain to the church universal, the palladium of faith—the unyielding basis of hope, the light of the world—that its everlasting truths shall survive the conflagration of worlds, and at the final tribunal render to the transgressor his merited doom, and clothe the rescued with the robe of innocence and love.

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Art. V.—THE JUDGMENT REGISTER.

AN EXCURSUS, FROM REV. XX, 12.

BY THE REV. JAMES FLOY, OF THE NEW-YORK CONFERENCE.

"I saw the dead, small and great, stand before God: and the books were opened:—and the dead were judged out of those things which were written in the books, according to their works."

Whether the Revelation of St. John were written by the disciple whom Jesus loved, or by another of the same name, is a point which has not been settled in the Christian church. There are arguments on both sides of the question. The style of the apocalypse is very different from that of John's gospel and epistles. Simplicity and tenderness are the characteristics of the latter; while the former is unequalled for the sublimity of its conceptions and its majestic grandeur. This difference would, of itself, set aside the title of the unlet-

tered son of Zebedee, were we to leave the fact of inspiration out of the question; and a critic would, from internal evidence merely, at once decide that the book of Revelation and the gospel of St. John could not have been written by the same hand.

This diversity of style, however, which is the main argument against an identity of authorship, may, perhaps, be sufficiently accounted for by the fact, that the writer of the Revelation was, as himself informs us, "in the Spirit;" that he relates merely what he saw; and tells what he was told in the same language in which he heard it. John, while writing the gospel which bears his name, was doubtless inspired, so far as to be enabled to relate facts correctly in his own style. The language of the apocalypse is, on the other hand, the language of the Holy Ghost; the writer, HIS amanuensis.

For ourselves we love, in idea, to identify the disciple who leaned on the bosom of the incarnate Saviour with him who "wept much, because no man was found worthy to open, and to read the book; neither to look thereon." There seems, to us, a moral fitness in the selection of the meek and modest John for the organ of a revelation, the most sublime and momentous: "He that humbleth himself shall be exalted."

In the preceding chapters we have the dark and mysterious events of futurity unfolded; symbolical representations of which were shown to the writer by him whose "voice was, as it were, of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter."

It is far from being an objection to, indeed it is an argument in favor of, the divinity of the Revelation, that finite minds have differed greatly in their interpretation of the mysterious vision which John saw. The critical sagacity that has been evoked; the numerical calculations that have been made; the hypotheses, more or less plausible, in which ingenious men have indulged with reference to the Revelation, have been, to say the least, labor lost. Time alone, as it rolls onward, can unravel its mysteries; and as the events therein predicted are developed, each, in succession, will be an attestation of its authenticity and inspiration, till time itself shall be no longer. Man, not knowing the events alluded to and foretold, can neither hasten nor retard them. "It is not for you to know the times or the seasons which the Father hath put in his own power."

After enumerating and dwelling upon previous paramount occurrences and events, continuing down to the final scene of time's great drama, "I saw," says the revelator, "the dead, small and great, stand before God; and the books were opened—and the dead were judged out of those things which were written in the books."

It is generally conceded, (and it would be extremely difficult to find another interpretation having the appearance of plausibility,) that the passage before us refers to the day of final retribution; and that the purpose for which the dead stand before God is the apportionment of their endless destiny. We assume, therefore, that for this purpose the books are opened; and the dead are judged out of the things written in the books.

The subject of inquiry we have proposed to ourselves is, *What is to be understood by the books which were (will be) opened; and the things written therein which will form the criterion of judgment?*

That these expressions are not to be understood literally, may be argued from the general tenor of the whole Revelation; the language of which is figurative throughout.

The idea of a recording angel, whose peculiar province it may be to enter the thoughts, words, and actions of mankind in books prepared for that purpose, is fanciful. It were an unpleasant task for a holy being; and beyond the ability of a finite creature. God alone can read the thoughts of the heart.

That there is, however, a perfectly correct register preparing for that day, and what that register is, will be seen in the evolution of the arguments which follow.

1. *Personal identity lies at the foundation of a future judgment.* The individuals who are to be judged, and upon whom sentence of condemnation or approval is to be pronounced, must be identical with those whose accounts are written in the books. The dead who are to be judged must be identified with the living whose acts are recorded; and this, no matter what, or how great the changes and transformations through which they may have passed in the interim, between the date of the record and the opening of the books. Nor does it matter how long that interim may have been; one day, or a myriad of ages. I do not ask this as a postulate preparatory to the development of the argument; nor does the position itself need arguments to sustain it. With those who think, it will have, as well as several that follow, the force and intuition of an axiom.

2. *Personal identity implies an individual knowledge of that identity.* I mean, with reference to the identity essential for a future judgment. It is possible to conceive an individual deprived of this knowledge: to imagine man in a state in which he shall be unable to identify himself with what he was and has been. But the moment we do this, we divest him of accountability. He is no longer a rational creature, a moral agent, a man: for these terms, if not synonymous, are essentially confluent; and either one implies the other too. Such a creature would not be considered amenable to an earthly tribunal, much less can we believe it consonant with the attributes of Jehovah, that an individual, unconscious of his own personal identity, is a proper subject to stand before HIS bar.

3. *Every man is conscious of his own identity.* There may be no direct argument by which to establish this truth; nor is any necessary. I am conscious of my own; you, of yours: nor has either of us ever met with an individual in his senses who doubted the fact, however much philosophers may dispute the question, in what does that identity consist. Transition from infancy to youth, manhood, old age, does not affect it. Removal from one region to another; alteration in outward circumstances, as a change from competence to poverty, or the reverse; prosperity, adversity; health, sickness; none of these affect it.

4. *Nor does it depend on any thing external.* The loss of a limb, of all the limbs, of any part of the body, so long as the vital spark is not extinguished, has no effect in impairing this identity and man's consciousness of it. The particles of matter of which the body is composed, are constantly changing. The body, after the lapse of a few years, is, in fact, another body, so far as relates to its component parts; but the man's identity is not impaired, and cannot be ques-

tioned. He whose hair is now silvered by age; hearing not the sounds of gladness that are around him; tottering upon his crutch; led by the hand of another, because "those that look out of the window be darkened," is identically the same individual who was once dandled upon the mother's knee; helpless in unconscious infancy.

5. *Nor is it an identity of intellectual power.* The powers of the mind, like those of the body, are susceptible of increase and diminution. They are perpetually expanding and contracting around us. The mind that is now busied in tracing the revolutions of the planets; or in unfolding to the admiring gaze of his fellows the mysteries of nature; that is now listening, delighted, to the music of the spheres; or amusing itself with the arcana of the most abstruse sciences,—was, and but a little while since, perplexed in the extreme with the strange conformation of those symbols of science, the letters of the alphabet; "pleased with a rattle, tickled with a straw."

So, again, on the other hand, it is no argument against this identity, and man's consciousness of it, to point us to the individual who, from any cause, is now unable to trace the steps by which he once reasoned; or to comprehend the arguments of his own philosophy. Though the days have come in which he has no pleasure in them; when all his associates around him may say, and himself may feel, *Quanto mutatus ab illo!* yet has not that change at all affected his personal identity, or induced him to question it for a moment.

6. *The knowledge of this identity cannot be destroyed or obliterated.* We have seen that the things of time and sense are incompetent to produce this effect. There is no ground to suppose, no argument to justify the conclusion, that the realities of another world have any tendency to accomplish it. Will death destroy it? Independent of every returning day's experience, we should have as much reason to suppose that its destruction would be effected by a night's slumber, as by the sleep of death.

The rich man, of whom the Saviour tells us, when he lifted up his eyes in torment, was identical with him who once fared sumptuously, and clothed himself in purple and fine linen. He was still brother to the five he had left at his father's house. He is still the same, and equally well assured of his identity, now that centuries have elapsed since first his unavailing cry went up to heaven.

Admit, for a moment, the possibility of destroying, or obliterating this consciousness of personal identity. Suppose the effect produced. Does it not follow that futurity can neither reward nor punish? Nay, with reference to man, futurity is not; man is annihilated.

7. The question, *How is man assured of his own identity?* is a most interesting one. Locke's assertion, "Consciousness makes personal identity," amounts to nothing. We might with equal truth, and with as much philosophical acumen, transpose the sentence, and say—personal identity makes consciousness. The question still recurs—How do I acquire and retain a consciousness of my own identity; a consciousness, as we have seen, that will abide with me for ever? Do I obtain it by any process of reasoning? Evidently not. If by any mode of argument, I was enabled yesterday to satisfy myself of my identity, it would require the same process to-day, and every succeeding day and hour of my existence. I am not conscious of any such process. Nay, I positively know that none such takes place. Farther, there are multitudes of my fellow-men, who, from want of intellectual

culture, are incapable of such metaphysical subtleties; and they, I have every reason to believe, are as well assured of their own identity as the proudest philosopher.

There results, then, that the faculty by which man has a knowledge of his identity must be universal; i. e., possessed by all men; and that it must be indestructible.

8. *That faculty is memory.* I am aware that some philosophers, Abercrombie for instance, and Locke before him, scruple to call memory a distinct faculty of the mind. They prefer to say—the mind remembers. It seems, however, a needless refinement. The word memory, stands for some idea; or it does not. If the latter, there is no use for the word, and it means nothing. The phrase, "storehouse of the mind," frequently used by the last-named writer, is but a periphrasis, and the use of it by so concise and close a reasoner shows the indispensable necessity of at least *conceiving* the memory to be a distinct faculty.

That all men are endowed with memory, or, if it suit better, and which I conceive a tantamount expression, that all have the faculty of remembering, will not, I presume, be questioned.

That we are correct in attributing man's consciousness of identity to this faculty, may be seen, if we consider, (1.) *The utter impossibility of realizing this identity back of the date to which memory extends.* There was a time, in every man's existence, when this faculty first began to be developed; beyond that, knowledge of personal identity does not extend. (2.) And again,—*The impossibility of identifying ourselves with ourselves in some past period of our existence of which we are unable to recall the occurrences or events;* e. g., I may be assured, by persons whose veracity I have no reason to question, and cannot doubt, that at such a time, in infancy or childhood suppose, I performed certain acts. If I am unable, by the aid of memory, to recall the recollection of those events, I cannot be conscious that I am identical with the person who did thus and so. But let some train of thought be awakened which brings the events vividly before me; let memory, by any means, be aroused, and I am at once conscious that I am the identical individual who was engaged in those transactions.

9. *Memory is indestructible.* This, if the truth of the preceding section be admitted, is evident,—at least so far as that the remembrance of some things, the things on which personal identity depends, must be co-existent with man himself. It will be objected, perhaps, that although the truth of our proposition, thus far understood, is incontrovertible, yet it will not follow that memory itself is indestructible, as that would imply that forgetfulness is impossible; and carrying out the idea would result in establishing the position, that the memory is equally capable of retaining one thing as another; and if so, there is no reason why one solitary event that has ever occurred in any individual's history, word spoken, thought conceived, or combination of thought in its wildest vagaries, should ever *be* absolutely and entirely forgotten.

To which we reply: the inference is correct. It becomes us to meet the objections that may be urged against it, prior to adducing the arguments in its favor.

(1.) The first objection I shall notice, is drawn from experience. *There are many things,* says the objector, *which I once knew, that I*

have now forgotten. Indeed, he continues, my memory is treacherous in the extreme; I cannot trust it with matters of the most trivial import. This objection appears plausible: but it will be seen, I think, on reflection, that it arises from the confounding of two things, in themselves totally distinct; to wit, recollection and memory. The one is a faculty of the mind; the other, the result of the exercise of that faculty. The former may be compared to a draft upon the latter, which, though it be sometimes dishonored, yet is not, to carry out the metaphor, for want of funds; but for some other reason. This is evidenced by the fact, that no man ever attempts to recollect or recall any event which never had a place in his memory.

Besides, the objection itself, admitted in its full force, merely proves that the memory may, for a time, be inactive; in a state of quiescence. We are free to admit—memory may sleep; our position is—*it never dies.*

(2.) *But some things are remembered with more facility than others;* which would not be the case, continues the objector, were the inference under consideration correct. To which the answer is very simple. Some things, for instance, are more agreeable to the palate than others; upon verdant lawns and fertile valleys the eye rests with more pleasure than upon arid rocks and sterile plains. All things are not equally agreeable to my palate; nor do I view with the same delight all objects. But this is certainly no argument against the delicacy of my taste, or the correctness of my vision. It is, indeed, a direct argument to the contrary; seeing that if this were the case it would argue, if not the absence, at least the imperfection of those faculties. Indeed, the very enunciation of the above objection defeats the object for which it is brought; for to say that one thing is done more readily, or with more ease than another, what is it but to say that the thing which is done with the least ease, may nevertheless be done.

(3.) Very like this, and similar is the answer to, the objection drawn from *the diversity of mankind with reference to the power of recollection.* It is, indeed, most evident, that all men have not this faculty in the same degree. It is said of Pascal, that "he forgot nothing of what he had done, read, or thought in any part of his rational age." Here, on the other hand, is a man that has forgotten the commencement of the essay he is now finishing; or, if you please, the chapter of the Bible he selected and read at his family devotion this morning. But in either of these last supposed instances, or indeed in any others of similar import, we see no kind of evidence that any thing has been absolutely forgotten; but a remarkable illustration of that endless diversity that obtains throughout the creation of mind as well as matter. We know that no two individuals are precisely similar in their corporeal formation; we have never seen two eyes exactly alike, or two hands, or two ears, either in their peculiar conformation, or in their faculty of conveying emotions, pleasing or otherwise, to the mind. And it is as little to be wondered at; it is just what we might expect, that similar diversities should be found in the faculties of the soul.

Again: The question may be retorted upon the objector, whether in the instance of an individual, (Pascal, as above alluded to, for instance,) who has great readiness in recollecting past events, scenes, occurrences, he is enabled to do it by the exercise of memory, or in

some other way? If the latter, the objection is irrelevant; and if the former, we may surely adduce him as evidence of the truth of our position. Why similar examples are not more numerous it concerns us not to answer, any more than to account for the infinite diversity in man's corporeal faculties, or other mental powers. In other words, having established the position that all men have, and will always have memory sufficient to assure them of their own identity in every period of their existence, we are no more obliged to say *why* one has the ability of calling that faculty into use more readily than another, than we are to account for the greater acuteness of one man's eye-sight, hearing, or any other bodily sense.

(4.) To say it were *unnecessary that memory should be thus burdened with all the scenes of past existence*, and draw thence an argument in opposition to our theory, is manifestly to beg the whole question. Who shall say what is, and what is not necessary? And how, when taking into consideration the whole of man's existence, and not merely the brief period of his sojourn on earth, will the objector be able to prove that it is necessary any thing should be forgotten? or even that it is not necessary that every thing should be vividly remembered? The burden of proof manifestly rests upon the objector, before any argument can be drawn from the necessity of the case.

(5.) "*But we have evidence that the memory decays with the infirmities of old age; that it becomes weak, feeble, and inefficient.*" True; and so do sight and hearing; imagination, judgment, nay, reason itself seems flickering in the socket; but who argues thence that it is going out, or on the point of being extinguished for ever? The argument, if it be allowed in the one case, must be equally valid in the other; and the result evidently would be, that death is annihilation.

And again: the destruction of memory involves the destruction of all the other faculties of the soul. Without memory, we know, in this world at least, men cannot compare, judge, reason; and however much the faculties of the mind may be enlarged and strengthened in a future state of existence, we have no authority for supposing that it will ever receive any *new* faculties.

(6.) But, if memory be indestructible, how is it that *the Deity is said to forget?* (Jer. xxiii, 39; Hos. iv, 6.) And how shall we reconcile this proposition with his oft-repeated declarations concerning the sins of the penitent, "I will remember them no more?" (Jer. xxxi, 34; Heb. viii, 12, &c.)

To this objection, I apprehend, a satisfactory answer is found in the fact, that in the passages first alluded to—the only ones, I believe, in the Bible, where the Almighty is said to forget—the word is evidently not designed to be understood in its literal sense, but means simply neglect, or some word equivalent thereto. And with reference to the latter quotations I may say, in the language of another,* "The divine Being's '*not remembering*' is only a strong expression for his never recalling, as grounds of judicial charge, the sins which he has pardoned." And again: "To the infinite Mind there is present the history of every individual of all the millions of the world's population for nearly six thousand years—a history comprehending, in each case, all that has been thought, or felt, or said, or done by him every moment

* Wardlaw on the Extent of the Atonement.

of his life—and that, too, in perfect order and circumstantial accuracy, without the slightest intermixture or confusion."*

This view of the case is absolutely essential to the perfections of the divine Being. It is impossible, with reverence be it spoken, it is impossible that, in the strict sense of the word, any thing should be forgotten by the Almighty, or that he should be unable at any moment to recall the events of any individual's life at any given hour of his existence; or the recurrences, with all their minutiæ, in any part of his vast creation during the whole of a past eternity.

(7.) Most true, continues the objector; and it is true, because predicated of the perfections of Jehovah. But what is man? *Is he perfect? or is his a perfect memory?*

I answer: Scripture and our own experience unite in assuring us that man, in his present condition, is far from being in the state in which God created him. He made man upright; he has lamentably fallen. But it is not clear that the faculties of his mind; the ability to reason; to compare; to reflect; to judge between good and evil; however much warped by the propensities of a wicked heart, or biased to evil by the suggestions of his subtle and ever watchful enemy—have been in any way lessened by the fall. The accusation against him does not lie in this direction at all. It is the heart that is deceitful; the will that is perverse; the feelings that are depraved. The charge is not, that he is unable, but that he does not, that he is unwilling—to consider, reflect, reason. This is beautifully illustrated by that endearing invitation of the great Creator to his fallen creature,—"Come, and let us *reason* together." So, throughout the Scriptures, it is nowhere intimated that on account of the fall, or for any other cause, man is unable to comprehend his relation to God and his fellows; or to understand all that it is essential for him to know; or even form correct principles to reason correctly. Indeed, if I mistake not, the direct contrary is assumed by the Apostle Paul in his Epistle to the Romans, wherein he declares of certain individuals that "they are without excuse." And by the Saviour himself, when he directs the Jews to search the Scriptures, and charges upon them that they *would not* come unto him that they might have life, (Rom. i, 19, 20; John v, 39, 40.)

And this reasoning applies equally to the memory as to any of the other mental faculties. True, since his fall, man has sought out many inventions; and though from the multiplicity of events perpetually occurring around him, and the exhaustless fountain of thought that is springing up within him, he be unable (probably more unable than he would have been had he not fallen) to recall the occurrences of his own history at any moment; yet is this no argument that the memory of them has perished; or that any thing has been erased from its tablet.

Thus much for the objections. Let us now adduce a few arguments which go to establish the truth of the doctrine, that forgetfulness of any event in which the individual has been a participant is impossible. Of course it will be perceived, from what has been already said, that by this expression I would be understood to mean—forgetfulness absolute and entire.

* Wardlaw on the Extent of the Atonement.

(1.) *We have no assurance in our own history that we have forgotten any thing.* On the contrary, who has not, from an apparently casual association of ideas, a hint, a catch-word, had vividly brought before him, in all their particularity, events the recollection of which had seemed perished for ever? and this, too, with a distinctness as if they had been but of yesterday.

The youth just bursting into manhood, panting after distinction, wealth, fame, leaves the home of his fathers. He wanders into distant parts; forms new connections; is surrounded by new associates. By degrees, the recollection of his home and the scenes of his childhood grow faint. His youthful sports, and cares, and joys, and hopes, and thoughts are no longer present with him. His memory is busied with other matters. On returning, after the lapse of, it may be, half a century, the sight of a particular tree, house, stream, brightens impressions which had been made on the memory, and which seemed to have been blotted out to make room for others. The recurrence of them, however, proves that this had not been the case; that the imprint had been indelible. The view of these scenes of his childhood had only caused the impression then made to stand forth with prominence before the mind's eye. Similar recurrences are frequent in the history of every individual. "I *thought* I had forgotten it;" "I do not *now* recollect," are common expressions with reference to any of the scenes of past existence. No man, in view of his endless life, can say—I *know* I have forgotten; I shall *never* recollect.

(2.) Again: Having seen clearly that memory is essential to man's identity, and that a knowledge of this identity is essential to his future existence, the impossibility of absolute forgetfulness of any event may be thus argued:—If it be possible for me to forget one thing, I may another. And if one, why not all, every thing, and my identity, or at least my knowledge of that indentity, be destroyed? and thus man be enabled to exert a power which God never gave him,—a power which, I think it may be shown, God himself could not give him,—even the power of self-annihilation?

(3.) Farther: It is evident *that things in this life do not impress themselves upon the memory universally, in proportion to their relative importance.* Trifles, sometimes, are uppermost when matters of deep moment are buried beneath the rubbish that has accumulated in the storehouse of the mind. Can any one believe that it shall be always thus? or that, amid the realities of eternity, the mind shall for ever dwell on trivial matters to the exclusion of those of more importance which now seem to be forgotten? Or does it not seem more probable that actions, words, thoughts will *then* be remembered with a distinctness precisely proportioned to their relative importance?

(4.) We may deduce another argument from the fact that *we cannot forget what we please.* We have it in our power to say, *This* I will remember, and we *can* do it; but it is not in the power of man to say, *That* I will forget, and it shall be as though it had not been. Indeed, to make an effort to forget, what is it, but to make the impression deeper, and to cause it to stand forth with greater prominence? Trying to forget, so far as actual mental exertion is implied, is a phrase, if not synonymous with trying to remember, yet productive of the same results; as any one may perceive by making the experiment.

Herein we see, as I suppose, why solitary confinement is a punishment so dreadful; and why, to the convicted felon, idleness *alone* is far more irksome and less endurable than increasing toil with the society of his fellows. In the latter case he is enabled, partially at least, to bury the scenes of his past life in forgetfulness. In the former, memory is awake; and is perpetually bringing up before him one deed of guilt after another, in long and dread array. He is pacing his narrow cell from morn to night, *trying to forget.* Vain effort! It is the gnawing of a worm that will not die.

(5.) *The things which now have a tendency to induce partial forgetfulness will not always prevail.* Man will not always be surrounded by the unceasing whirl of business; or his attention be distracted by the multiplicity of its cares. He will not always have it in his power—as he now has to some extent—by plunging into scenes of dissipation and revelry, to efface the recollection of things unpleasant. What takes that man so frequently to the society of the depraved and the dissolute? Or this one to the theatre, the ball room, the fashionable party? In his own slang dialect, he is drowning memory; driving dull care away. The time is coming—the eternity rather—when objects that now distract attention and divert the mind shall be removed; when, in spite of himself, man shall have *leisure* to reflect. And in that leisure every deed, and word, and thought of his past existence will be seen in its full bearings upon that unalterable state to which they have brought him.

(6.) This brings us to the *argument from Scripture*, which we have intentionally reserved until now. If our views, as hitherto expressed, are controverted by the oracles of truth; nay, if they be not rather corroborated thereby, we are satisfied that they should be reckoned—what they are indeed, if this be the case—the mere musings of a vain philosophy.

It is explicitly revealed in the Bible,

(1.) That, in the future judgment, there will be degrees of reward as well as of punishment. One star shall differ from another star in glory. While some are beaten with few, others with many stripes. For some it will be more, and for others less tolerable in that day.

(2.) That, although faith in the Son of God be the meritorious cause of salvation, and the want of it the procuring cause of condemnation; yet, in either case, the works of the individual will be the criteria by which his reward shall be adjudged, or his condemnation meted out.

(3.) That *all* his works, of whatever class or description, from earliest infancy to dissolution, shall be taken into the account. It is not in the power of language to express this truth more clearly or explicitly than is done by the sacred writer, (Eccles. xii, 14.)

The argument, then, with these premises, is exceedingly simple, and easy of comprehension. It resolves itself into the plain question:—Would it appear just in God to punish or reward an individual for actions, words, thoughts, that the individual had absolutely and entirely forgotten? The question is not, you perceive, Would it *be* just—that has an appearance of irreverence in it—but, would God's justice be *apparent* to the condemned sinner, for instance, sinking to the lowest depths of hell, if *then* he remembered not the causes that had brought this calamity upon his soul, or the aggravated instances of his iniquities whereby he had treasured up wrath against the day of wrath?

It will be conceded on all hands, that it is expedient that the infinite justice of God, as well in the punishment of the guilty as in the recompense of the righteous, should be manifest to all who shall stand before God and participate in those awards.

If, then, every secret thing is to be taken into the account, it follows that every secret thing will be remembered; and the grand result is,

10. *Every individual is bearing about with him his own register for the judgment*—even that faculty of the soul by which he is now, and shall for ever be, assured of his own identity—a register correct, exact, and abundantly competent for the purpose—a register to which each has it in his power to add to an indefinite extent; but from which himself, or any other creature, cannot erase one jot or tittle. Leaf after leaf, as it is turned over, is filled with matter that is imperishable.

Reader! it is in thine own power now to say, whether the future pages of that record shall be such as will afford thee pleasure or pain in the perusal; when thou, with the dead, small and great, shall stand before God; and the books shall be opened, to be shut no more for ever.

Art. VI.—THE WITNESSING CHURCH.

A Sermon, delivered in the Great Queen-street Chapel, London, April 28, 1837; *and in Grosvenor-street Chapel, Manchester, June* 20. By the Rev. John Harris, author of "Mammon," "The Great Teacher," "Britannia," &c.

For the only copy we ever saw of this powerful sermon we are indebted to our excellent friend, the Rev. J. Stinson, superintendent of the Indian missions in Canada. This discourse was delivered at the respective anniversaries of the English Wesleyan Missionary Society, and the East Lancashire Auxiliary to the London Missionary Society. It has been spoken of by the English press in very high terms. As we propose to give it entire, it will be useless to speak of its merits in this place. We predict, however, that the reader, after he has perused it, will have more enlarged views of the duty of Christians with respect to evangelizing the world, and more ardent feelings stirring in his bosom, and prompting him to action in this work, than he ever experienced before.—Ed.

"Ye are my witnesses, saith the Lord, that I am God," Isa. xliii, 12.

There is one important respect in which all objects in the universe, from the atom to the archangel, unite: all are witnesses for God. He who made all things for himself has *so* made them that, voluntarily or involuntarily, according to their respective natures, they distinctly attest the divine existence and character. He has not left it contingent whether they give such testimony or not. The great name of the Maker is inwoven into the texture of every thing he has made. So that even if the creature possess a will, and that will become depraved, and guiltily withhold its intelligent testimony to the divine existence, an eloquent and incorruptible witness is still to be found in

the physical constitution of that creature; if the fool should say in his heart, "There is no God," every pulse of that heart replies, "There is," and every atom of that vital organ adds, "He is thy Maker."

As the nature of the material witnesses differs, it follows of course that the manner in which they render their evidence will vary accordingly. In regard to some of them, the marks of design and beneficence are so obvious that they may be said to be ever speaking for God, without solicitation,—the divine signature is visibly imprinted on their surface. In regard to others, the evidence lies deeper, and must be sought for patiently. In such cases, while the witnesses are under examination, while the investigation is proceeding from link to link in the chain of evidence, the ungodly sometimes unseasonably exult, and the timid and uninformed believer in revelation trembles for the issue. But he need not. Let him only wait confidently, as God does, till the examination be complete, till the inquiry has reached the last link of the chain, and that link will invariably be found in the hand of God.

Chemistry—once the stronghold of the skeptic—has long since discovered that no substance in nature is simple and unmixed; in other words, that every thing is in a *made* state,—that even the atom is an artificial, manufactured thing: so that an argument for God lies hid in every particle of which the globe is composed; and a witness is in reserve in every pebble we pass; and a final appeal is lodged for him in the elements, or first principles, of all things: thus demolishing the altar which skepticism had erected to the eternity of the world, and replacing it by an altar dedicated and inscribed to the divine Creator. So that, if we hold our peace, or withhold our homage, the very stones will cry out.

Geology,—the voice of the earth, the Pompeii of natural religion, the witness now under examination,—a witness raised from the grave of a former world, is producing her primitive formations, to show that even *they* are in a *made* state, and her fossil skeletons, to show that they bear indubitable marks of having come from the hand of the one great Designer: leaving us to infer that, could we reach the foundation of the earth, we should find it inscribed with the name of the divine Architect—that, could we penetrate to the central atom of the globe, it would speak for God; and thus impelling us to erect, out of the wreck of a former world, a temple to Him who hath created all things new.

Astronomy leads us forth into the vast amphitheatre of nature, to gaze on ten thousand times ten thousand burning worlds: and are they not all witnesses for God? For are they not all *in motion?* This is not nature, but miracle. The first miracle was the production of matter; the second, to make that matter move. Its natural state is rest; but here are unnumbered myriads of material worlds in motion, out of their natural state, in an artificial, constrained, preternatural state. They are all God's witnesses. The stars in their courses fight against irreligion. Each of them, obediently followed, is a star of Bethlehem —a guide into the divine presence. Each of them rushes through immensity as a miracle and a messenger from God to the universe, proclaiming—"There is a God, and the hand of that God is upon me:" and all of them unite—yes, this is the real music of the spheres, the chorus of creation!—all of them unite in proclaiming his eternal

power and Godhead. In the estimation of the psalmist, the creation is a vast temple; and often did he summon the creatures, and join them in a universal song of praise. And John heard the chorus. The noise and din of a distracted world may drown their voices here; "But," saith he, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever." Thus nature, with all her myriad voices, is ever making affirmation and oath of the divine existence, and filling the universe with the echo of his praise.

But since the period of the creation, a new state of things has arisen, and a new order of witnesses has consequently become necessary. Sin has entered the world. Man has fallen away from his Maker, and has renounced the divine authority. To say, therefore, that there is a God, and that that God is wise, powerful, and good, is only to say, in effect, that there is ground for the greatest apprehension and alarm: for sin is a guilty impeachment of that wisdom, a hostile defiance of that power, and a wilful affront of that goodness. The question, therefore, now arises, What is the course which the offended Majesty of heaven is likely to take toward us? What, under these new circumstances, are the new terms on which we stand with him? *Will* justice have free course against us? And, if not, what is to turn it aside? On this anxious topic, nature has received no instructions, and is silent. "The depth saith, '*It is not in me.*'" Clouds of gloom have gathered and settled into thick darkness around about his throne, and whether the light that will eventually burst forth from that gloom will be a fierce flash to scathe and destroy, or a genial ray to enkindle hope, nature could not foretell. By the introduction of sin, our condition had become preternatural, and the voice that speaks to us, therefore, must be supernatural. God must become his own witness.

And he did so. Breaking the fearful silence which sin had produced, and which might have lasted for ever, he spoke to us. And every accent he uttered was an accent of love. His first sentence contained hope for the world. He signified that it was his divine intention to save, and announced, at once, a coming Redeemer. Then *God is love!* The great question is answered—the grand secret has transpired, that *God is love!* And the world must know it. The vail which sin had raised between God and us has fallen—and, behold, "God is love!" And every creature under heaven must hear of it. The happiness of every man depends on his knowing it. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent."

But if the knowledge of the divine character be thus indispensable, how shall that knowledge be made most accessible and available? As nations multiply, and one generation succeeds another, how shall this sacred treasure be preserved and transmitted? Depravity will tamper with its holiness; who shall guard it from polluted hands? Penitence and fear will question its truth; who shall encourage them to believe it? Unbelief will dispute its authenticity; who shall bear witness for God? All will need it, for it is essential to salvation; how shall it be made accessible?

Now these questions had been anticipated by the eternal Mind, and

all these necessities provided for, in his purpose of instituting a church, a society of witnesses for God. The design of this divine institution, indeed, is twofold—partly, to promote the welfare of its own members, but principally to be a witness for God, an instrument of his mercy to the world. It is first a focus, in which all the light from heaven should meet, and all the sanctified excellence of earth be collected and combined; that it might next be a centre, whence the light of truth might constantly radiate, and pour forth in all directions over the face of the earth.

And, accordingly, the general remarks to which I would now solicit your devout attention relate to the following important positions:—that the church of God is expressly designed, in its relative capacity, and as the depositary of the knowledge of salvation, to be his witness to the world; that in every age it has prospered or declined in proportion as it has fulfilled or neglected this special office; that its motives and its responsibility for answering this end are greater now than at any preceding period of its history; and that this consideration should induce its members anxiously to survey its wants and its resources for answering that end: and may the divine Founder of the church be graciously present by his Spirit to aid our meditations.

First, then, I would illustrate the great truth that the church of God is expressly designed, in its relative capacity, and as the depositary of the knowledge of salvation, to be his witness to the world.

Passing by all the interesting illustrations of this truth which might be drawn from antediluvian and patriarchal history, let us confine our attention to the Jewish and Christian churches. And here, on viewing these churches together, as parts of a great whole, we are instantly struck with the different ways in which they concur to answer their design as witnesses for God. The Jewish church was a local stationary witness; and the duty of the world was to come and receive its testimony: the Christian church is not local and stationary, but is to go to the world. The Jewish church was an oracle, and the world was expected to come and inquire at its shrine: the Christian church is an oracle also, but instead of waiting for the world to come to it, it is commanded to go into all the world, and to testify the gospel of the grace of God to every creature.

In accordance with this representation of the Jewish church, we find that it contained every prerequisite for answering its end as a stationary witness for God; nothing was omitted calculated to promote this object; its early history was a history of miracles, to excite the attention, and draw to itself the eyes of the wonder-loving world; its ritual was splendid and unique; its members were distinguished in character from those of every other community on the face of the earth; its creed, or testimony, was eminently adapted to the existing state of the world, for it proclaimed a God, and promised a Saviour; its members possessed a personal interest in the truth of the testimony they gave; and, what was especially important, its geographical position was central. That large portion of the earth whose waters flow into the Mediterranean, is the grand historical portion of *the world* as known to the ancients. Judea was situated in the midst of it, like the sun in the centre of the solar system. Placed at the top of the Mediterranean, it was, during each successive monarchy, always within sight of the nations; and its temple-fires, like the Pharos

of the world, were always flinging their warning light across the gross darkness of heathenism—protesting against idolatry, witnessing for the one living and true God, inviting the nations to come and worship before him, and foretelling the advent of One whose light should enlighten the world.

Thus studiously adapted, and divinely qualified to act as a stationary witness for God to the world, the Jewish church is called on in the text to appear in this its official capacity, and the idolatrous nations are summoned to Judea to receive its testimony. Ages had elapsed since that church had been called into existence, but still the worship of idols prevailed. Now, therefore, God is sublimely represented as determined to bring the great question to a close; his voice is heard issuing his mandate to all the nations of the earth, to all the idols and their votaries, to appear in Judea; and then calling forth the Israelites to give evidence in his behalf. "Bring forth the blind people that have eyes, and the deaf that have ears—the senseless idolators; let all the nations be gathered together, and let the people be assembled: what god among *them* can show us former things? Let them bring forth *their* witnesses, that they may be justified; or, if *they* cannot do it, let them hear *me*, and acknowledge that what I say is truth. Ye people of Israel are my witnesses, saith the Lord, that I, even I, am God, and beside me there is no Saviour."

As if the Almighty had said, "It is high time to bring this great controversy to a final decision; let all my rivals come." And we are to suppose them assembling: Moloch, "besmeared with infant blood," and all the cruel gods of the Ammonites; Rimmon, Ashtaroth, and all the licentious idols of Syria; Baal, Dagon, Tammuz, and all the false deities of Phenicia; Apis, and all the monster-deities of Egypt. "Let them come from their fabled resorts in Ida, from the heights of Olympus, from the shrines of Delphos and Dodona, from their temples, groves, and hills,—the whole pantheon,—the thirty thousand gods of heathen mythology, with all their retinue of priests and worshippers. And now," saith Jehovah, "having assembled, let them produce their witnesses to justify their conduct in receiving worship; and for this end, let them prove that one of their pretended prophecies was ever fulfilled. I am content to rest my claims on that single proof. Are they silent? Then let my witnesses stand forth; let the nation of Israel appear. Descendants of the patriarchs, children of the prophets, *ye* are my witnesses. Testify in my behalf before this assembled and idolatrous world. Read in their hearing the history of my conduct toward you, from the day that I brought you out of Egypt to the present moment, and they will be constrained to admit the fact of my existence, and the doctrine of my superintending providence. Tell them of all the miracles I have wrought in your behalf,—and thus you will be a witness to my almighty power. Inform them of all your apostasies from me, and rebellions against me, and of the way in which I have borne with and pardoned you,—and thus you will be witnesses to my infinite patience. Tell them of all the predictions which I have caused my prophets to utter, and of the literal fulfilment they have received,—and thus you will testify to my omniscience. Take them, in solemn procession, to Sinai, and repeat the laws which I there proclaimed when the mountain trembled,—and thus you will attest my unspotted holiness and inflexible justice. Con-

duct them to my temple on Sion, lift up the vail of my sanctuary, let them see for themselves that no image stands in my shrine, no human sacrifice bleeds on my altar, no licentious rites pollute my worship,—and thus you will be attesting the unity and spirituality of my essence, the purity and mercifulness of my character. Forget not to assure them that I am no respecter of persons—that there is mercy for *them*—that, as I live, I will not the death of a sinner. Lead them to the altar of sacrifice, and, as the victim bleeds, say to them, "Behold, in a type, the Lamb of God which taketh away the sin of the world." Tell them that to him have all my prophets given witness, and let them hear the glorious things which they have witnessed. Let my servant Isaiah stand forth and declare, that upon that sacrifice I have laid the iniquities of mankind,—that he is wounded for their transgressions, bruised for their iniquities,—that the chastisement of *their* peace is upon him, and that with his stripes *they* may be healed,—that he shall see of the travail of his soul, and be satisfied, for he shall save out of all nations a multitude which no one can number. Thus will you be my witnesses that I am God, and that besides me there is no Saviour."

Now such was the honorable office and the lofty intention of the Jewish church,—it was a stationary witness for God to the world; and the sublime scene described in connection with the text is only the figurative realization of that idea. Through each successive age of that church this divine mandate may be said to have been issued to the world, directing it to repair to God's witnesses in Judea. But the world heeded it not. Individuals, indeed, resorted thither from far-distant lands; but in all the regions whence they came, idolatry still reigned. The leading nations had, each in succession, come into contact with God's witnesses; but, so far from receiving their testimony, they went on worshipping their idol-gods, and even essayed to enshrine them in the very temple of Jehovah. Even the Jews themselves had lost the high and spiritual import of their own testimony. All things proclaimed that, if the world is to be enlightened and saved through the instrumentality of the church, another church must be set up, and another mode of witnessing be employed.

When the fulness of time was come, that church was set up. You know its heavenly origin, its aggressive constitution, and its early apostolic history,—all combining to prove that it was a new thing in the earth, a fresh witness for God. In another and a nobler sense than before, God became his own witness. The Son of God, in person, assumed the office. In this capacity he had been predicted, "I have given him," said God, "for a witness to the people." In this capacity he came; and having traversed Judea in every direction, and found it hemmed in on all sides by the grossest idolatry,—having found that he could nowhere step over its frontiers without entering the territory of an idol-god,—having taken an ample survey of the world,—what was his estimate of its moral condition? He lifted up his eyes to heaven, and said—for he found that he could obtain no fit audience on earth—"O, righteous Father, the world hath not known thee!" And what, under these circumstances, was the course which he pursued? "To this end was I born," said he, "and for this cause came I into the world, that I should bear witness unto the truth,"—to the full manifestation of God. And, accordingly, his acts demon-

strated the existence of God,—his humanity imbodied the spirituality of God,—his character illustrated the perfections of God. He was the true "tabernacle of witness." The glorious train of the divine perfections came down and filled the temple of his humanity. God was manifest in the flesh. His character left no attribute of the divine nature unillustrated,—his teaching left no part of the divine will unrevealed,—his kindness left no fear in the human heart unsoothed,—his meritorious death left no amount of human guilt unatoned for. Wherever he went, and however he was employed, he was still winning for himself that title which he wears in heaven—"The Faithful and True Witness." But, chiefly, Calvary was the place of testimony. There, when *he* could say no more for God, he bade the cross begin to speak. There, when his *lips* had uttered their testimony, he opened his heart, and spake in blood. There was the summing up of all the promises, and of all the character of God; and the total was—*universal and infinite love.*

And now, if his first object had been thus tc witness for God, his second was to arrange for the boundless diffusion of the testimony. No sooner has he worked out the great truth that *God is love*, than he provides that the world shall resound with the report. As if he had been sitting on the circle of the heavens, and surveying all the possibilities and events that could occur down to the close of time, he answers the objections to this design before they are uttered, anticipates wants before they arise, and provides against dangers before they threaten. Was it necessary, for instance, that he should first distinctly legislate on the subject? "Go," said he—and he was standing but one step from the throne of heaven—"Go into all the world, and preach the gospel to every creature." Still, plain as this command might at first appear, the duty which it enjoins is so novel, and the project which it contemplates so vast, that doubts are likely to arise as to its import and obligation; he repeats it, therefore, again and again,—repeats it in other forms, as an old prediction that must be fulfilled, and as a new promise: "Then opened he their understandings, that they might understand the Scriptures, and said unto them, Thus it is *written*, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." But peculiar qualifications will be necessary: "Ye shall receive power from on high," said he, "after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." But peculiar dangers will assail them.—"All power is mine," said he; "go, and you shall move under the shield of Omnipotence; lo! I am with you always, even to the end of the world." Thus, making the most comprehensive provision. and taking the whole responsibility of success on himself, his last word to his witnesses was, "Go"—his last act was to bless and dismiss them to their work,—and the last impression he left on their minds was, that *his* church was to be essentially missionary, or aggressive.

And as this was the last indication of his will on earth, you know how far his first act in heaven corresponded with it. Let the scenes of Pentecost attest. The eternal Spirit himself came down—came

expressly to testify of Christ—came to be the great missionary spirit of the church, to "convince the world of sin." You know how the witnesses began at Jerusalem, when the three thousand souls received their testimony. You know how their hesitation to quit Jerusalem and Judea was gradually overcome—how a Paul was added, like a new missionary element infused into their spirit—and you can conceive how they must have felt, in the terms of his new commission to be a witness to the Gentiles, as if their own original commission had been renewed and reinforced. You know how they were divinely allured farther and farther from Jerusalem—how vision after vision drew them on to invade the neighboring territories of idolatry—and how, at length, when even a Paul evinced a reluctance to pass the last limit of Jewish restriction—when even *he* scrupled to leave the confines of Asia—you know how a vision was seen far back in the western regions of idolatry—the emblem of Europe—in the person of the Macedonian suppliant, saying, "Come over and help *us*." Bursting that last enclosure, the outermost circle of restriction, he was not disobedient to the heavenly vision; and the church found itself fully committed to its lofty office of traversing the world.

But was there no danger lest the church should yet, under the influence of its old attachments, cast back a lingering look to Judea, lest it should debase and localize religion by regarding Jerusalem as its rallying point, and the temple as its home? Judaism, and the place where for ages it had dwelt, are forthwith swept away; henceforth but two parties are to be left on the earth—the missionary witnessing church of Christ, and the listening world. Thus Judea, which had been the goal of the old religion, the resting place after its wanderings, now became the starting point of the Christian church, for the race of the world. The old economy had expected the world to be missionary, and to send to it. The new economy requires the church to be missionary, and to send to the world. And if the waiting and stationary character of that church had been emblematically represented by the bending cherubim on the mercy seat, the new missionary church was henceforth to be represented by another mighty angel, flying in the midst of heaven, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people, that dwell on the earth.

And now, we might have thought, the Saviour has surely made it sufficiently apparent that his people are to be *his witnesses to the world*. Nothing more can be necessary to show that this great object enters into the very design and principle of his church. But not so thought the Saviour himself. Once more does he come forth and reiterate the truth. When we might have supposed that his voice would be heard no more, once again does he come forth, and break the silence of the church; and the subject on which he speaks is the missionary character of his church. Not that his church had lost sight of its office. His witnesses were carrying their testimony in all directions. But as if the angel having the everlasting gospel did not yet speed on his way fast enough to satisfy the yearnings of infinite compassion, or as if he feared that angel would stop ere the whole earth, the last creature, had heard the gospel testimony—he came forth personally, and announced, "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever

will, let him come, and take of the water of life freely." O! where is the tongue that can do justice to the boundless benevolence of this final declaration of Christ? What is the comparison which can adequately illustrate it? Picture to your minds a large company of travellers, destitute of water, while crossing one of the vast deserts of the east. For days previous they have had barely sufficient to moisten their parched lips; but now their stock is quite exhausted. Onward they toil for a time, in the hope of finding a refreshing spring. But the unclouded sun above, and the burning sands beneath, render some of them unable to proceed—they lie down never to rise again. The rest agree to separate, and to take different directions, in the hope of multiplying their chances of discovering water. After long wandering in this almost forlorn pursuit, one of them finds himself on the margin of a stream. Slaking his enraged thirst, he immediately thinks of his fellow-travellers. Looking around and perceiving one in the distance, he lifts up his voice, and shouts to him, with all his returning strength, to *come*. He communicates the reviving signal to another still farther off, and he to a third, till the very extremities of the desert ring with the cheering call to *come*.

Brethren, that desert is the moral waste of the world; those perishing travellers, perishing by millions, are our fellow-men; that living spring is the redemption of Christ; the first that drank of it was his church; that church, every member of it, directly or indirectly, is to lift up his voice to the world, with the divine invitation to *come;* while the Spirit of Christ, speaking through them, gives the call effect. Every one that hears the call is to transmit it farther still, till it has reached the very last of human kind, and the world echoes with the welcome sound.

Brethren, such is the Scripture theory of the Christian church. Its members are witnesses for Christ to the world. Every place to which their instrumentality reaches is meant to be a centre for extending it to a point farther still. Every individual added to it is meant to be an additional agent for propagating the sound of salvation onward, till a chain of living voices has been carried around the globe, and from pole to pole, and the earth grows vocal with the voice of the church witnessing for Christ.

II. Now, if the design of the Christian church be essentially that of a missionary witness, we may expect to find that every page of its history illustrates and corroborates this truth. No law of nature can be obeyed without advantage to him who obeys it; nor violated, without avenging itself, and vindicating its authority. The same is true of the laws of the Christian church. And accordingly, we find—*secondly*, that in every age it has prospered or declined just in proportion as it has fulfilled or neglected this primary law of its constitution. This might be demonstrated by an induction of the great facts of its history. But on an occasion like the present, we must confine ourselves to general remarks.

And here need I remind you that the period of its first, its greatest activity, was the season of its greatest prosperity?—that it expanded without the aid of any of man's favorite instrumentality—learning, eloquence, wealth, or arms?—that it achieved its triumphs in the face of it all?—that though persecution ten times kindled her fires, the blood of the church ten times put them out?—that it saw some of its

bitterest foes become its champions and martyrs, and new territories constantly added to its domains?—that its progress from place to place was marked by the fall of idol temples—the banners of the cross floated over the thrones of idolatry—and God caused it to triumph in every place? And why all this, but because the church was acting in character, answering its end, fulfilling its office, as a witness of Christ to the world?

O! had we witnessed the activity of its first days, had we heard only of its early history and triumphant progress from land to land, how naturally might we ask, "How long was the church in completing a universal conquest?—At what precise period did India embrace the faith of Christ? How long was it before China was evangelized? Was there not a year of jubilee on earth when the gospel had been preached to the last of the species; and in what year did it occur? Alas, for the church, that these inquiries should sound so strange! and alas, for the world! and alas, too, that the most striking historical illustrations of the design of the church should be those drawn from its neglect of that design!

Need I remind you that the cessation of its activity was the cessation of its prosperity? From the moment the church lost sight of its appropriate character, it began to lose ground to the world. Its members, instead of witnessing for God, began to bear false witness against each other. When it ought to have been the almoner of God to the world, it became the great extortioner, absorbing the wealth of the nations. When it ought to have been the centre whence radiated the light of life, it was the focus, drawing to itself the learning and the vain philosophy of heathenism. When it ought to have been the birthplace of souls, it was the grave of piety, so that, in order to live, it was necessary to leave it. When its members should have been the peace-makers of the world, it was a camp—the great school of war. When it should have been checking political ambition, it has been used as the great engine of states. When it should have been furnishing martyrs to the world, it has itself been a great martyrium, in which to witness for God was to burn. And the strength of the church, which should have been all put forth in aggressive efforts, has been wasted in the strife of internal discords.

What was the history of the Christian church,—what *has been* the history of any branch of that church, when it has once lost its essential aggressive character, but the closing scenes of Judaism enacted over again? What do we see, in such a case, but the spirit of piety displaced by the spirit of discord? Scribes, Pharisees, and Sadducees—the proud, persecuting, and worldly, among its members? The great doctrines of grace supplanted by outward forms? What do we see but the Son of God rejected, betrayed for money, deserted by his professed disciples, delivered into the hands of his enemies, receiving the mockery of homage, crucified afresh, and put to an open shame? What, then, do we see in that church but fearful signs of approaching judgments? till, at length, when it ought to have been vanquishing the world, the world, like the Roman army, advances, besieges, and destroys the church.

But as every departure of the church from its aggressive design is sure to be avenged, so every return to that character has been divinely acknowledged and blessed. Had we no facts at hand to prove this,

the calls which our Lord gave to the seven Asiatic churches to repeat their first works, and his promises of prosperity if they did so, would lead us to infer it; the uniformity of the divine procedure would warrant us to expect it; the very return itself, implying, as it would, a divine influence, would itself be a proof of it. But facts *are* at hand. The history of every Protestant Christian church in Britain, during the last fifty years, demonstrates that every return to spiritual activity is, in so far, a return to divine prosperity. Ascertain the measure of holy activity and devotedness in any church, and you have ascertained the measure of its internal prosperity. So that a person might at any time safely say, "Tell me which branch of the Christian church is the most scripturally active and aggressive in its spirit, and I will tell you which is the most prosperous."

And the reason of this is sufficiently obvious. The planet is then moving in its appointed orbit, the church is then moving in a line with the purposes of Omnipotence, and in harmony with its own principles. If, before, it had been hampered with forms, customs, and corruptions, at every effort which it now makes to move, some portion of these old incrustations of evil fall off; a desire to advance aright sends it to consult the word of God; a concern to retrieve its past indolence fills it with a zeal that calls on "all men every where to repent;" the conversions which ensue furnish it with the means of enlarging its sphere of activity. The existence of all this both proves the presence of the divine Spirit in the midst of it, and leads it to earnest cries for still larger effusions of his influence; and thus, by action and reaction, an increase of its prosperity leads to importunate prayer for larger impartations of the Spirit, and larger impartations of the Spirit necessarily produce an increase of divine prosperity.

Brethren, look at the Christians and Christian denominations of Britain at present; and say, what but their activity for God, and the salutary effects of that activity on themselves, constitutes the sign and means of their visible prosperity? Take away this, and what single feature would remain on which the spiritual eye could rest with pleasure? Their orthodoxy? That would be their condemnation; for, if their creed be Scriptural, activity for God is necessary if only to make them consistent with themselves. The numbers they include? The world outnumbers them; and it is only by their aggressive activity, blessed by God, that they can hope to keep their disproportion from increasing. Their liberality? Apart from this Christian activity, where would be the calls on that liberality? It is this which brings it into exercise, and by exercise augments it. Their union with each other? This activity for enlarging the kingdom of Christ is almost the only bond which, at present, does unite them; take away this, and almost the last ligament of their *visible* union would be snapped. Their spirit of prayer? That has been called into exercise almost entirely by means of their Christian activity; for, feeling the utter insufficiency of their own endeavors, they have earnestly entreated God to make bare his arm in their behalf.

Their aggressive spirit, then, in the cause of human salvation, whether at home or abroad, forms, at present, the principal sign and means of their visible prosperity. Amid scenes of political strife, it has brought to them visions of a kingdom which is not of this world. Amid scenes of ecclesiastical discord, it has provided one standard

around which all can rally against the common foe. Amid the icy selfishness of the world around, it has called forth warm streams of Christian liberality. It has given employment to energies which would otherwise have been wasted in the arena of angry controversy. It has given a *heart* to the church, stirred its deepest sympathies for the world, brought large accessions to its numbers, enlarged its views, and brightened its visions, of the reign of Christ, filled many of its members with a sense of self-dissatisfaction, of utter dependence on God, of aching want and craving desire for something more, and something better, than it yet possesses; so that its loudest prayers are prayers for the promised outpouring of the Holy Spirit: from all of which we infer, that a full return in faith and prayer to the aggressive design of the Christian church would be a full return to its first prosperity.

III. Now if such be the design of the church, and such its illustrative history, let us, *thirdly*, attempt to enforce that design; and we shall find that the motives of the Christian church, and its responsibility as a witness for God, are greater now than at any preceding period. Not only do all the original motives to this duty exist: they exist in aggravated force, and others in addition have come to reinforce them.

1. For instance, the first witnesses for Christ required no higher motive for duty than the divine command of their risen Lord. They no sooner saw that he *designed* his church to bear his testimony to the world, than they hastened to obey. Brethren, that design is not merely essentially the same—it is now more apparent than ever. Could those first witnesses return to the church on earth again, they would find that the history of every church, since the time of Christ, had unceasingly illustrated and enforced that design, without a moment's intermission. "He that hath ears to hear, let him hear what the Spirit saith unto the churches." And this is the language of the Spirit as he conducts us over the ruins of once flourishing churches—"Exist aggressively, or not at all. Behold in the state of every existing Christian church an illustration of the principle, that to act the evangelical missionary church is to prosper; to neglect it is to languish and perish."

2. "But is there the same necessity for a witnessing church now as at first?" The wants of the world are more urgent than ever; or, what amounts to the same thing in the matter of our responsibility, we are better acquainted with them, and our facilities for meeting, as far as Christian instrumentality *can* meet them, are greater than ever. The map of the world, in the days of the apostles, was only the map of a province, compared with that which lies open before us. Every geographical discovery since has only served to enlarge our ideas of the great Satanic empire. O! in what a small minority does the Christian stand! What a fearful expanse of darkness around him!—and that darkness how dense!—and what hideous enormities does it conceal! *There* cruelty has its chosen habitation, and feasts perpetually on human blood. There superstition has its temples, and its sacrifices of human suffering, and its music of human groans. There sin has its priesthood—its ceremonial of murder, and its ritual of lust!

By a very slight effort of the imagination, we can cause the hosts

of evil to pass before us; and what a spectacle to behold! First, come the Jews out of all nations under heaven, each with a vail over his heart, and stained with the blood of the Just One. Next, nominal Christians, by myriads, and from all parts of Europe, headed by one who drags a Bible in triumph, as a dangerous book, and embraces an image, or an amulet, instead. Then comes the crescent of imposture, followed by Turkey and Persia, by large tracts of India, the islands of the Eastern Sea, Egypt and northern Africa, the inhabitants of the largest and the fairest portions of the globe. After these, the swarthy tribes of Africa, central, western, and southern, with their descendants of the Western Indies, laden with the spells of witchcraft, and covered with the charms of their Fetish worship. Now come the aborigines of the two Americas, and the islanders of the great Pacific—fresh from the scalp-dance, the cannibal feast, or the worship of the snake-god. Next, the selfish Chinese, one-third of the species—in appearance all idolaters—in reality all atheists—a world of atheists, to whom all truth is a fable, and all virtue a mystery. Last comes India—the nations of southern Asia, and the many islands of the Eastern Sea, a thousand tribes, including infanticides, cannibals, and the offerers of human blood, draggging their idol-gods, an endless train, with Juggernaut at their head, worn with the toil of their penances, and marked with the scars of self-torture. And who are these that close the train? The Thugs of India, just discovered—a vast fraternity of secret murderers—the votaries of Kalee, who has given one-half of the human race to be slaughtered for her honor. O God, and is this *thy* world! Are these *thy* creatures! Where is thy church? O, righteous Father, the world hath not known thee, and thy church, appointed to declare thee, hath neglected to fulfil her trust! Christians, did you count their numbers as they passed? Six hundred millions at least. Did you ask yourselves, as they passed, whither they were going? Follow them, and *see*. Can you do so, even in imagination, without feeling an impulse to rush and erect the cross between them and ruin? *That* is your office; *that* is the great practical design for which the church exists, to go and testify this faithful saying, *that Christ has come to save them all.* "Ye are my witnesses, saith the Lord."

3. And this reminds us of another inducement,—the testimony of the gospel is divinely adapted to them. It is not the fearful burden of Isaiah, threatening judicial blindness and hardness of heart, or we might hesitate to go. It is gospel. It is a message from pity to misery—an invitation from mercy to guilt. It is a gift from the fulness of God to the emptiness of man. The witness for Christ takes with him a treasure more precious than the ancient Jew, could *he* have taken the ark of the temple. Christian missionaries, you take with you tears—the tears of incarnate compassion; blood—the expiatory blood of the Son of God. "Before your eyes," said the apostle to the Galatians, "Jesus Christ hath been evidently set forth, crucified among you." Brethren, you go to India with the cross, to repeat the scenes of Calvary, to let the Hindoo see Christ crucified before his eyes. Do you feel sufficiently the grandeur of your message? You go to Africa with the identical gospel that Paul took to Rome. You go to China with the identical blessing that Christ brought from heaven. O, it was the

consideration of their subject—its necessity, its adaptation, its infinite grace and glory, which fired the apostles—which made them think little of life itself when this was at stake—which made them wonder that any should suppose that persecution could affright *them* from their office—which gave them the air of ambassadors, the port of kings—which would have led them, if necessary, to contend for precedence with an angel. You go to address a nature which, however depraved, was originally preconfigured to the truth, and the message you bear is divinely adapted to the moral state which that depravity has created—and the Spirit goes with you to give it effect. You go to tell the victims of imposture of essential truth—to point the eye of the Hindoo widow from the corpse of her husband to Him who is the resurrection and the life—to tell the infanticide mother that she may save her offspring, and may press them to her heart—to tell the followers of Boodha of a true incarnation—and the parched pilgrim of the desert, of a well of water that springeth up to everlasting life—and the devotee of the Ganges, of the washing of regeneration, and the renewing of the Holy Ghost—and the self-torturing votary of cruelty, that the name of God is Love—and the self-immolating worshipper of Juggernaut, of the sacrifice offered once for all, and of the blood which cleanseth from all sin. O, find out the nation where guilt has been hourly accumulating ever since the time of the deluge; and the command of Christ is, "Go to it." And, having gone, challenge them to produce the one guiltiest man of their nation; and the command of Christ is, "Offer him redemption through the blood of the cross." Have they, as many of the nations have, a fabulous tradition that such or such a cavern is the mouth of hell? Ask them to lead you to it; for even there, could the dreadful spot be found, your commission would extend—to the very brink; for He whom you preach is able to save even to *that* uttermost.

Brethren, in testifying to the necessity and divinity of the gospel, you occupy higher ground than did even the apostles. Since their day, nearly eighteen hundred years have added their testimony to the fact that man by searching cannot find out God—that spiritual deliverance, to be effectual, must come direct from heaven; and nearly eighteen hundred years have only served to demonstrate the sufficiency of the gospel remedy. Guilt, which might destroy a world, has been cancelled by it—iron chains of sin have been burst asunder—hearts filled with pollution made habitations of God,—where Satan's seat was, happy communities have been formed—earth has been blessed by it—and heaven has been hourly growing louder in its praise. In affirming its *necessity*, then, all history is speaking in your voice; the nations that have perished—all the lost—rise up and confirm your testimony, and urge you to repeat it with a deeper, and yet deeper, emphasis. And in proclaiming its efficacy, the thousands who in every age have been saved by it urge you to speak louder in its praise—the chorus of all heaven comes to your aid, ascribing "salvation to the Lamb that was slain."

4. Again, think of the certainty that the testimony of the gospel shall ultimately and universally prevail. We do not undertake to say that the present kind of Christian instrumentality *alone* will cause it to prevail—that no new machinery, no miraculous agency,

will come to its aid. But, whatever the means employed, the end will be gained—and gained as the result of *all* that had in any way been scripturally done to obtain it—the gospel, in the most enlarged sense, shall be preached as a witness to all nations.

Where now is Diana of the Ephesians? Where now are Jupiter and the gods of Greece?—and where the whole Pantheon of Rome? The first Christians testified against them, and they vanished. Witnesses for Christ came to Britain—and where now are Woden, and all the Saxon gods; Hessus, and all the more ancient and sanguinary rites of the Druids? Brethren, the idols we assail have long since been routed; and the sword which we wield routed them. The gods of India are the same, under different names, which Italy and Greece adored: the sword of the Lord chased them from the West; and shall it do less now in the East? Many of them are already fallen. "Bel boweth down, and Nebo stoopeth." And the Christian missionary, approaching and standing before the most crowded temple and the firmest throne that idolatry boasts, is divinely warranted in taking up a burden against it, and saying, "Thy days are numbered, and thine end draweth near." Yes, if there be stability in a divine decree—merit in the mediation of Christ,—if any truth in the doctrine of his reign—any power in the agency of his Spirit, the prediction shall be fulfilled. Prior to the ultimate triumph of the gospel, indeed, unnumbered events may transpire which have not yet been conceived. It is possible, even, that the affairs of the kingdom of Christ may at times assume a doubtful aspect, and his people may begin to wonder how *he* can retrieve them. But he *sees* no difficulty—he *feels* no perplexity. At any moment he can touch some secret spring which shall silently and imperceptibly, but most effectually, change the whole aspect of his affairs. Looking on to the end, he sees nothing desirable which he has not provided for,—nothing adverse which he has not provided against. The history of the world, to the latest period of time, is written already in his mind. Every province of idolatry and error has its limit and its date appointed there. The angel is already selected who shall eventually shout, "Babylon is fallen, is fallen." The chorus is appointed whose voices are to resound, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah, for the Lord God Omnipotent reigneth." Brethren, if we listen, we can hear that voice too; for even now are they rehearsing for the glorious day,—and every hour increases the chorus, and every echo that reaches us rebukes our indolence as witnesses for God, and proclaims the dignity of our office, and the certainty of our success.

5. And, then, think what the consequences of that success would be. Civilization? The missionary of the cross, indeed, is the missionary of civilization. This the gospel taught first at imperial Rome,—cleansing her amphitheatre of human blood; and evincing that her boasted civilization had been only a splendid barbarism. Morality? The missionary of the cross *is* the missionary of morality. The gospel produced charity even in Judea, humility at Athens, chastity at Corinth, humanity at Rome. And wherever it

has gone, in our own day, liberty, morality, education, the arts of civilization, and the blessings of commerce, have followed in its train. It has extinguished the fires of the suttee, and called away the cannibal from his unholy feast. It elevates the barbarian into a man, and raises the man into a useful member of society. It turns the wandering horde of the wilderness into a civilized community, and calls it to take rank among the nations. There is but one art which the gospel does not promote; as the peace-maker of the world, it steps between the ranks of war, and, taking the weapons of death away, it declares that men shall learn war no more; and, joining their hands in amity, it says to them, "Love as brethren." O! could mere human civilization effect results such as these, how soon would her image be set up, and what multitudes would fall down and worship! But these are triumphs for the gospel alone, and triumphs which it achieves incidentally, by aiming at greater things than these.

The gospel is the power of God unto salvation. It raises the savage into the man by making him a new creature in Christ Jesus; it prepares him for civil society by making him a member of a Christian church. In the zeal of its new-found existence, that church becomes a witness for Christ to others; the word of God sounds forth into all the regions round about; and similar triumphs result, only to be followed by similar labors and triumphs again. Thus every step of present success is a new facility for a farther advance, and an additional pledge of universal triumph.

O, there is a day—call it the millennium, or by any other name—there is a period yet destined to bless the earth, when it shall no more be necessary to witness for God, for all shall know him; the knowledge of his glory shall fill the earth as the waters cover the sea. Happy state of Christian triumph!—a day without a cloud—the reproach of indolence wiped away from the church, and of ignorance from the world. Truth shall have completed the conquest of error—Christ shall have given law to the world—and, impressing his image on every heart, shall receive the homage of a renovated race. Brethren, these are visions—but they are the visions of God—and let nothing rob us of the inspiration to be derived from gazing at them. They are visions—but visions painted by the hand of God—dear in every age to the church of God—gazed on in death by the Son of God. Yes, then they were brought and set before him, and such was the joy with which they filled him, that he endured the cross, despising the shame. Then, on the lofty moral elevation of the cross, all the ages of time, and all the triumphs of his church, passed in review before him. He saw our missionaries go forth in his name to distant climes—again he looked, and saw them surrounded by ten thousand converts to his grace. He saw the vail fall from the heart of the Jews; and heard their bitter mourning as they stood looking at Him whom they had pierced. He saw Ethiopia stretching out her hands unto God. He heard his name shouted from land to land as the watch-word of salvation, and marked how its every echo shook and brought down the pillars of the empire of sin. He saw the race of Ishmael that now traverses the desert tracts of Arabia—the castes of India with their numbers infinite—the national Chinese—the

Tartar hordes—the unknown and snow-concealed inhabitants of the north—the tribes of Europe—and all the islands of the sea; he saw them flocking into his kingdom—his grace the theme of every tongue—his glory the object of every eye. He saw of the travail of his soul, and was *satisfied; his* soul was satisfied! Glorious intimation! Even in the hour of its *travail* it was satisfied. What an unlimited vision of human happiness must it have been! Happiness not bounded by time, but filling the expanse of eternity! His prophetic eye caught even then a view of the infinite result in heaven! His ear caught the far, far-distant shout of his redeemed and glorified church, singing, "Worthy is the Lamb that was slain!" Brethren, if we would do justice to our office as witnesses for God—if we would catch the true inspiration of our work—we, too, must often cross, as he did, the threshold of eternity—transport ourselves ten thousand ages hence into the blessedness of heaven, and behold the fruits of our instrumentality there, still adding new joy to angels, new crowns to Jesus, new tides of glory around the throne of God. Realizing that scene, we should gird up our loins afresh, as if a new command had come down from heaven, calling us by name to be witnesses for God.

IV. We have now seen that the Christian church is, in its very constitution and design, a missionary church—that its history illustrates this truth—and that all the original motives for enforcing it still exist, and exist in ever-accumulating force. What, then, can be more appropriate for us, *fourthly*, than to survey our condition, and estimate our wants, in relation to that design, to profit by that history, and to yield obedience to those motives.

1. Now it must be obvious that whatever else may be necessary, a vivid and all-pervading apprehension of the original design of the church is of the first importance. "But do not our various aggressive efforts show that we have already recovered that apprehension?" To a very limited extent. Until recently, the Christian church was well nigh as local and stationary as the Jewish. And, as might be expected, considering the state of its piety, its movements, since it began to awake, have been fitful and uncertain, rather than healthy and regular. Are not its members, still, too content, generally speaking, with supporting a ministry for themselves alone; and thus resembling the local character of the Jewish church? Is not the clear apprehension of its missionary design confined still to a small minority? Or, if felt by the many, felt only as a passing impulse—the result of an annual appeal, rather than as a personal obligation, and a universal principle? Or, if felt as a claim, felt as a duty to be easily devolved, and discharged by proxy?

Brethren, according to the theory of the Christian church, every one of its members is a witness for Christ. In making you, Christian, a partaker of his grace, he not only intended your own salvation—he intended the salvation of others by your instrumentality—he intended that you should go forth from his presence as a witness, conveying to the world the cheering intelligence that he is still pardoning and saving sinners—sitting on his throne of mercy, waiting to be gracious to them, as he has been to you. He says to you, in effect, "You have given yourselves to me, and I give you to

the world—give you as my witnesses: look on yourselves as dedicated to this office—dedicated from eternity." Brethren, your very *business*, as Christians, your *calling*, is to propagate your religion. Is the gospel-cause a warfare? Every Christian present is to regard himself as drawn to serve. Is there a great cause at issue between God and the world? Every Christian present is subpenaed as a witness for God. Look on yourself in *this* light, and you will not, on the ground of disqualification, dismiss the subject from your mind. You will not think that a mere annual subscription buys you off from that great duty for which God has made you a Christian. "I cannot *speak* for Christ," said a martyr, on his way to the flames, "but I can *die* for him." And, in the same martyr spirit, you will say, "I cannot speak for Christ—would that I could—the world should hear of him; my *lips* cannot speak for him, but my *life* shall; *my* tongue cannot witness, but others can; and, if property can aid, and prayers prevail, they shall." Brethren, this is simply the sentiment of Scripture; this was the spirit of the primitive saints. They looked on themselves individually as born to be witnesses for Christ—*ordained* to the office of diffusing the gospel. Wherever they went, the language of Christ was still sounding in their ears,—"Ye are my witnesses—go into all the world." Is it true that he has said this to us? To the ear of piety he is saying it still—to the eye of piety he is here this day to repeat it—do you not behold him? Do you not hear him saying it to you—and to you? Never till Christians feel themselves thus individually addressed, will the church fulfil its lofty design as a missionary witness for Christ to the world.

2. A second requisite for this end is wisdom—wisdom to mark the characteristic features of the age, and the movements of the world,—to appreciate the peculiar position of the church in relation to them, and to apprehend and obey the indications of God concerning them. Never was there an age when the wide field of human misery was so accurately measured, and so fully explored, as the present; and, consequently, there never was a time when the obligation of the Christian church to bring out all its divine resources and remedies, was so binding and so great. Never was there an age when science attempted so much, and promised so largely—challenging the gospel, in effect, to run with it a race of philanthropy; and, consequently, never was there a time when it so much concerned the church to vindicate her character as the true angel of mercy to the world; and to show that not by might, nor by power, but by the Spirit of God, the wounds of the world must be healed. Never was there a time when the elements of universal society exhibited so much restlessness and change—when the ancient superstitions exhibited so many signs of dotage and approaching death,—when the field of the world was so extensively broken up, and ready for cultivation; broken up, not by the ordinary ploughshare of human instrumentality, but by strange convulsions from beneath, and by bolts from an invisible hand above; and, consequently, never was there a time which so loudly called on the Christian sower to go forth and sow. And never was there a land blessed with such peculiar facilities as Britain, for acting as a witness for Christ to the world. Why is it that the gospel is at this time in trust with a people whose ships cover the seas,—who

are the merchants of the world? Has He who drew the boundaries of Judea with his own finger,—who selected the precise spot for the temple,—who did every thing for the Jewish church *with design*, abandoned the Christian church to accident? And, if not, if he has placed the gospel here with design, what can the nature of that design be, but that it should be borne to the world on the wings of every wind that blows? Say, why is it that Britain, and her religious ally, America, should divide the seas,—should hold the keys of the world? O, were we but awake to the designs of God, and to our own responsibility, we should hear him say, "I have put you in possession of the seas; put the world in possession of my gospel." And every ship we sent out would be a missionary church,—like the ark of the deluge, a floating testimony for God, and bearing in its bosom the seeds of a new creation. Christians, ours is, indeed, a post of responsibility and of honor! On us have accumulated all the advantages of the past; and on us lies the great stress of the present. The world is waiting, breathless, on our movements; the voice of all heaven is urging us on. O, for celestial wisdom, to act in harmony with the high appointments of Providence—to seize the crisis which has come for blessing the world!

3. A third requisite is Christian union. It is in vain to talk of the beneficial rivalry of sects. This only shows that we are so much accustomed to our divisions, that we are beginning to see beauty in that which forms our deformity and disgrace. It is in vain to say that good is done notwithstanding our want of union. Is not the good which is effected abroad, effected by merging the disputes of home—in fact, by uniting? And would not a knowledge of our differences there be fatal to our usefulness? But the doctrine of Christ on the subject is decisive—"that they all may be one, that the world may believe that thou hast sent me." In other words, the visible union of Christians is *essential* to the conversion of the world. It is in vain to say that but little disagreement exists *as yet* among the Christian witnesses abroad; the seeds of discord only ask for time, and they will not fail to bear their proper fruit. But why have not the witnesses abroad differed? If they are right, must we not be wrong? And how is it that even we, on occasions like the present, can quit our denominational camps, and proclaim the truce of God? Both owing to the same means—by paying greater deference to the will of Christ than to the claims of party—by looking out on a world perishing—by erecting the cross for its salvation, and rallying around it,—in a word, by reverting practically to the *design* of the church. O! who is not ready to say, at such times, "Would that the whole church could be converted into a Christian Missionary Society, and meet in that capacity alone." The union wanted is not the union of one day in a year, but the union of every day—not merely a oneness of purpose, but, as far as practicable, a union of means for the attainment of that purpose. Here is one society calling aloud for agents, and pledging itself to raise the funds for their support; while another proclaims that it has agents ready, if it did but possess the means of sending them forth. Now the spirit we need is that which, on the first hearing of a statement like this, should induce the parties to sympathize in each other's wants, and, by uniting their respective means, to supply them.

Brethren, the same obligation which binds the church to act as a witness for God at all, binds it to do so in the best manner, and to the full amount of its resources. While division is making that which is already little, still less—not only would a spirit of union, by combining our resources, economize and increase them, but by evincing a greater concern for the will of Christ than for the success of party, it would invite it—it would humbly challenge his blessing, for it would be a substantial fulfilment of his prayer.

4. And is not greater liberality wanted?* Not that which waits for public excitement,—that which gives, not a little from much, but much from a little,—that which brightens into cheerfulness, and rises into prayer, as it casts its gift into the treasury, saying, "May this be a witness for Christ." The liberality wanted is that which shall induce the wealthy Christian parent to offer up his pious son on the missionary altar, and to lay beside him, at the same time,

* Appropriateness required that the remarks which immediately followed this inquiry on the two distinct occasions specified, should materially differ. In preaching before the Wesleyan Missionary Society, it was added, "To this fact [the need for increased liberality] I should not have alluded on the present occasion as a distinct topic, did I not read in the report of this society, a statement to the effect, that it has missionary agents to send, did it only possess the pecuniary means for employing them. Christians of property, shall this statement become an accusation? Can you think of all that is implied in it, without feeling as if a burning truth had fallen upon your naked heart? Can you know—as *some* of you must—that you are at this moment holding in your possession *that* which would send some of those agents to the ends of the earth?—can you know this, without hearing that property cry out and give witness against you?" On the second occasion referred to, the well-known liberality of Manchester Christians at the anniversaries of their auxiliaries to the London Missionary Society, naturally called forth a wish that "every town were, in this respect, a Manchester!" but accompanied with an intimation that "even then the question would not be irrelevant."

If the difference in the tone of these remarks on the two occasions should convey to the mind of the reader an impression that in the one class of Christians there is a want of that liberality which is commended in the other, it is only necessary to state that the comparative want of "pecuniary means," complained of by the Wesleyan Society arises, not from a greater deficiency of liberality in its members than in the members of other societies, but from causes rather which redound to their honor—from their possessing a greater number of agents ready for missionary service than some other societies possess—and, also, from their Christian activity and zeal expending so nearly the whole of their annual income, that they are left in a state of honorable and exemplary poverty.

I have remarked that the liberality of Manchester Christians on missionary anniversaries is the subject of praise in all the churches. In the amount of their collections at their late anniversary, they have "gone beyond" themselves; not, indeed, so much in the actual excess of the sums collected compared with former years, as from the peculiar circumstances under which that excess has taken place. The earthquake-shock which trade and commerce lately sustained, was felt especially at Manchester. So that, had the contributions at this anniversary exceeded those of the preceding by only a single farthing, it would have been more than could have been expected, and must have been hailed as a great triumph of the missionary spirit, and of Christian benevolence, over that selfish contraction of the heart which naturally arises from a depressed state of trade, and the attendant apprehensions of personal exigence. The collections approached very nearly to 3000*l*. And thus Manchester, long since denominated, by Howe, the Capernaum of religious privileges, has proved itself the Macedonia of Christian liberality; for "their deep poverty abounded unto the riches of their liberality." But though Manchester is, in this respect, far in advance of many, of most other places, it knows and proclaims that it is not yet at the goal. Its liberality, accompanied by a spirit of fervent supplication for the promised presence of the Holy Spirit, cannot fail greatly to augment, and to exhibit, to the glory of God, still "greater things than these." May its "zeal provoke very many."

whatever may be necessary to make the oblation complete. The liberality wanted is that which shall constrain the wealthy Christian to ascend that altar himself, taking with him all he has, and offering the whole as a missionary oblation to God. Talk not of sacrifice; do you forget that the world has been redeemed by sacrifice,—do you remember the nature of that sacrifice? O, if you really *know* the grace of our Lord Jesus Christ, let the church but sympathize with Christ in the travail of his soul; such acts of self-devotion would become of frequent occurrence, and new songs would burst forth in heaven.

5. The history of the church would justify, and its present position demands, an increase of energy and zeal. I say this, not so much in relation to our missionaries as to our churches. He must be ignorant, indeed, who does not know that rashness often passes for zeal, and that the path of wisdom lies between a blind impetuosity on the one hand, and a cold calculating policy on the other. But blind must he be, also, not to perceive that much in the Christian church, at present, which assumes the name of prudence, is timidity and unbelief in disguise; that, as missionary witnesses, we treat with God too much in the commercial spirit; that we do not trust him to any large amount; that we look too much at funds in reserve, and too little at promises in reserve. "Prove me, now," saith God, "whether I will not open the windows of heaven to bless you." But who thinks of accepting the generous challenge? Does not our conduct, in effect, reproach the first witnesses, and charge the confessors and reformers of later days with guilty rashness? If we are *only* prudent, what were they? Imprudent men, to venture life so recklessly as you did! Imprudent witnesses for God, to calculate present consequences so little, and to think so much of the future! And how insensible must you have been to say, when all the engines of martyrdom were brought out, that none of these things moved you! And how presumptuous to affirm that the promises of God warranted such zeal! How would you have stood corrected now! How much more cheaply might you have purchased distinction in the church now! But if distinction was your aim, well is it for your present fame that your zeal burned so long ago; for, though your names are now on every lip, and we boast that God raised you up, you could not now repeat your noble deeds without endangering your fame. Yours is zeal to be admired at a distance!

And yet, brethren, theirs, in truth, is the energy we want; the zeal of a Paul, and the first disciples; of a Luther, and the early reformers; of a Brainerd, and our first missionaries; a zeal that that would startle the church; aye, and be stigmatized by thousands of its members, as what zeal has not been? zeal that would be content to be appreciated a century hence. The zeal wanted is that which, while it invites prudence to be of its council, would not allow her to reign; which, while it would economize its means, would be too frequent in its demands on the funds of Christian benevolence to allow them to lie long at interest—anniversary zeal made perpetual. The energy we want is that which springs from sympathy with the grandeur of our theme, the dignity of our office, and the magnificence of the missionary enterprise. O, where is the spiritual perception that looks forth on the world as the great

scene of a moral conflict, and beholds it under the stirring aspect which it presents to the beings of other worlds? Where are the kindled eye, and the beaming countenance, and the heart bursting with the momentous import of the gospel message? Where the fearlessness and confidence whose very tones inspire conviction, and carry with them all the force of certainty, and the weight of an oath? Where the zeal which burns with its subject, as if it had just come from witnessing the crucifixion, and felt its theme with all the freshness and force of a new revelation?—the zeal which, during its intervals of labor, repairs to the mount of vision to see the funeral procession of six hundred millions of souls—to the mouth of hell to hear six hundred millions of voices saying, as the voice of one man, "Send to our brethren, lest they also come into this place of torment"—to Calvary, to renew its vigor by touching the cross—to the spot where John stood, to catch a view of the ranks of the blessed above. Enthusiasm is sobriety here. In this cause, the zeal of Christ consumed him—his holiest ministers have become flames of fire; and, as if all created ardor were insufficient, here infinite zeal finds scope to burn, "for the zeal of the Lord of hosts shall perform it."

6. And where is this flame to be kindled?—where is the live coal to be obtained but from off the altar? It was there the witnesses of Christ, in every age, found it; and there they kept it bright and burning. It was there that Christ himself sustained that zeal, in the flames of which he at last ascended as a sacrifice to God. Nay, what was that atoning sacrifice itself, but a more intense prayer for the redemption of the world—the prayer of blood—a prayer so ardent that he consumed himself in the utterance—a prayer which is ascending still, and still filling the ear of God with its entreaties—a prayer, from which all other prayers derive their prevailing power. And what was the object of that bleeding intercession? and what did he himself regard as the full answer to it? What but the advent of the Spirit, as the agent of a new creation? O, Christians, is there such a doctrine in our creed as the doctrine of divine influence? Is there such an agent in the church as the Almighty Spirit of God? Is he among us expressly to testify of Christ—to be the great animating spirit of his missionary witness, the church? and is it true that his unlimited aid can be obtained by prayer—that we can be baptized by the Holy Ghost, and with fire? O, ye that preach "believe and be saved" to the sinner, preach the same to the church—"believe the promise of the Spirit, and be saved." Ye that love the Lord, keep not silence; send up a loud, long, united, and unsparing entreaty for his promised aid. This, this is what we want. And this is all we want. Till this be obtained, all the angelic agency of heaven would avail us nothing; and when it is obtained, all that agency will be unequal to the celebration of our triumphs.

Witnesses for Christ, hear the conclusion of the whole matter: the cause of your Redeemer has come on in the heathen world—the cause of human happiness; the destiny of immortal myriads is involved; and the world is hushed, and waiting to receive your evidence. By the love of Christ, will you not go and testify in his behalf? The destroyer of souls is witnessing *against* him; and millions are crediting and confirming the dreadful testimony: will you

not hasten to testify *for* him? Mohammedanism is denying his divinity, and is placing an impostor in his stead—will you not attest that there is none other name under heaven given among men whereby we can be saved, but the name of Christ your Lord? China is denying his existence, and one-third of the human race believe it; will you not go to proclaim, "This is the true God and eternal life?" Hindooism is affirming that his name is Juggernaut, and that he—your Lord, the Saviour of the world—that he loves impurity and blood; and millions believe it; will you not go and attest that "his name is Jesus, because he saves the people from their sins?" Shall his cross have next to no witnesses of its benevolence? shall his blood have no tongue to proclaim its efficacy? his cause no friends to espouse it? Witnesses for Christ, your Lord is in India, awaiting your arrival. He has obtained a hearing for you; and he is on the plains of Africa—at the gates of China—in the temples of Hindostan, calling for his witnesses to come and testify in his behalf. And shall he call in vain? He is saying to his church to-day, not for the third, but for the thousandth time, "Lovest thou me!" Then, by the blood which redeemed you—by the benevolent design of that redemption, that you might be my witnesses—by the wants of the world, waiting to hear you proclaim my grace, and perishing till they hear—by the certainty of your success, and the glories that would result from it—by the power of that cross which is destined to move the world—awake, arise, to your high prerogative and office; call down the aid of the great renewing Spirit; and let every creature hear you say, "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." "Ye are my witnesses."

Art. VII.—WALKING BY FAITH.

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"For we walk by faith, not by sight." 2 Cor. v, 7.

The apostle very impressively opens this chapter, by expressing his undoubted assurance of future blessedness. The language is marked with dignity, clearness, and force of expression, for which the apostle is remarkable. It is the language of confidence and *assurance*. "For we know, [we have the *assurance*, see Rom. viii, 16,] that if this earthly house [body] of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." How could he have expressed himself with greater energy, perspicuity, and certainty, respecting his heavenly inheritance? It seems like the language of one on the very brink of eternity, with consummate glory in view, while the fading scenes of earth were dying away. He informs us that he *knew*, (not merely had a hope,) "that if this earthly house," &c. How truly blessed must be such a state of mind! He also informs us in the fifth verse how he obtained this assurance. "Who also hath given unto us the earnest of the Spirit." See also Eph. i, 14, where this same Spirit is called the "earnest [or pledge] of our inheritance." The text is thrown into the apostle's discourse by

way of parenthesis. As his discourse was calculated to enamor the mind with the beatitude of a future world, and inspire a longing desire for it, he wished to call the minds of his brethren to certain duties indispensable for that state. Thus he associates himself with his brethren, and exclaims, "For we walk by faith, not by sight." This walking by faith is indispensable to the attainment of that felicity "eternal in the heavens." While we are enravished with the thoughts of endless glory, we should not lose sight of the way by which it is attained. As *without* faith we "cannot please God," so, without walking by it, or having it always in possession, we cannot attain heaven. The apostle says in another place, "I *press toward* the mark for the prize of the high calling of God in Christ Jesus." Again, "And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

Let us inquire,—

I. When may it be said of professing Christians that they walk by sight?

II. When may it be said that they walk by faith?

III. The superior advantages of those who walk by faith to those who walk by sight.

These divisions are legitimately deduced from the text.

I. When may it be said professing Christians walk by sight?

The apostle here intimates that *some* walk by sight,—some professing godliness. From such he had separated himself. "We walk by faith," &c.

1. When we trust to ourselves, we emphatically walk by sight. *Self* is frequently made the object of trust. With what tenacity do men cling to their views and preconceived notions! It would seem that with them rested the ability of determining what is right and wrong. But does man possess this ability? We answer, No. He is a fallen, weak, helpless, wretched, and sinful being. "They have all gone out of the way: there is none that doeth good, no not one." He has lost the power he once possessed to keep God's holy law. He can keep it now only by supernatural power. He is also blind, and hence unable to judge of spiritual things. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned." Can such a being, however great his powers, be an object of implicit trust? Let the apostle answer. "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead." "For, therefore, we both labor, and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." Here we have the apostle's object of trust,—the "living God." But is not a different sentiment taught by those who eulogize human reason, and pass such encomiums upon it as would lead us to suppose that it was the true and only standard of moral rectitude? We would say nothing against the noble powers of man, by which he is distinguished from, and raised far above the brute creation, but we would remonstrate against such powers being made the object of the sinner's trust. The apostle, in writing to the Ephesians, says, "In whom ye also *trusted*," &c., showing that they had taken *Christ* for their *only* trust. Let all professing Christians take

heed in what they trust. Those who trust in human reason, with all its refinements and acquisitions, will utterly fail. Man's dark and bewildered understanding, whenever taken for a guide, will certainly lead him wrong. Revelation is a sure and unerring guide; Christ the sinner's only trust. Do not those walk by sight, who trust in *any* object aside from Christ? "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God."

But how often is the self-trust of many exhibited in their plans and deliberations respecting the manner in which God should carry on his own work? just as if short-sighted mortals were capable of directing the Almighty in his operations on the human mind, and bringing about his purposes in the salvation of the world. Height of presumption this! Well may we exclaim, "Who can understand his ways, and his judgments are past finding out." But others, while they are willing to acknowledge God as the object of their trust in the sunshine of their prosperity, are disposed to reject him in the day of their adversity. Let fortune smile, friends caress, and health remain vigorous and unimpaired, and all is well. But reverse the order; let worldly prospects appear inauspicious, friends prove treacherous and forsake us, and health decline; then repining and unsubmission are apparent. This is virtually saying that God has not done all things right; that had he their wisdom, things would have been managed far better. How reprehensible is such conduct! And yet how many professing Christians are guilty of it! Has not this distrust hardened the impenitent in their sins, and confirmed many skeptics and infidels in their ruinous course? O, when will Christians cease walking by sight! Job says, "Though he slay me, yet will I *trust in him*."

2. When human applause is the object of pursuit, more than the glory of God. That many professing godliness are laboring for worldly honor, their conduct incontestibly demonstrates. This vain commendation is sought with much assiduity in a variety of ways. Some by dressing fashionably, or highly decorating their bodies, and carrying with them an air of importance; some by associating with the irreligious and trifling, merely because they are commended by the world. How many bearing the Christian name are often found in parties of pleasure, and scenes of worldly amusement! Such, generally, take a part in the trifling and unholy conversation common to these occasions. Others, by connecting themselves with political parties, &c., which are the most numerous, or stand the highest in the public estimation. Such would not, generally, hesitate to vote for improper men for office, if by doing so they should fall on the most popular side. And others, by uniting with those sections in the Christian Church most generally applauded by the world. Such frequently go from home, the Church to which, under God, they owe their salvation, and connect themselves with those from whom they have received no spiritual benefit, merely because (as it is commonly called) of their popularity. Apostasy generally follows such a course, or, at least, they who practise it lose all but a mere form. And is it to be wondered at? They act unworthy of the Christian name. Such conduct, while viewed with the most profound charity, is mean, base, and meriting severe reprehension. As might be expected, they are generally a curse to the church

that receives them. On a course so abject, disgraceful, and censurable, God's marked disapprobation will most assuredly rest. And are not many of the apostates, whose lives have disgraced the church, of this description? Let Christians think of this; especially those who have labored to proselyte to their particular sect such as otherwise would have gone to their spiritual homes. God abhors such disingenuousness. His displeasure will inevitably follow it. Individuals drawn into any association by duplicity are a curse to it. Let each Christian, in seeking a home in the church, go where God directs. He will direct such as properly seek his direction. Here they can best glorify God, and be more extensively useful in the salvation of their fellow-men. Let all follow the course of St. Paul, and then, like him, we shall be constrained to exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." How noble and elevated must be such a state! But are there not many in the Christian Church, who, in the ways already noticed, are walking by sight? Let us remember that Christ hath said, "Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his glory, and in his Father's, and of the holy angels." The Jews were sharply reproved for seeking the commendation of the world, i. e., walking by sight. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Seeking the honor of the world is always incompatible with faith in Christ. "If any man love the world, (in any of its forms,) the love of the Father is not in him."

3. When governed by external circumstances in the performance of our Christian duties. We mean, by external circumstances, not such as would necessarily prevent our doing certain duties, but such as would seem to render it somewhat difficult, and to some almost impossible. That many are thus governed is a fact too obvious to require proof. How many often absent themselves from public worship, from the class and prayer meeting, simply because the weather presents unfavorable appearances; or they may have taken a slight cold; or religion is at a low ebb, and but few will attend. Perhaps family duties are neglected, because some of the family think unfavorably of family worship. Such say by their conduct, if not in word, that, were these circumstances reversed, or more favorable, they would attend to their neglected duties. But is God to be served in this manner? Are our houses of worship to be vacated, our class and prayer meetings neglected and forsaken, and nothing said on the subject of religion, merely because some outward circumstance is unfavorable? No! should be the response of every heart. Had the apostles, reformers, and martyrs pursued such a course, what would now have been the condition of the world? Their steady, bold, uncompromising course was calculated to convince the skeptic and unbeliever that there was a reality in religion. They could perform duties amid unfavorable appearances, and even in the face of persecution and martyrdom.

That outward circumstances, when unfavorable to the performance of religious duties, should deter us from the performance of them, we do not believe. They should rather be received as occasions to try our faith, and therefore with thankfulness. But the question is, Are we to serve God merely because it is convenient?

Rather, are we not to serve God, convenient or inconvenient, whether circumstances be favorable or unfavorable, propitious or unpropitious? It is required that we *endure unto the end*, if we would receive the crown of life; let no circumstance produce weariness. "In due season we shall reap if we faint not."

Is not this serving God because it is convenient the principal cause of so much instability, and of the "ups and downs," as they are called, which so distinguish the lives of many professing Christians? It would be well for some to think of this. Are not such walking by sight? Only let Christians take the stand that all their duties shall be discharged, whatever outward appearances or circumstances may be, as well when there is no revival as when there is, and we soon may behold the day when "all shall know the Lord, from the least to the greatest."

4. When controlled and governed by certain feelings in the discharge of Christian duties. We would not utter a word against a right state of feeling,—we mean *Christian feeling*. Rather would we rejoice that this is the Christian's privilege. This is also the *exclusive* privilege of the Christian. "There is no peace to the wicked, saith my God." This feeling is the offspring of faith; of that faith which "works by love, purifies the heart, and overcomes the world." Let this faith be embraced, and a good state of feeling will inevitably follow. But we wish to caution all against making certain feelings, properly the result of certain circumstances, the criterion of action in doing what we consider our duty. This kind of feeling is the creature of circumstances. It is sometimes called animal excitement. It is as fluctuating and precarious as the every-day events and occurrences of life. While it makes duty pleasant to-day, it will make it irksome to-morrow. And yet, how many make this to be true Christian feeling, the "love of God shed abroad in the heart!" How many are governed by this in the performance of duty! How few "trample under foot that enthusiastic doctrine, that we are never to do good unless *our hearts be free to it!*" They will go to the house of God on the Sabbath, if they feel like it. The class and prayer meeting will be attended, if they feel like it. They will speak, pray, or sing, in the social meetings, if they feel like it. They will give liberally to support the gospel, and the institutions of the church, if they feel like it. How many of this description do we behold in the Christian Church! We like feeling in religion. But we want a feeling which is steady and consistent; that which is controlled by principle. Those who go by temporary feeling, or excitement, are never to be depended on for any duty in the church. They are up and down, as the excitement happens to be. They are like the ship tossed upon the waves, sometimes very high, then quite out of sight. In seasons of revival they are often quite enthusiastic on the subject of religion, but in times of declension they are hardly distinguished from men of the world. If they are now interrogated why they do not attend to duty, their answer is, I dont *feel like it*. Let such carefully read 1 Cor. ix, 27, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away." "We walk," says the apostle, "not by sight;" not by certain feelings or particular excitements. We bring feelings to duty, not duty to feelings.

The Christian should be governed by principle—unchangeable principle. This will give stability and uniformity to all his Christian conduct. What he is to-day, so far as his Christian character is concerned, he will be to-morrow. His life is like an "even-spun thread." Hear the apostle, "But this one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The Christian thus governed does not wait till he feels like it, or that he may feel like it, but he inquires, what is duty? When this is ascertained he knows but one course to pursue, and that is to do duty, feel like it or not. He is now ready to "trample under foot" every thing that comes in opposition to this. He is a Christian of "one work," always ready to "give a reason of the hope he has within him." Such "walk in the Spirit," and not according to the "flesh," or by sight.

But let us be careful to distinguish between feelings, and firm Christian principle. Feelings are vacillating and precarious. Principle is immutable. The "word of the Lord endureth for ever." Let us examine the spirits, and see which are of God. "Hereby know we the spirit of truth, and the spirit of error." We have with painful emotions often beheld the striking contrast existing between those Christians governed by feelings or excitements, and those governed by unflinching principle. The former often think but little of the stated and ordinary means of grace, except in seasons of revivals or religious excitement, but are much in love with extraordinary means, such as protracted meetings, camp meetings, &c. While they are seldom seen in the class or prayer meeting, unless under some popular excitement, they are seemingly ready to attend the extraordinary meetings at all hazards. Here is a want of principle discovered. The latter, while they rejoice in the extraordinary efforts used by the church to save sinners, place a greater estimate on the ordinary means. The stated gospel ministry, the social meetings, family worship, &c., are held by them of the utmost importance. They receive by them a cordial and competent support. Whenever practicable they rejoice to meet with their brethren for holy worship, whether at the protracted meeting, at the house of God on the Christian Sabbath, or in the social circle. They are every-day Christians. Reader, are you walking by sight? O examine thy heart!

5. When decreasing in spirituality and love to God. The moment we cease walking by faith, that moment our spirituality begins to decline, and our love to God grows cold. The soul can never walk by sight. It falls the moment it begins. How often "has the gold become dim, and the fine gold changed!" How many have commenced walking by faith, but soon changed their course, and began walking by sight! Read Galatians iv, 15, "Where then is the blessedness ye spake of? for I bear you record that, if *it had been possible*, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth?" The apostle evidently saw that great change had taken place in his brethren. Those who were once willing, if it had been possible, to have "plucked out their eyes" for him, had now become his enemies. The change was not in the apostle, but in them. They "began in the spirit, but ended in the flesh." The

apostle inquires again, "Ye did run well; who did hinder you that ye should not obey the truth?"

Reader, do you love God less now, than you did five years or one year ago? If so, your case is truly alarming. What, have less light, love, and joy now, than formerly! "O remember from whence thou art fallen: repent and do thy first works." Begin to examine thy heart. Pray for light in the investigation. If you have less love to God, you have less love for souls, for God's suffering poor, and for the cause of Christ. You have less love to your brethren, and less disposition to bear the cross. O live no longer where you are! Walking by sight is the way to wretchedness and death. O commence walking by faith! Commence *now*, continue this course "unto death," and then, when bidding adieu to all earthly scenes, you will be enabled to exclaim in holy triumph with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not unto me only, but unto all them also that love his appearing."

II. When may it be said of professing Christians that they walk by faith?

1. When they have evangelical or saving faith in lively exercise. To walk by faith supposes that we have it. But it may be inquired, what is saving faith? We answer, while it gives unqualified assent to the truth of God's word, it places unshaken confidence in, or firm reliance on Christ as our *present* and only Saviour. It embraces Christ as "all in all." It yields assent to the truth that "there is no other name given under heaven, among men, by which we can be saved." It enables its possessor to say, "He is my present, full, and complete Saviour. I rely with implicit confidence on his merits for all I need in time and in eternity." Such was the faith by which "the elders obtained a good report." It is not a dead, inoperative principle. It is energetic and powerful. It "works by love, purifies the heart, and overcomes the world." "And this is the victory that overcometh the world, *even* our faith." This faith is said to remove the greatest difficulties. "Have faith in God; for verily I say unto you, that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass, he shall have whatsoever he saith." It was this simple confidence in Christ's power, which our Lord discovered in the centurion, which led him to say, "I have not found so great faith, no, not in Israel."

But, as without faith we cannot obtain salvation, so without faith we cannot retain it. "We walk," or live, "by faith." Not one step is taken toward heaven without it. "*Without* faith it is impossible to please God." It is faith when we begin, it is faith all the way through, it is faith when we end. While we can only see as "through a glass darkly," we must necessarily *live* and "*walk*" *by* it. Christ cannot be dispensed with for one moment. "Every moment, Lord, we need the merit of thy death." Let this faith, then, ever be in exercise. "All things are possible to him that believeth." But "is it not strange when man's circumstances and danger are considered, that faith is so little in action, that it is not one of the most popular, so to speak, of all the Christian graces?

And is it not one of the wiles of the devil that persuades him that the exercise of this grace is the most difficult of all, and, in short, almost impossible without a miraculous power? Hence the saying, "We can no more believe, than we can make a world." It is readily granted that without God we can do nothing; but as he gives us power to discern, to repent, to hope, to love, and to obey; so does he give us power to believe; and to us the use or exercise of the power belongs. He does not discern, repent, hope, love, or obey for us, any more than he believes for us. By using the grace he gives, we discern, repent, hope, believe, love, and obey. Without grace we can do nothing; without the careful use of the grace, it profits us nothing. To every prescribed duty God furnishes the requisite grace. The help is ever at hand, but we are not workers together with him; hence we are, in general, receiving the grace of God in vain; and, to excuse our negligence, indolence, and infidelity, we cry out, "We can do nothing;" "We have no strength;" "We can no more believe than we can make a world!" Our adversary knows well how to take advantage of such sayings, and, indeed, they are issues of his own temptations: therefore it is his business to persuade us that these are all incontrovertible truths! How strange, how disgraceful it is, that the words of the devil, and the wicked words of a lying world, and the Antinomian maxims of fallen churches, or fallen Christians, should be implicitly believed, while the words of the living God are not credited! He commands us to believe; reproaches us for our unbelief; tells us that if we believe not, we shall not be established; asserts that he who believes not, has made God a liar; proclaims salvation by him; and finishes the confutation of our infidel speeches with "He that believeth not shall be damned." Now all this supposes that he gives us the strength, and that we do not use it. Whose word so credible as the word of God? and whose word has less confidence placed in it? Many are volunteers in faith where there is no promise,—for they can believe that we cannot be saved from all sin in this life,—that we shall be saved in the article of death, and that there is a purgatorial middle state, where we may be cleansed by penal fire from vices that the blood of Jesus either could not, or did not purge: and that the Almighty spirit of judgment did not, or could not consume; and where there are exceeding great and precious promises, which in God are yea, and in Christ amen, they can scarcely credit any thing! How abominable is this conduct? how insulting to God! how destructive to the soul! No wonder that many of our old and best writers have declaimed so much against this, calling unbelief, by way of eminence, the "damning sin," and that which binds all other sins upon the soul. Men may treat the word of God as they please, but these truths of God shall endure for ever. "He that believeth shall be saved, but he that believeth not shall be damned;" and, "He is a shield to all them that put their trust in him."

Let the truth then be universally embraced, that without faith Jesus does nothing to the souls of men now, any more than he did to their bodies in the days of his flesh. Christian reader, have you this faith? Is it in lively exercise at this moment? Can you say, "This is the victory that overcometh the world, *even* our faith?" and also, "The life which I now live in the flesh, I live by faith of the Son of God, who loved me, and gave himself for me?" If so, you know

something of the import of that aphorism, "We walk by faith," &c. Faith is a light we constantly need to guide us safely through the dark labyrinths of this unfriendly world.

"Faith lends its realizing light,
The clouds disperse, the shadows fly,
Th' Invisible appears in sight,
And God is seen by mortal eye."

2. When pressing forward in the discharge of every duty. Says the apostle, "*This one thing I do*, forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus." How consistent and uniform! Whatever the aspect of the times or surrounding circumstances, the true Christian makes it his business *to do his duty*. Fire nor sword, menaces nor laws, persecution nor prospect of martyrdom can deter him from his purpose. "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed," is his language. He feels too that all duties must be attended to in the proper time and place—those of to-day attended to to-day; those of to-morrow attended to to-morrow. He bears in mind that "the night cometh when no man can work." He sees no "stopping place" this side of heaven. "Be thou faithful unto death," or, "Endure unto the end," is his motto. "Rejoicing in hope; patient in tribulation; continuing instant in prayer." His life is one continued scene of labors and sufferings. Are you, reader, thus "walking by faith?" O remember that—

"To patient faith the prize is sure:
And all that to the end endure
The cross, shall wear the crown."

Never lay down the cross, "till you the crown obtain!" Walk by faith unto *the end*, and heaven will be yours.

3. When governed in all things by the *will of God*. *This*, under all circumstances, should be the criterion of action. "Then one said unto Jesus, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." All, of whatever class, country, or nation, who do the will of his Father, he recognizes as his brethren. "And they shall be mine in that day when I make up my jewels." None but such can walk by faith. The moment we seek some other principle by which to be governed, that moment faith loses its hold.

The inquiry of the sincere Christian is not, What is the will of man, —for he does not "serve the flesh,"—but, What is the will of God? He takes his will as the "man of his counsel" under all circumstances. This he considers sufficient both for his "faith and practice." Whatever that enjoins as his duty, he cheerfully performs. God must be obeyed rather than man. "Whether it be right in the sight of God to hearken unto man more than unto God, judge ye." Speak, Lord, and thy servant will obey, is his language. Every Christian may know the will of the Lord. "The wayfaring men, though fools, shall not err *therein*." O, remember that "the world

passeth away, and the lust thereof: but he that doeth the will of God abideth for ever!"

4. When living in constant preparation for our final departure. Hear again the apostle, "I am now ready to be offered, and the time of my departure is at hand." He was not only conscious that his end was near, but he had indubitable testimony that he was prepared for it, in whatever form it might appear. The fire, the gibbet, the rack, the block could not daunt him. In holy triumph, and in view of the martyr's crown, he could exclaim, "O death, where is thy sting! O grave, where is thy victory!" Sin, the sting of death, was destroyed, and grace enabled him to exult over the last enemy, as if that enemy was a vanquished foe. The "king of terrors" could not have found him unprepared.

How tranquil and elevated must be the state of such as are constantly living in readiness and with earnest expectation for their final change! They have even conquered their *last enemy.* Death has lost its sting! The "valley and shadow of death" is now viewed as the gate to endless joy. When I pass through it, "I will fear no evil. His rod and his staff shall go with me." Unutterable glories now begin to burst forth; pains, afflictions, persecutions, wants, distresses, and sickness may have been their portion here, but they now look just across "Death's cold flood," and behold the ineffable glories of the "better land." How enviable must be such a state! They are "servants waiting for the coming of their Lord, whom when he cometh, he shall bid go into the wedding and sit down to meat."

But though the Christian is prepared to die, yet he should not be impatient, nor even wish to die, while Providence protracts his existence. This world is the place for Christians to live in until their release is granted. When they are prepared to die, they are then just prepared to live. Christians are not saved from sin that they might be taken immediately to heaven, but that for a season they might "so let their light shine before men, that others seeing their good works may be led to glorify their Father which is in heaven." "I pray not," said Jesus, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" in the world. Are you, Christian reader, living in constant readiness for death? If so, then you are prepared for usefulness while "the lamp holds out to burn." You are also "walking by faith." This will enable you to pass triumphantly "the narrow flood." It will enable you also to exclaim, when on life's utmost verge, with the pious Bishop M'Kendree, "*All is well!*" life's trials and sufferings are now lost in the effulgence of heavenly bliss. O glorious prospect of sharing for ever the glories of an eternal heaven!

"Fill'd with delight, my raptured soul
Would here no longer stay;
Though Jordan's waves around me roll,
Fearless I'd launch away."

III. The superior advantages of those who walk by faith to those who walk by sight.

Some of these advantages have already appeared. But we will here notice some points not particularly noticed under the preceding divisions.

1. Those who walk by faith have an inward and abiding testi-

mony of their acceptance with God. They are enabled to say with confidence, that "the Spirit itself beareth witness with our spirit that we are the children of God:" and also, that "God hath sent forth the Spirit of his Son into our hearts, whereby we cry, Abba, Father." All doubts and fears respecting their heirship now disappear. The attestation of the divine Spirit to their consciences leaves the indubitable assurance that they are "heirs of God, and joint heirs with Jesus Christ." They therefore have the utmost evidence of their adoption which they can possibly have: they have the Spirit of God witnessing with their own spirits to this fact. Nor is this testimony momentary or evanescent; so long as they walk by faith, it is permanent and abiding. Day by day they feel this inward testimony. They have now in possession what they could not have attained by logical argument or human hypothesis. The Holy Spirit in the soul of the believer is God's seal; and this teaches what human philosophy or reasoning is wholly inadequate to teach. This assurance must be experienced or never known.

How different with those who walk by sight? They have no assurance of their adoption. All is doubt and fear. They feel not that spirit whereby they can cry "Abba, Father!" O, will you any longer walk by sight! Will you go in darkness, while you may walk in the light of the Sun of righteousness?

2. They are enabled to rejoice and triumph in the day of adversity. "For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen," i. e., walk by sight, "but at the things which are not seen," i. e., walk by faith, "for the things which are seen are temporal; but the things which are not seen are eternal." God never permits tribulation to befall his people which they are not able to bear. "My grace is sufficient for thee," is an unchangeable truth. But he not only assures his followers that they shall have grace to support them under all their trials, but that they shall rejoice under their heaviest afflictions. "Patient in tribulation; rejoicing in hope." While walking by faith, the Christian is enabled to see the end of all his afflictions. They often wean us from the world, and fix our affections on "nobler things." If God permits us to hunger, it is that we may more clearly see his mercy in providing us with the necessaries of life. Privations in the way of providence are precursors of great blessings which will soon follow. Thine afflictions will soon "bring forth the peaceable fruits of righteousness." "Endure as seeing Him who is invisible," and soon you will know why you have been thus afflicted. "God is his own interpreter, and he will make it plain."

It is far otherwise with those who walk by sight. In the day of adversity they find themselves cast down and forsaken. They say, "God is a hard master, reaping where he has not sown, and gathering where he has not strewed." How dreadful the state of such! In death no support; and all beyond dark and gloomy. O live no longer according to the "flesh!"

3. And lastly,—Those who walk by faith are living in constant expectation of future glory. Faith enables them to behold the infinite beatitudes of the future world, "as through a glass darkly." They have an earnest or pledge of their inheritance, "a pledge of joys to come." They are living on the shore of the "river" over

which they are soon to pass, and beyond which they behold the full blaze of endless felicity. O happy condition! They can with emphasis exclaim,—

"On all the grov'ling kings of earth,
With pity we look down;
And claim, in virtue of our birth,
A never-fading crown."

But how deplorable the condition of such as walk by sight! Sight carries them not beyond this world. "They are of all men the most miserable." Faith alone can unfold the glories of the better world. O seek this! live and walk by it; and soon thou shalt sit down with Jesus on his throne, as he, having overcome, is set down with the Father on his throne. Hallelujah! The Lord God Omnipotent reigneth! And his children, those who walk by faith, shall reign with him for ever and ever!

Art. VIII.—A BRIEF VIEW OF THE CAUSES OF THE EXISTING PREJUDICES AGAINST CLASSICAL LEARNING.

BY CHARLES H. LYON,

Associate Principal of the Irving Institute, Tarrytown, New-York.

The following is an able vindication of the cause of classical learning, which in this country has for some time been falling into comparative neglect. An essay to discover the causes of this, is worthy of the best minds of our literati. And such seems to be the object of Professor Moore, whose lectures are reviewed in the article we now offer to the public. That the author has furnished some of the causes we have no doubt. Of others introduced by him we express no decided opinion. Both the work reviewed and the review are able productions, and place the cause they are intended to advocate in the strongest and most favorable point of light. Having, however, for ourselves, inclined to the side of the question favorable to utility, we are not prepared to receive implicitly all they say. We do not believe that the motives for commending a study of the sciences and arts—our own language and what may be learned by means of it only—to the neglect of the ancient languages and ancient literature, have their origin in either ignorance or envy. The fact seems to be, that as only comparative attainments could be hoped to be made by the youth of this country, prudence would dictate to select such branches as might be most useful to students generally. This would imply a neglect of other branches, it is true, but not an opposition to them. But it must be admitted that a plea for a limited education, on the ground above named, very naturally assumes the appearance of a direct opposition to what is at first left out of the catalogue as only *less important* than that which is retained. In this way, the cause of classical literature may be likely to suffer,

and finally fall into entire neglect, without some such friendly interposition to rescue it as is manifested by Dr. Moore and his reviewer. We cannot omit to remark, however, that the same danger with respect to other branches which we deem (we must be excused for expressing our partiality thus freely) of more importance, may lurk in the specious plea here offered for classical literature. While, then, we admit with much pleasure this splendid vindication of one side of the question, we invite some of the disciples of the illustrious Rush to an examination of the other. We are persuaded that such a discussion would be of use to the cause of literature in general, and would be both interesting and profitable to the readers of the Magazine and Review in particular.

"Lectures on the Greek Language and Literature." By N. F. Moore, LL. D., Professor of the Greek and Latin Languages in Columbia College, New-York. Windt & Conrad: 1835.

In an age and country like ours, in which the value and importance of occupations are chiefly estimated by their emoluments, and the advantages of an avocation are seriously questioned, unless its results be immediate and sensible—in which even personal qualities and traits of character are prized according to their adaptation to the pursuit of gain, and intellectual culture itself finds its chief recommendation in the fact, that it is fitted to facilitate the acquisition of wealth—in such a state of public sentiment it is cheering to the friends of sound learning to find that the cause of classical literature is still not abandoned—that it is asserted and defended with undiminished zeal, and not without success. The public mind has not unfrequently been directed to this subject by the champions of good letters, and their efforts have been attended with beneficial results.

In the first lecture of the volume before us, the author has eloquently pleaded the cause of classical learning; and though his production be not the latest of its kind, we have no hesitation in pronouncing it one of the ablest defences of that neglected department of education that have yet appeared. Within the space of a single lecture, Professor Moore has comprised a variety and weight of argument in favor of ancient literature, which ought to obtain for it a higher regard, and secure to it a more prominent place in our systems of learning, than have hitherto been conceded. He has vindicated with great felicity the department of letters, to which he was long and ardently devoted by his profession, and the worth of which he justly appreciates. His reasoning is directed, not so much against the blind and indiscriminate hostility to the literature of antiquity manifested by some of its opposers, as against the more serious and plausible, but yet unfounded objections, preferred by some of the votaries of science.

"There are, indeed," he observes, "some points of view from which this subject has been less examined, and which, belonging as they do more especially to our own country, and the state of society among ourselves, may possess for us a greater interest, as well as some share of novelty. To these features of it I shall hereafter call your notice. For the present, my intention is to point out the

natural connection that subsists between science and letters, and attempt a vindication of those literary pursuits which seem to be everywhere falling into comparative neglect."

The intention thus avowed is satisfactorily accomplished. The intimate union between letters and science is clearly pointed out, and their interests are shown to be so blended—their destinies so linked together, that no one who is partial to the one can prudently or consistently assail the other. As it is not, however, our present purpose to discuss the merits of classical learning, or the reasonableness of its claim to a higher degree of favor than it now enjoys, we must forego the pleasure of introducing and commenting upon the arguments of our author. We have placed the title of his work at the head of this article, with the view of inquiring into the *causes* of the "comparative neglect" of ancient literature, which is justly complained of.

That there does exist among us a deep-seated and growing prejudice against the study of this literature—that it is considered by many an unnecessary element in the education of youth, and by some as even positively injurious in its tendency, are facts too obvious, and confirmed by too many indications, to require any illustration. We are by no means to infer, however, that such facts are in themselves evidence of the little importance due to those studies. This would be to prejudge the question. It has been well observed in another country, and is equally true in our own, that "the only melancholy manifestation in the opposition now raised to the established course of classical instruction is not the fact of such opposition, but that arguments in themselves so futile should not have been wholly harmless. If such attacks have had their influence on the public mind, this affords only another proof: not that ancient literature is with us studied too much, but that it is studied far too little."

If we trace to its *source* this hostility to letters, (which is, indeed, variously *modified* by local causes,) it will be found to be implanted in the constitution of our nature. There are certain descriptions of character in which it is inherent, and from which it cannot be eradicated. Those who possess it as a birth-right cherish it as such. Every plant is the *spontaneous* growth of its *congenial* soil, and it is not to be expected that the noxious sort should form an exception to this law. The peculiarity of constitution, however, which more than any other gives birth to this prejudice, consists in that unequal combination and one-sided development of the faculties in which the *active* predominate over the *contemplative*. This condition is indeed to some extent the result of education, and is so far to be regarded, not as a cause of hostility to the studies in question, but as a consequence, rather, of neglecting them. We speak of it, however, only so far as it is natural and inherent. Where it exists independently of education, it is a *necessary cause* of partiality for the practical pursuits, and of aversion to the intellectual. The reverse of this condition, which also sometimes occurs, gives rise to the opposite extreme—a preference for literary avocations, and a distaste for the active pursuits. Though both extremes are but the proofs of an imperfectly formed mind, (and therefore to be deplored,) yet the former exists more extensively than the latter, and is far more injurious in its tendency.

It was this disproportion in the original combination and subse-

quent development of the faculties, that in the first instance gave rise to the question of the respective merits of the active and speculative pursuits; and we find the same principle discussed, in different forms, from the earliest period of intellectual culture down to our own day.

"We find it," says our author, "among the ancient Greeks exciting a rivalry between *music* and *gymnastics:* under which two heads was comprehended all that belonged to a perfect education, or one in which both *mind* and *body* had received due culture—*music* including whatever fell under the superintendence of the muses; all the exercise and discipline of mind: *gymnastics* training the body to activity and strength. Now we find that there were among the Greeks themselves some of uncultivated minds disposed to give the *active* life an almost exclusive preference; and using nearly the same arguments that are employed in our day to decry studies, of which the *practical* results are not at once perceived. That afterward among the Romans, a far less intellectual and polished people, Cicero should have found it necessary to contend with a like prejudice in the minds of his countrymen against speculative studies, will, therefore, occasion no surprise. At a still later period, the wide extension of monastic institutions, into which so many, assuming the garb of religion, withdrew from the cares and business of the world, revived, under a somewhat different form, the ancient controversy between the active and the contemplative life; and added greatly to its interest and importance. And lastly, descending to our own age and time, we find that the advocates of *gymnastics* against *music* among the Greeks; the enemies of *philosophy* at Rome; the champions during the middle ages of the *active* against the *contemplative* life, are represented among us by a class of reformers actuated by a spirit of hostility to letters, and a jealous preference of studies which have, as they allege, a closer relation to the business of life, and yield more plentiful and immediate fruits."

Another trait of character which tends to produce a spirit of hostility to ancient literature consists in that disposition which renders some men unhappy when they see others enjoying a benefit or blessing of which themselves are destitute. Those who have never made any advancement in the higher walks of literature themselves, can often find in that fact alone sufficient reason for deprecating its advantages, and decrying it to others. They are grieved at the thought of being without the benefits which such studies confer, and seek to mitigate their grief by underrating those benefits. Like the fox in the vineyard, they affect to despise what they secretly pine for. "It is natural," says a judicious writer, "that men should be inclined to soothe their vanity with the belief, that what they do not themselves know is not worth knowing; and that they should find it easy to convert others, who are equally ignorant, to the same opinion, is what might also confidently be presumed." Still the opposition of such persons is of but little account. The cause of classical studies will never experience serious injury from a hostility which is the mere dictate of envy. Men who oppose a branch of learning in which they are not versed, who are spurred to opposition by a sense of their own deficiency, and who reason (so far as they resort to argument at all) against their own convictions, need not expect to accomplish much.

There is, however, a more numerous (and therefore more formidable) class of persons, whose want of knowledge or want of capacity renders them incapable of appreciating these pursuits, and who oppose them, not from a secret conviction of their importance, and a sense of their own destitution, but from a natural proneness to condemn what they do not, or cannot, comprehend. It has been truly remarked by the writer last quoted, that "the higher and more peculiar the ultimate advantages and pleasures of these studies—the more they educate to capacities of thought and feeling which we should never otherwise have been taught to know or exert—and the more that what it accomplishes can be accomplished by it alone—the less can those who have had no experience of its benefits, ever conceive, far less estimate their importance." That the inability of such persons to appreciate classical literature should be the cause of their condemning it, is natural enough. Men who are prevented by lack of inclination or of intellect from forming their own judgment upon a controverted question, and who only have opinions as they derive them from the dictum of another, are commonly the most ambitious to appear as partisans, the most zealous in parading their sentiments, and the most tenacious in adhering to them. Those who are too stupid to do their own thinking, are ever the most dogmatical in maintaining a point, and the last to yield it. Possessing no resources in themselves—without the requisite qualifications for arriving at an independent conclusion, they are compelled to draw from extraneous sources. Their articles of faith are taken at second hand, and when they have once come into possession of an opinion, they will cut off a right hand, or pluck out a right eye sooner than part with it. Such persons usually adopt the sentiments of those whose aim and interests are most nearly allied to their own, and whose capacities and modes of thinking, though indeed of a higher order than theirs, are similar in kind. They take their cue from some kindred spirit who happens to be endowed with more brains than themselves, but who rarely excels them in dogged conceit or obtrusive insolence. When the gravest questions are discussed—questions on which they, in common modesty, ought to remain silent, they are usually the first to decide upon the merits. Arrayed in the garb of borrowed opinions, they start into new importance, and claim to be wiser than those who can render a reason. They make up in zeal what they lack in persuasion; assurance is the cloak of ignorance, and clamor supplies the place of argument.

The opposition of this class of persons to the encouragement of ancient literature, so far as sustained by reason or argument, amounts exactly to nothing. And their influence might be set down at zero, except for their numbers;—their name is legion—they make up in multitude what they want in rationality;—they swell the ranks to which they join themselves, and give *popularity* to the cause they espouse—and that, in these days, is more than half the victory.

In addition to the *original* and *inherent* sources of hostility to classical learning, some of which we have enumerated, there are others of a local character, which, though more limited in extent, are no less intense in their operation. Of those peculiar to this country, perhaps the most important is the influence of its political institutions. A slight consideration of the practice and tendency of

our government will show how little benefit and how much injury the cause of good literature derives from that quarter.

In the first place, it is observable that the direct patronage in behalf of the higher departments of learning, which characterizes the governments of most enlightened countries, is almost entirely wanting in our own. The state legislatures have indeed made liberal provisions in favor of common-school education, and the benefits resulting to the people at large from such legislation can scarcely be overrated. But while the diffusion of elementary learning has been viewed by most of our statesmen in the light of its true importance, the interests of the higher literature have been almost wholly overlooked. How few and unimportant are the positive enactments for the protection or encouragement of liberal learning which our statute-books record! How few of our literary institutions have been either founded, sustained, or encouraged by government appropriations! We do not say how far this ought or ought not to be so. We do not contend that it is the duty of government to found literary establishments; nor are we discussing the question to what extent such objects may be legislated for compatibly with the spirit of our institutions. We are merely assigning the causes which exist *de facto*, for the low state of classical learning among us.

The absence of patronage is, however, but a negative evil at most. There are others of a positive character. One of these is the simplicity of our government, which renders it susceptible of being administered by men of very limited literary attainments. Not only is the knowledge of the dead languages deemed a needless qualification for office, but even those branches of an English education which have no necessary connection with public duties are held, for the most part, equally superfluous. If the character of the government were such as to require well educated men to discharge its offices, this would prove the high sense entertained by the nation of the importance of liberal studies. It would in some sort stamp them with the national estimate of their value, and would operate as a public premium upon good literature. If there were a single official station of such a character that, of two candidates, the one being a classical scholar, and the other a comparatively unlettered man, the former would, *cæteris paribus*, be most likely to succeed—such a fact would be invaluable to the cause of ancient learning. The want of some palpable evidence of the *political* importance of these studies is, in this country, easily converted into an argument against them. Qualification for office is too apt to be regarded as necessarily including a fitness for all the duties and relations of life. And hence whatever is not found to be indispensable for the *magistrate*, is held to be equally unnecessary for the *man*.

Another and perhaps greater evil tendency in our institutions is one that arises from their most democratic feature. The fact that the offices of the government, from the highest to the lowest, are accessible alike to all the citizens, lays the foundation for a widely-extended aspiration after political distinction. The spirit thus propagated is extremely inimical to literature. The contest for principles—the zeal for party—the desire for promotion, are all too intense and absorbing to admit of either leisure or inclination for literary pursuits; and these are the more neglected in proportion as they are considered unnecessary for political or party purposes.

Those whose impulses lead them into the arena of public life, (and they are a numerous class,) knowing that a wide range of liberal studies—of varied and extensive acquirements, and in particular that an acquaintance with the ancient classics is not a condition of success in their intended sphere of action, are too apt to overlook them. They are unwilling to encounter the labor of acquiring what they do not consider essential to the end which they propose to themselves. Believing that practical qualifications are the most essential and almost exclusive requisites for the attainment of their object, they neglect to lay the surest foundation for usefulness and distinction—a liberal and a thorough education.

We are not now canvassing the merits of democracy. If the evil tendency here ascribed to our political system be admitted, (which it must be,) it only proves that that system is not perfect. Our government may still be the *most free from evils* of any that exists, although its influence upon sound learning be positively injurious. We have only endeavored to illustrate the reason of our literary inferiority (of which even our vanity cannot make us insensible) to the cultivated countries of Europe, where it is a part of the national policy to foster and protect literary establishments.

There is another pervading influence at work in this country, and peculiar to it, which affects injuriously, not only the interests of literature, but the national morals in an equal degree. We allude to the money-making spirit. The physical resources of the country, the facilities for production and commerce, in proportion as they render easy the acquisition of wealth, and place it within the reach of the mass, give extension and intensity to the spirit of accumulation. The consequence is, that devotion to the pursuits of gain is now regarded as the pre-eminent characteristic of our nation. The whole country seems engaged in one pursuit—aiming at one end—*affluence.* The all-absorbing question is, how to acquire the greatest amount of wealth in the shortest space of time. This inquiry is pursued with intense enthusiasm, and to the exclusion of nearly every thing besides. It engrosses the attention of all classes, ages, and conditions. The powers of genius are taxed, the resources of science are laid under contribution, for a solution of the problem. Time and labor are contributed without grudging, and no sacrifice is spared that will forward the one great end. "In this country the desire of acquisition is excessive. It is restless, insatiable, boundless—unhallowed and unredeemed by better influences, by a superior and pervading respect and love for higher and nobler objects. For along with this increase of wealth has come a prodigious growth of luxury—an infinite multiplication of the means and refinements of physical enjoyment; and we are hurrying on with prodigious strides to a state of excessive *civilization* without due *cultivation*—of luxurious indulgence and the refinements of pleasure, without a proportionate growth of intellectual and moral culture, without a lively and respectful regard for the less material and less vulgar interests of life."*

We are not inclined "to quarrel with this development of the physical resources of our land," nor with "the natural desire of acqui-

* Discourse of Professor Henry before the Phi Sigma Nu Society of the University of Vermont.

sition;" but we deplore the spirit to which these united give birth. We regret that either the pursuit of wealth or the desire of political preferment should be so eager and absorbing as seriously to check the literary spirit of the nation.

To the united effects of these—to the influence of politics and of party on the one hand, and to the mercenary spirit on the other, is to be ascribed, more than to any thing else, the erroneous view so generally entertained among us on the subject of education, and the consequent slow development and progress of the intellectual principle. Every system of education and every applied principle of mental culture seems to have especial reference to political or mercenary ends. The prevailing notion is, that a certain amount of *schooling* is necessary for the purposes of life, and all beyond is superfluous. This opinion condemns every course of intellectual training which requires a longer period than that which itself has prescribed. When a lad has reached a certain age, it transfers him at once from the school-room to the world. To be employed in the cultivation of the mind after the elements of learning are acquired, and the physical frame is sufficiently developed for encountering the bustle and business of life, is accounted sinful. The mental capacity of the individual and his destination in life are scarcely taken into view. The routine of study necessary for occupying his early years must be *regularly* gone through, though he be the veriest dunce. Beyond that point he must not go, though he possessed the genius of a Newton. They who hold this opinion do, many of them, vainly believe that the modicum of learning which they would mete out to the rising generation comprises all that is *useful*. And this would indeed be true enough, if men were only born into the world to acquire riches or political honors. If wealth and office were the only ends of our being, "then, indeed, the scale of what is termed utility would be the true standard by which to estimate the value of all studies and attainments;" but if there be higher considerations than these, if the improvement and perfection of our better nature be an object of paramount importance, then, "in proportion as mind is superior to matter, should be preferred that plan of study which is best calculated to develop and improve its powers."

For the Methodist Magazine and Quarterly Review.

Art. IX.—SKETCHES OF METHODISM.

ITS RISE AND PROGRESS ON MONTGOMERY CIRCUIT, BALT. CON.

By J. H. Young, Junior Preacher for 1837.

That system of doctrines, morals, and usages, commonly denominated *Methodism*, is, perhaps, on the whole, the most perfect likeness of primitive Christianity in existence; and it has ever been, from its earliest dawn in England to the present time, under the direction and superintendence of a special Providence. Its distinguishing doctrinal tenets are as prominently developed in the Bible as they are characteristic of a particular class of Christians. Its morals are pure and consistent; and its usages are, at once, simple

and evangelical—free from lifeless formality on the one hand, and from inconsiderate extravagance and fanaticism on the other. When we mark carefully the gradual adoption of some of its parts, by Mr. Wesley and his successors, as suited to the wants and condition of the people; the astonishing success of their labors in the conversion of sinners and the sanctification of believers; the support they received in the midst of severe trials, afflictions, and persecutions; their triumphs over enemies of every kind; and the general unity and harmony of the great body, on both sides the Atlantic,—can we doubt for a moment the special and continual interposition of that Being who notices the fall of a sparrow, and has said in his word, "Even the very hairs of your head are all numbered!" Candor will freely acknowledge the truth of both parts of the above proposition.

All the important circumstances connected with the rise, progress, and present state of *such* a system, wherever its hallowed influence has been felt and seen in the hearts and lives of men, ought to be fully recorded for the benefit of the present and every succeeding generation. A history of this kind—of *Methodism*, and especially of *American* Methodism—is certainly a *desideratum* in the Christian world. But such a history, if I have been correctly informed, is now in course of preparation by an eminent servant of the church in New-York, well qualified for the task. Every tributary stream of intelligence on this subject, however small, ought to be directed into this grand reservoir. This is, in part, the design of the present article.

But, in descending to particulars in the collection of materials for such a history, serious difficulties arise. We have but two sources of information—the recollection of individuals, and the records of the church. Without reflection, one might suppose that these sources are quite ample, and afford all the facilities necessary in the case. But this is not the fact. The bare remembrance of events by the aged members of the church—events which transpired forty, fifty, or sixty years ago—cannot, in all instances, be depended upon with sufficient certainty for transmission to posterity as a correct and impartial narrative of ecclesiastical affairs. And the records of the church,—by which we can properly understand nothing but the minutes and journals of the General and Annual Conferences, the reports of missionaries, and the notices of revivals published in our periodicals,—are necessarily so limited and brief that little knowledge can be gained from them, except the names of the preachers, their yearly appointments, trials, and appeals; reports of committees, the numbers in society, obituary notices of those laborers who have fallen in the work, and revivals of religion in particular parts of the country. True, information on these points is very desirable, and of great importance in writing a history of the church, or of any part of it. But ought not every preacher, local and travelling, to keep a *journal?* And ought not every circuit and station in the land to keep a *church register?* A few circuits and stations have a book, in which the number of members belonging to the charge, the names of the official members, and the baptisms and marriages are recorded. And every one is required to have its "recording steward," and, consequently, a "steward's book." But each one ought, also, to have a book for the purpose

of recording, besides the above items, every thing of interest connected with the work in that particular charge. There are few things, indeed, relative to Methodism anywhere, but are worthy to be registered for the satisfaction of those immediately concerned; if not to be printed and published for the benefit of mankind.

Some of the preachers keep journals. But they bear, too generally, a particular reference to *themselves*, and not to the work. They are a mere memorandum of travels, appointments, and stopping places, with scarcely a single interesting fact, in several successive pages, to take away the dull monotony of a continued repetition of the same thing. This remark is true of even Bishop Asbury's journal. But he was a very laborious minister. Few, if any, have ever surpassed him, either in extensive travels, or indefatigable pulpit exercises. Hence his journal possesses an interest which those of ordinary men do not. But in his three volumes of journal little information is contained relative to the *original boundaries* of *circuits* and *districts*, &c., &c. Such information would now be very desirable.

After this introduction, it may be observed, that there are several facts in connection with this country and with the church which render a sketch of Methodism here worthy of special notice. Maryland was originally settled by Irish Roman Catholics. It was the first colony erected into a province of Great Britain; the first governed by a provincial legislature; and the last to subscribe to the articles of confederation adopted by the other states, and published by Congress after the declaration of independence. The first Methodist church built in the state, if I have been correctly informed, stands within the bounds of this circuit. It was erected, as is supposed, by a few who are now gray-headed veterans, and who still remember the time, upward of sixty years ago. It is of an octagonal form, and known by the name of the "Mountain Meeting-house," being located near the base of the Sugar-loaf Mountain. The statement, however, that this was the first Methodist meeting-house in the state, I feel inclined to doubt. Bishop Asbury writes in his journal, Monday, April 18, 1773, "This day the foundation of our house in Baltimore was laid." This was sixty-four years the 18th day of last April, being, as is probable, two or three years prior to the erection of the church just mentioned. The *first native American* Methodist preacher, William Watters, spent his third year in the travelling connection, in part, in this circuit; and one of the first foreign ministers, Robert Strawbridge, a local preacher from Ireland, resided here for some time; and, according to Bishop Asbury's Journal, vol. iii, page 27, he formed the first Methodist society in America, within the bounds of the circuit to which this originally belonged. This society was formed at Pipe Creek, now included in Liberty circuit, Frederick county, where the Rev. Mr. Strawbridge had his place of residence, and where a conference of preachers was held on the 1st of May, 1801.

These considerations will, no doubt, be a sufficient apology for the length of the preceding remarks, and for the particularity of the whole narrative.

The geographical situation of this circuit, with its present boundaries, its extent while in connection with Frederick, from which it was separated in 1788, and the derivation of the names of the state and counties in which it is located, will first engage our attention.

Maryland—so called in honor of Henrietta Maria, youngest daughter of Henry IV. of France, and queen consort of Charles I. of England—was discovered in 1606, and granted by patent to George Calvert, baron of Baltimore in Ireland, in June, 1632. All that tract of country now embraced in Frederick, Montgomery, Washington, Alleghany, Carroll, and a part of Charles counties and Georgetown, was originally included in the limits of Prince George county. This county was so named, as is thought, in honor of George Augustus II., son of George Lewis I., king of Great Britain and elector of Hanover, who came to England with his father in 1714, where he received the title and rank of Prince of Wales. It was divided in 1748, and a part given to Charles county. Frederick county was formed in the same year. Georgetown, in the District of Columbia, was taken from Frederick in 1751. Montgomery and Washington counties were also separated from Frederick in 1776. Alleghany was taken from Washington in 1789. Montgomery court-house, mentioned by Bishop Asbury in his journal, as a place well arranged for public worship, was erected in 1788.

Montgomery circuit lies principally within the boundaries of the county from which it derives its name, extending also a short distance into Frederick and Anne Arundel counties. As Frederick county, which is the richest in the state, was, some years ago, inhabited chiefly by Germans, it is likely its name came from *Frederick III.*, king of Prussia, commonly called "the Great," born at Berlin, January 24,1712, and died August 17, 1786, in the seventy-fifth year of his age, and the forty-seventh of his reign; or, it may be, from *Frederick IV.*, the last *German* emperor who was crowned at Rome, and who began his reign in 1440; in the beginning of which the art of printing was invented. *Montgomery* received its name in honor of the brave and intrepid Gen. Richard Montgomery, a native of Ireland, who fell before the city of Quebec, in November, 1775, the year preceding the formation of the county. *Anne Arundel* derived its name either from *Anne*, the wife of *Earl Arundel*, or from *Anne, queen of England*, second daughter of James II., by his first wife. The circuit itself, as it is now bounded, lying between Baltimore on the east, Washington on the south, and Frederick city on the north-west; sixteen miles from the first, fourteen from the second, and ten from the third,—has eighteen appointments, and is about one hundred and eighty miles in circumference. But, in the first days of Methodism in this country, it was much more extensive; the exact boundaries, however, of the circuit, at that time, I am unable correctly to ascertain. Judging from the information I have succeeded in gathering on this point, it embraced the several circuits now known by the names of Frederick, Montgomery, Patapsco, Liberty, and Rock Creek; and, perhaps, even crossed the Potomac, a considerable distance into Virginia. A district was then as large as a conference in our day, and a circuit as large as a modern district. Those were days of the labors, travels, and sufferings of other men, and we have entered into their labors. Herein is that saying true, "One soweth, and another reapeth."

This circuit includes no *mountains* in its bounds, if we except a mere "knob" in one part of it, called "Sugar-loaf," referred to in the introduction. In this it differs from many of the circuits in

Pennsylvania and some other states. The country is, nevertheless, very "hilly," or undulating, which makes the travelling frequently quite unpleasant. The soil, in some districts originally thin, has been so impoverished in many places by an injudicious mode of culture, and the raising of successive crops of Indian corn and tobacco, that the great number of superannuated or worn-out tobacco fields observable in several places give some parts of Montgomery circuit a very desolate appearance indeed. These uninclosed and uncultivated spots, overrun with blackberry briers, have often brought to my mind, while riding past them, the words of Solomon, "I went by the field of the slothful, and by the vineyard of the man void of understanding: and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall was broken down. Then I saw and considered it well; I looked upon it, and received instruction."

The inhabitants of this region, however, are beginning to awake on this subject; they are striving to improve their land by introducing lime, and, some of them at least, essentially improving their mode of husbandry.

The celebrated "Falls of the Potomac" are about three miles from one of our appointments. I had the satisfaction of visiting this natural curiosity, in a pleasant excursion a few weeks ago. The most commanding points of observation are difficult of access on the Maryland side. An admirer of nature, however, is amply compensated by the sight, for all his fatigue and danger in his efforts to reach them. The scenery in the immediate vicinity of the falls is wild and romantic. The water rushes in foaming torrents over the rugged rocks that oppose its course, sending out its deafening roar, in the calm hour of evening, for miles around; while the whole inspires the beholder with feelings of awe, and impresses him with a solemn sense of the power of God and the wonders of his works.

The inhabitants of the states south of Pennsylvania are proverbial for their kindness and attention to strangers and for their universal hospitality. This disposition strongly manifests itself by corresponding conduct in Maryland, especially in this circuit; and toward no class of persons does it flow more freely than to ministers of the gospel. They find a welcome home in every family they visit. This is as it should be; and while too great a familiarity is guarded against on the one hand, by which a preacher might lose the dignity and influence of his ministerial character, too much timidity and fear is avoided on the other, through which he might be prevented from ascertaining the true moral condition of individuals, and of administering that advice and instruction necessary for particular cases.

The subject of education obtains considerable favor and encouragement among the people in this part of the country. The state has established a primary-school system, which, however, is not yet very extensively in operation. There are in the circuit two male and one female academies. The latter, and one of the former, are located in Rockville, the county seat of justice; and the other is situated in Brookville. The female academy has, for its principals, two Misses Buchanan, of Baltimore. This school has been for the past season in a very flourishing condition. The superin-

tendents are young ladies of respectability and well-improved minds; and one is a pious member of the Presbyterian church.

Were I not afraid of drawing this account into a tedious length to the reader, my pen would freely trace a few lines more in favor of *female education.* Whether morally, religiously, socially, or politically considered, it is of the utmost importance; and one of the characteristic signs of the times is, a knowledge of its interest connected with all the relations of life, and a vigorous prosecution of the work itself in every state in the union. May every lady in the land have the *hands* of *Martha*, the *heart* of *Mary*, the *head* of *Hannah More*, and the *perseverance* of *old Anna* the prophetess! And may the two female seminaries, to be located in Maryland and Virginia, under the patronage of the Baltimore Annual Conference, be speedily erected, and meet with that prosperity the long-neglected cause of female education so richly merits!

After these remarks on the geography of the country, the manners of the people, and the state of education within the bounds of Montgomery circuit, we may next approach, more particularly, the subject of religion itself. It has already been observed, that this state was originally colonized by Irish Roman Catholics. This colony consisted of about two hundred persons. And as a consequence of this early settlement—the country having been well supplied, from that day to this, with the devoted servants of his holiness—*Maryland* is generally supposed to be the *strong hold* of *popery;* and, indeed, if they have a strong hold in the *union*, it is certainly *here.* Here is their large and splendid cathedral; here are their chapels, their academies, and colleges; their nunneries, their priests and bishops, and the highest dignitary of the church in the United States. Yet, notwithstanding this array of schools, churches, and ecclesiastics, their grasp on the public mind is not very *firm*, and this grasp is *relaxing.* Their efforts, though vigorous and untiring, will be as unsuccessful in this land of *light* and *Bibles*, in disseminating their principles and in proselyting Protestants, as was the feeble arrow of old Priam when he sought the life of his enemy, that fell harmlessly at his victim's feet.

But it will appear by the following extract from the proceedings of a provincial Catholic legislature that, when this country was first settled, these persons were not as ignorant, degraded, and bigoted as they are commonly thought to be in the present day. The Assembly of Maryland, then composed almost exclusively of Catholics, enacted in 1649, and the act was confirmed in 1676, among the perpetual laws of the province,—"That no persons professing to believe in Jesus Christ should be molested in respect to their religion, or in the free exercise thereof, or be compelled to the exercise of any other religion against their consent; so that they be not unfaithful to the proprietary, or conspire against the civil government: that any person molesting another in respect of his religious tenets, should pay treble damages to the party aggrieved, and twenty shillings to the proprietary: that those reproaching any with opprobrious names of religious distinction, should forfeit ten shillings to the persons injured: that one speaking reproachfully of the blessed Virgin or the apostles should forfeit five pounds; and that blasphemy against God should be punished with death." This last offence, in the United States, is not now considered as a capital crime, though

it was among the Jews, and is still under some European governments; but the whole extract manifests a spirit of Christian liberality which is honorable to the source whence it emanated. And it were well if the papers, books, and lips of many American Protestants were as charitable as the Irish Catholic colonists of Maryland.

Two hundred and three years ago, *ten scores of Catholics* came into this state. Seventy-one years ago, *a single Methodist preacher*, also from the "green Isle of Erin," came into the same region. Now, simply within the bounds of this circuit alone, the Catholics have but *two* churches, and we have *eleven*, besides seven other preaching places! And taking all the meeting houses of Catholics, Episcopalians, Presbyterians, Baptists, Protestant Methodists, Quakers, and Campbellites together, as far as I can ascertain, they make but two churches more than we have. Officiating in the several churches just mentioned, are *nine* clergymen belonging to these respective denominations; while the labor in the Methodist Episcopal Churches is performed by barely *two*, and these have the oversight of more than twelve hundred members! "The battle is not to the strong, nor the race to the swift; for it is not by might, nor by power, but by my Spirit, saith the Lord of hosts."

As it may be interesting to many to see at one view the names of all the preachers who have travelled here, and the number of members in society each year, as nearly as can be ascertained, since the commencement of Methodism in this country, I have drawn up the following statement for their satisfaction:—

Year.	Preachers' names.	Whites.	Col'd.
1774.	Philip Gatch, William Duke	175	
1775.	William Watters, Robert Strawbridge	336	
1776.	Martin Rodda, F. Garrettson	359	
1777.	Samuel Spragg, Caleb B. Pedicord	361	
1778.	Not in the annual minute.		
1779.	Richard Garrettson, Wm. Glendenning	No returns.	
	These were appointed by the Kent County Conference, Delaware, held 28th April, 1779.		
1779.	Wm. Glendenning, F. Garrettson	480	
	These were appointed by the Fluvanna Conference, Virginia, held May 8th, 1779.		
1780.	Wm. Watters, Thomas Foster.		
1781.	Reuben Ellis, Charles Scott, Jonathan Forrest	606	
1782.	Philip Cox, Michael Ellis, Hugh Roberts	491	
1783.	Ignatius Pigman, Wm. Phœbus	549	
1784.	John Magany, Isaac Smith, J. Forrest	516	
1785.	Wm. Ringold, Samuel Breeze	No returns.	
1786.	M. Ellis, Joseph Cromwell	390	32
1787.	J. Forrest, Benj. Riggin, Benjamin Roberts	445	55
1788.	Circuit divided and called Montgomery. Robert Green, John Allen	749	91
1789.	James Wilson, John Childs	648	103
1790.	George Hagerty, John Ragan	771	339
1791.	John Rowen, Agilla Garrettson	637	347
1792.	Joshua Wells, Thomas Bell	650	350
1793.	Morris Howe, Rezin Simpson	728	362

Year.	Preachers' names.	Whites.	Col'd.
1794.	F. Garrettson, Jun., Edmund Wagman	658	340
1795.	John Chalmers, William Bishop	578	392
1796.	J. Bloodgood, D. Martin, A. Garrettson	505	284
1797.	Thomas Lucas, Lasley Matthews	510	254
1798.	Do. do.	421	252
1799.	Joseph Rowen, Wilson Lee, sup.	423	227
1800.	Wilson Lee, John Potts	370	246
1801.	D. Stevens, G. Askins, J. Forrest	697	417
1802.	Rezin Cash, Thomas Church	778	584
1803.	P. B. Davis, Robert R. Roberts	736	604
1804.	Solomon Harris, Sampson Tranmell	621	583
1805.	Gideon Draper, John Latimer	625	608
1806.	Joseph Foy, Gideon Draper	632	568
1807.	William Ryland, Simon Gillaspie	613	534
1808.	Thomas Budd, Jacob Dovell	575	567
1809.	Enoch George, Robert Bolton	578	580
1810.	Daniel Hall, James Smith	617	620
1811.	Alfred Griffith, James Smith	573	624
1812.	Alfred Griffith, Edward Matthews	646	552
1813.	Seely Bunn, Rezin Hammond	558	580
1814.	B. Waugh, Thomas Larkin.		
1815.	B. Waugh, James Smith.		
1816.	Frederick Stien, Henry Furlong.		
1817.	Job Guest, James Taylor.		
1818.	Hamilton Jefferson, D. B. Dorsey.		
1819.	Hamilton Jefferson, Jesse Lee.		
1820.	John Childs, John M'Ilfash.		
1821.	Gideon Lanning, John Gill Watt.		
1822.	William Butler, John Gill Watt.		
1823.	Christopher Fry, James Paynter.		
1824.	Christopher Fry, Wm. Gibson.		
1825.	Tobias Reily, William H. Chapman.		
1826.	Wm. H. Chapman, John Gill Watt.		
1827.	Caleb Reynolds, John Gill Watt.		
1828.	Charles B. Young, Henry Furlong.		
1829.	Bazel Barry, James Reed.		
1830.	Bazel Barry, John L. Gibbons.		
1831.	Andrew Hemphill, John L. Gibbons.		
1832.	Andrew Hemphill, Wm. O. Lumsden.		
1833.	P. D. Lipscomb, Wm. O. Lumsden.		
1834.	P. D. Lipscomb, David Thomas	605	486
1835.	Jacob Larkin, Elijah Miller	636	525
1836.	Jacob Larkin, Wm. T. Norfolk	611	643
1837.	James Reily, J. H. Young.		

It appears by the above account that from 1774 until 1837, both inclusive, *one hundred and two different preachers* travelled this circuit. Of this number, one, at least, was expelled, a few withdrew from the connection, others have located, many have died,—two a violent death: Seely Bunn, who was thrown from his gig, and Christopher Fry, who lost his life while attending the operation of a threshing machine,—several are on the superannuated list, others,

in all human probability, will soon be on the same list, or else will doubtless be supernumeraries, and many are still in the ranks of the itinerancy, and doing effective work.

Of those who are superannuated, and are waiting the close of life's toilsome day to hear the Lord of the vineyard say to the steward, "Call the laborers and give them their hire," I may mention with honor to this narration the names of Joshua Wells, James Paynter, Wm. Ryland, and Morris Howe. The first of these lives near Baltimore, in considerable affluence, though worn out in the service of the church. The second resides with brother Lyon, near the Goshen meeting-house, in this circuit, and still preaches occasionally. The third, who, in his younger days, was one of the most eloquent men of his time, has an easy appointment under government as chaplain at the Navy Yard in Washington; and the fourth I had the privilege of seeing, and hearing relate his religious experience in a love-feast at Brier Creek, an old Methodist neighborhood in Columbia county, Pa., last January. His gray hairs, furrowed cheeks, and faltering voice, the usual companions of age, indicated but a short stay longer on the stage of life. These are venerable relics of primitive Methodism! They stand forth here and there as the last oaks of the forest, left by the woodman's axe to breast the storm alone. Their early companions have fallen. The winds of winter have carried off their green foliage. But though their outward man may perish, their inward man is renewed day by day; and in the morning of the resurrection they shall be transplanted to the paradise of God, and shall bloom with all the freshness of unfading youth. *No men upon earth do I revere more, or esteem more highly, than I do worn-out Methodist preachers.* May the gospel of Christ be to them a permanent solace in their declining years! And may the Keeper of Israel inspire the hearts of the people with a sense of the duty they owe them, to provide for their honorable support while they remain in this world!

Several of the preachers in the preceding list were imprisoned, and otherwise persecuted during the revolutionary war; especially Freeborn Garrettson and Jonathan Forrest. The latter of these is still alive, though old and feeble. He lives in Frederick county, Maryland.

Of those who have died, three lie buried in Montgomery circuit. Rezin Cash, a native of this county, was admitted into the travelling connection in 1794, and died in 1803, between thirty and forty years of age; Caleb Reynolds, who died exceedingly happy in the love of God, and was followed by his wife and nine children to the graveyard attached to the Clarksburg meeting-house, in 1827; and Wilson Lee, who was born in Sussex county, Delaware, in 1761, and died at Walter Worthington's, Anne Arundel county, Maryland, October 11, 1804.

The sentiments contained in the following, though the poetry may not be of the first order, may be appropriately applied to either of the two first named above:—

"He stood near the place where his ashes reposed;
He toil'd,—but his life was a span;
He stood in defence of the truth,—to disclose
Its mysteries written for man.

No tablet of marble, inscribed with his birth,
His death, or his deeds, or his praise,
Was erected or laid on the yielding earth,
To speak of his worth or his praise.

He died, but he died the death *he* desired.
Who gazed on the goodly array
Of Israel's tents when his soul was inspired,
To die at the closing of day:—

'The death of the good,' said the prophet of old,
'Be mine, my end be like his!'
He pray'd, but his spirit was faithless and cold,
He gain'd not the mansions of bliss.

Sleep, servant of Jesus, sleep calmly and long:
Thy conflicts and labors are ended,
Thy voice is now raised in the heavenly song,
Thy graces with glory are blended."

I may speak more at length of Wilson Lee, as no one who ever traveled this circuit was more successful in winning souls to Christ than this pious servant of God, during his ministry in this field of labor. The following extracts from a brief memoir in the Minutes for 1805, will not be uninteresting:—

"He came into the line of traveling preachers in the year 1784, and was stationed in the following circuits:—Alleghany, 1784; Redstone, 1785; Talbot, 1786; Kentucky, 1787; Danville, 1788; Lexington, 1789; Cumberland, Tennessee, 1790; Salt River, 1791; Danville, 1792; Salem, New-Jersey, 1793; New-London, 1794; New-York, 1795; Philadelphia, 1796–98; Montgomery, sup., 1799; Montgomery, 1800; Baltimore district, 1801–03; sick and superannuated in 1804. Wilson Lee was very correct in the economy and discipline of himself and others, and as an elder and a presiding elder he showed himself a workman that needeth not to be ashamed. The district prospered under his administration, and a gracious revival has had a beginning and blessed continuance. Wilson Lee professed the justifying and sanctifying grace of God. He was neat in his dress, affable in his manners, fervent in his spirit, energetic in his ministry, and his discourses were fitted to the cases and characters of his hearers. From constitution he was very slender, but zeal, zeal for the Lord, would urge him to surprising constancy and great labors.

"It was thought that the charge of such an important district, and the labor consequent upon it, hastened his death; but a judicious friend observed, that he had a call to visit a dying brother on the west side of the Alleghany Mountains, that the change of weather, and some other circumstances of his exposing himself, gave him his finishing stroke. In April, 1804, he was taken while in prayer with a sick person with a heavy discharge of blood from his lungs. At his death, a blood vessel of some magnitude was supposed to have broken, so that he was in a manner suffocated with his own blood in a few minutes. As he died so suddenly, and in such a manner, we had not his last words as some have given who have had a deliberate departure from time to eternity. Yet we may add, although our faithful, laborious, and successful brother has left us, we are happy to say, after full trial, he has immortalized his ministerial, Chris-

tian, and itinerant character; many have done gloriously in making generous and great sacrifices for the church of God and the prosperity of Zion; and among these we must and will place our suffering, pious, and dedicated brother, who did effectually cast his all into the treasury.

"It may be truly said that Wilson Lee hazarded his life upon all the frontier stations he filled, from the Monongahela to the banks of the Ohio, Kentucky, Salt River, Green River, Great Barrens, and Cumberland River; in which stations there were great savage cruelties, and frequent deaths. He had to ride from station to station, and from fort to fort, sometimes with and at other times without a guard, as the inhabitants of those places and periods can witness."

The most extensive revival of religion this circuit has ever been favored with since its formation, was commenced and carried on principally through the instrumentality of Wilson Lee. This was in the year 1800. It is still remembered by a few old members, some of whom were subjects of that work. In that year upward of six hundred, white and colored, were added to the church. Among those who received their earliest religious impressions through the ministry of Mr. Lee, I may mention George D. Summers, who lives in this circuit still, commonly known by the name of "the blind preacher." He was *born blind*, so were *two of his sisters;* one of these has been dead for some time. The other is yet living, was once a Methodist, but is not now. Brother Summers is a pious man, and a good preacher. He has a wonderfully retentive memory, and is the best *living concordance* I ever saw! His sense of touch, and that of hearing, are very acute. By the *breathing* of a congregation, he can tell its relative size! He can hear the *ticking* of a *watch* at a distance from his ear, when other persons cannot possibly hear it at all! He has gained his knowledge of the Bible and other books chiefly by listening to a sister, who reads for him from time to time. This is a very sisterly employment! When Messrs. Armstrong & Plaskitt, of Baltimore, were about to publish their pocket edition of the Polyglot Bible, Mr. Summers was hearing a list of miracles read, as wrought by Christ, in chronological order: "That's wrong," he exclaimed, when a certain miracle was mentioned, and the place in which it was said to be recorded—"That miracle is not there." They immediately referred to the Scripture, but found no miracle there! And he corrected the error by calling up chapters, verses, and facts, in his own powerful memory! I have asked him to tell me where some of the most unlikely things to be remembered in the whole Bible may be found, and he told me at once. But one question I proposed he answered incorrectly:—"How many divisions has the one hundred and nineteenth Psalm?" He answered, "Twenty-six." This was a mistake;—it has but twenty-two. This is the number of letters in the Hebrew alphabet; and each division, and each verse in each division, begins in the Hebrew with a letter in that language in *alphabetical order.*

A few weeks ago, at the Friendship meeting-house, near the grave of Wilson Lee, with one knee on the ground, a piece of paper on the other, and with inexpressible feelings, I took down the following inscription on his tomb-stone:—

"Sacred
To the Memory of the
Rev. Wilson Lee,
Who departed this life Oct. 11, 1801,
In the 43d year of his age.

He acted well, while here, his part;
His God he served with all his heart;
He heard with joy, 'Well done, my son:
Hither come up, thy work is done!'

Let me die the death of the righteous;—let my last end be like his."

There have been other revivals of great interest in Montgomery, of which, however, my knowledge is too limited and unsatisfactory to be mentioned here; but there was one in 1775, 1780, 1783, 1788, 1790, 1793, and 1810; and especially one in Rockville, in the summer of 1835, under the labors of Jacob Larkin and Elijah Miller. Fifty or sixty embraced religion, but some have gone back into the world. We have now in society, according to the return at the last annual conference, 611 whites and 643 colored. Our congregations, at the Sabbath appointments, are increasing in number, attention, and interest. We are looking and praying for the saving grace of God in behalf of the church and the people.

Art. X.—REVIEW OF THE LIFE AND TIMES OF GEORGE WHITEFIELD.

The name of "Robert Philip," inscribed in the title-page of a book as its author, would, of itself, be sufficient to give it celebrity in both England and America. So, also, would the names of those "burning and shining lights," Messrs. Wesley and Whitefield, have a similar effect to secure to a volume an extensive circulation, let it only be understood that they occupy a considerable place in it. Both of these combined must render a publication exceedingly popular.

The reader will perceive by the following notice, taken from the Wesleyan Methodist Magazine, that such a work has just been issued from the English press. We are induced to republish this able review of Mr. Philip's production, for the reason that it will, no doubt, find its way into this country, and probably be reprinted by some of our friends of the school to which Mr. P. is attached. We cannot but regret that at this age, when the spirit of benevolence seems to have gained a decided triumph in regard to all matters of common interest among Christians, any thing like sourness or bigotry should be betrayed in so delicate a matter as that of writing "The Life and Times of George Whitefield," and especially by Mr. Philip. But our readers must judge for themselves. The following is the review which is taken of the subject by our English brethren.—Ed.

From the Wesleyan Methodist Magazine.

A good Life of Whitefield has long been wanted; and perhaps one reason why it has been wanting so long is, that, for such a work, a biographer of peculiar qualifications is required. He must be able with

patient industry to collect the numerous and scattered facts which the "Life and Times" of such a man, living at such a period, will necessarily include. He must likewise be able to arrange them judiciously, and that in reference both to their principles and their comparative importance, so as that all may be blended into such a whole as shall make a just impression on the readers. His moral and intellectual qualifications should be those of a Christian philosopher; one to whom words are but the signs of things, and who, perceiving all things in the clear light of heavenly truth, judges of them by the standard which the God of truth has vouchsafed to bestow. His spirit, too, should be truly catholic; incapable of mistaking the dry, sarcastic sneer of party complacency, for the benignant smile of evangelical love. George Whitefield was a man of a large spirit; his daily actings marked him as one who lived for mankind; and they can be described correctly, and *con amore*, only by one who, however strongly he may be attached to his own views of religious truth, and to those who are in these respects like minded with him, readily acknowledges that the fold of Christ has other compartments than that in which himself may be inclosed. And especially must the biographer of Whitefield be above the influence of party spirit in reference to the questions by which, in our own times, the religious public in England has been so violently agitated. Neither a high Churchman nor a low Dissenter would be able to do justice to the subject. Does any impartial man now believe that the sarcastic, biting descriptions which Anthony Wood gives of some of the Nonconformist ministers are correct portraits? And yet there is little doubt that the biographer believed them to be so. And why were they so illiberal and untrue? because he was a Churchman? He who should say this would be not less illiberal himself. It was because he was a mere partisan. Assuming all to be right with his own party, he had no difficulty in proving all others to be wrong. He who imbibes Anthony Wood's spirit, no matter what side he takes, will draw caricatures even where he thinks he is sketching likenesses.

A good Life of Whitefield, we have said, has long been wanted; and the volume before us has not supplied the desideratum. Even had Mr. Philip possessed all the other qualifications for the work, (and some of them he assuredly does not possess,) his evident partisanship would render him unfit for the task. We should as soon look to Mr. Newman, or Mr. Keble, or any other Oxford-tract man, as to Mr. Robert Philip. He is a Dissenting Anthony Wood, only upon a somewhat smaller scale. Among those who think with him, the volume will be popular. A Life of George Whitefield, written with any degree of honesty, cannot fail to excite interest, and impart pleasure, especially when it comes in the place of the pious and well-intended, but exceedingly imperfect and unsatisfactory, narrative of Dr. Gillies. And then, for a certain class of readers, there are other, and we fear they will be only too powerful, recommendations. The sarcastic hits at the Church, and at the Wesleys, have frequently reminded us of the unrelenting snappishness of the old Oxonian. O when will it be acknowledged that it is not the direction and object of this temper, but the temper itself, that is in fault! It will be long before the admirers of Augustus Toplady forgive John Wesley for having so established the truth of the evangelical Arminianism for which he contended,

that now, whatever be the doctrines reserved for the church, Arminianism, as preached by Mr. Wesley, is all but universally acknowledged to be the doctrine for the pulpit. Whether it be true or not, sermons are composed and delivered as though it were. Since the days of Wesley and Fletcher, the ministry, it is seen, must be *Arminianly* exercised; and there are those who cannot forgive the men who were the principal instruments of establishing such a state of things. Whenever, therefore, an opportunity occurs for affixing any thing like a stigma on their characters, it is even eagerly embraced.

We are sorry that we must place Mr. Philip in this class. He has chosen to disfigure a book with *maculæ* which were altogether needless, and by which what might have been not only a very interesting, but a very useful volume, is made, in some parts of it, exceedingly offensive to a large class who would have been glad, otherwise, to have been its purchasers. We again say, that we are sorry for this. It was thus in the life-time of men who have long been united in the bonds of a perfect and eternal love. Attempts were made while they lived—and partially successful ones—to produce coolness and distance between them; and the attempts are now so far revived as that the memory of the one is to be exalted at the expense of the other. And the worst of this is, that it was not called for by any necessity imposed on the biographer. To us they appear but as the expression of that dislike which Congregational Calvinists feel toward the man who was the instrument of establishing an Arminian connection. Perhaps, too, in some degree, they proceed from what we do not think is originally natural to Mr. Philip. There is in his style an occasional affectation of smartness and bluntness, which is sometimes more like flippancy than any thing else. He tells us in his preface, that "it is his own way of telling the facts of personal history." It may be so; but he may rely upon it, it is not the best way; and, should his "Life and Times of Whitefield" come to a second edition, the entire omission of all marks of it would be a real improvement.

We shall not engage in a lengthened examination of the faults to which we have adverted. A few specimens will sufficiently illustrate their character, and show the spirit in which the work has been written. Neither shall we institute any comparison between men who were the honored instruments of one of the most extensive revivals of religion that ever took place. They were not rivals in life, though there were some who wished both to represent and to make them such; and now that they have rested from their labors and been followed by their works, we will not speak of them as though they had been what they were not. In the destinations of Providence each had his peculiar work; and to the important effects, in which the churches of Christ both in Great Britain and America participated, each contributed his share. Mr. Philip says in his preface that "the time is not yet come for the philosophy of Whitefield's Life." Perhaps not; and when it does come, an author of a very different and much higher order will be required for the task. A thoroughly orthodox, evangelical, and liberal Southey would be required to examine the peculiar and distinguishing characteristics of each; and such a one, tracing those characteristics throughout their various operations, would be enabled to show the results. Wesley and Whitefield had one great object in view, and that object they equally labored to secure by

preaching "Christ crucified;" but in their subordinate plans the characteristic differences of the men are chiefly to be seen; and it is in the effects resulting from their employment that any inquiry as to the greater or less wisdom and fidelity of men who, in the main, were both of them wise and faithful, must find its proper reply. We agree with Mr. Philip, that the time for such philosophic inquiries is not yet come. There is too little calmness, and too much bitterness, abroad for such a task. We differ from him, however, when he supposes that "it is fast approaching." He must have much brighter views of the proximate future than we have, to be able to suppose any such thing. To our view, though we shall be very glad to find ourselves mistaken, the "coming events" are such as "cast their shadows before."

We shall call the reader's attention, in the first place, to some of Mr. Philip's ill-natured and uncandid remarks on Mr. Wesley's religion when at Oxford; while, in fact, leading "the godly club," as it was derisively termed, and to which the name of Methodist was first applied. Perhaps the best way of preparing the reader for a just appreciation of Mr. Philip's account, will be to copy that which Mr. Wesley gave himself. He never left it for his biographers to discover that his views were at that time, as to some most important points, exceedingly defective. Wherein the defect lay he was instructed by the wonderful providence of God; and by no one has it been more distinctly pointed out than by himself, when the whole plan of salvation was unfolded to him.

"In the year 1725, being in the twenty-third year of my age, I met with Bishop Taylor's 'Rules and Exercises of Holy Living and Dying.' In reading several parts of this book, I was exceedingly affected with that part in particular which relates to purity of intention. Instantly I resolved to dedicate all my life to God; all my thoughts, and words, and actions; being thoroughly convinced there was no medium; but that every part of my life (not some only) must either be a sacrifice to God, or to myself; that is, in effect, to the devil.

"In the year 1726 I met with Kempis's 'Christian Pattern.' The nature and extent of inward religion, the religion of the heart, now appeared to me in a stronger light than ever it had done before. I saw that giving even all my life to God, (supposing it possible to do this and go no farther,) would profit me nothing, unless I gave my heart, yea, all my heart, to him. I saw that 'simplicity of intention and purity of affection,' one design in all we speak or do, and one desire, ruling all our tempers, are indeed 'the wings of the soul,' without which she can never ascend to the mount of God.

"A year or two after, Mr. Law's 'Christian Perfection' and 'Serious Call' were put into my hands. These convinced me, more than ever, of the absolute impossibility of being half a Christian. And I determined, through his grace, (of the absolute necessity of which I was deeply sensible,) to be all devoted to God, to give him all my soul, my body, and my substance.

"In the year 1729 I began not only to read, but to study the Bible, as the one, the only standard of truth, and the only model of pure religion. Hence I saw, in a clearer and clearer light, the indispensable necessity of having the mind which was in Christ, and of walking as Christ also walked; even of having, not some part only, but all, the mind which was in him; and of walking as he walked, not only in

many or in most respects, but in all things. And this was the light wherein at this time I generally considered religion, as a uniform following of Christ, an entire inward and outward conformity to our Master. Nor was I afraid of any thing more than of bending this rule to the experience of myself or of other men; of allowing myself in any the least disconformity to our grand Exemplar."

Thus aiming at entire holiness, Christ formed in the heart, the image of God in the soul, he sought it, "not by faith, but as it were by the works of the law." He tells, therefore,—

"In 1730 I began visiting the prisons, assisting the poor and sick in turn, and doing what other good I could, by my presence or my little fortune, to the bodies and souls of all men. To this end I abridged myself of all superfluities, and many that are called the necessaries of life. I soon became a by-word for so doing; and I rejoiced that my name was cast out as evil. The next spring I began observing the Wednesday and Friday fasts, commonly observed in the ancient church; tasting no food till three in the afternoon. And now I knew not how to go any farther. I diligently strove against all sin. I omitted no sort of self-denial which I thought lawful. I carefully used, both in public and private, all the means of grace at all opportunities. I omitted no occasion of doing good; I for that reason suffered evil. *And all this I knew to be nothing, unless as it were directed toward inward holiness. Accordingly this, the image of God, was what I aimed at in all, by doing his will, not my own.*"

For a reason which will soon appear, we wish the sentences which we have put in Italics to be carefully noted. No one who understands what he subsequently discovered, "that holiness cometh by faith," will be surprised at the language in which he proceeds to describe the inefficacy of the means he employed, excellent as in other respects they undoubtedly were. He immediately adds,—

"Yet when, after continuing some years in this course, I apprehended myself to be near death, I could not find that all this gave me any comfort, or any assurance of acceptance with God. At this I was then not a little surprised, not imagining I had been all this time building on the sand, nor considering that 'other foundation can no man lay than that which is laid' by God, even 'Christ Jesus.'"

One additional plan now remained, and that, in some measure, he tried; though he never so far admitted the principles of those who are properly regarded as religious Mystics, (as the admirers of Dr. Henry More in England, or of Madame Guion in France,—for the nonsense of Behmen he always regarded in its just light,) as either to despise human learning, or to become a morose and solitary recluse. He proceeds to describe this plan also, and its failure, like the rest:—

"Soon after a contemplative man convinced me, still more than I was convinced before, that outward works are nothing, being alone; and in several conversations instructed me how to pursue inward holiness, or a union of the soul with God. But even of his instructions (and I then received them as the words of God) I cannot but now observe, 1. That he spoke so incautiously about trusting in outward works that he discouraged me from doing them at all. 2. That he recommended (as it were to supply what was wanting in them) mental prayer, and the like exercises, as the most effectual means of purifying the soul, and uniting it with God. Now these were in truth as much

my own works as visiting the sick or clothing the naked: and the union with God thus pursued was as really my own righteousness as any I had before pursued under another name. In this refined way of trusting to my own works, and my own righteousness, (so zealously inculcated by the Mystic writers,) I dragged on heavily, finding no comfort or help therein, till the time of my leaving England."

Mr. Wesley's character while at Oxford can never be properly understood without referring to the instructions he had received from his pious parents, especially his excellent mother. It was an exceedingly defective Christianity in which he was trained: even his mother—the daughter, it should be remembered, of Dr. Annesley, the Dissenter—"knew," as the venerable and truly evangelical biographer of Mr. Wesley has happily expressed it, "only the baptism of John;" but, defective as it was, no one can read the correspondence between the parents and the son, and the son's own account of himself as given above, without being convinced that it was Christianity, and not Pharisaism. The dispensation into which the family had sunk was low and obscure, but not lower, *as to personal justification and its results*, than that in which the generality of the Dissenters of the day were living. We who live in better days, instead of making the fall of either Church or Dissenters an occasion of unhallowed exultation,—and into this Mr. Philip has on more than one occasion allowed himself to be betrayed,—ought rather to ask, as a warning to ourselves, how it was that parties, placed in such widely different circumstances, should yet have wandered so far from the state in which their common ancestors had dwelt. If the descendants of Latimer and Ridley had forgotten their fathers, had the descendants even of the Bartholomew confessors so faithfully remembered theirs?

What, then, did Mr. Wesley in his religious inquiries overlook? We answer, The way of simple, spiritual faith in Christ: the faith by which forgiveness of sin is sealed upon the conscience, and the soul is regenerated by the Spirit of adoption shedding abroad the love of God. This he learned chiefly among the Moravians during his mission to Georgia, and after his return. On the twenty-fourth of May, 1738, he experienced the blessing he had so long desired, but which he had so imperfectly obtained, because it was so mistakenly sought; and embraced the earliest opportunity of preaching the same holiness before the University of Oxford which he had preached in 1733, but which he now likewise preached with clearness and power in connection with the way in which it was to be sought and found.*

Now, in what manner has Mr. Philip allowed himself to speak of Mr. Wesley during his residence at Oxford?

"This little band had then existed during five years, and were called, in derision, 'Methodists.' Their regular habits and rigid virtue were proverbial throughout the University and the city. They were the friends of the poor, and the patrons of the serious. But, with all these excellences of character, the Wesleys united much enthusiasm, and

* The sermon on "The Circumcision of the Heart" was preached at St. Mary's, January 1st, 1733; that on "Salvation by Faith" was preached some time in 1738. A comparison of these two sermons will show the nature of his religious views before and after his mission to Georgia. We shall be very glad to be assured that among Mr. Philip's friends the way of salvation by faith is understood and preached *as understood and preached* by Wesley and Whitefield.

an almost incredible ignorance in regard to the gospel. Their avowed object in all their voluntary privations and zealous efforts, was, *to save their souls, and to live wholly to the glory of God:* a noble enterprise, certainly; but undertaken by them from erroneous motives, and from wrong principles. For any relief which their consciences seemed to have obtained from the death of the Son of God, and the free salvation proclaimed in virtue of it, the gospel might have been altogether untrue or unknown; so grossly ignorant were the whole band at one time. And yet, at this period, Mr. John Wesley was a Fellow of Lincoln College, and teaching others. Nine years before he had been ordained by Dr. Potter, who was afterward Archbishop of Canterbury." (Page 15.)

We fear there were many ministers *out of the church* who not only knew as little of the way of *obtaining* religion as Mr. Wesley, but whose views of its *nature and evidences* would come far short of those which the foregoing extracts will prove to have been held by him. Neither the order of the establishment, nor the liberty of dissent, had prevented darkness from almost covering the land. The sneer at Mr. Wesley's fellowship, and at Dr. Potter's archbishopric, might have been spared. This, perhaps, may be what Mr. Philip calls *his own way* of narration: it may be so; it is not the way, however, in which serious history should be narrated by a minister of Christ. As to the erroneousness of Mr. Wesley's motives, that must be an overlooked error in language. Mr. Wesley sought to be inwardly and outwardly devoted to God, because it was meet and right that he should be so; because thus only could he save his soul alive; because thus only could he fulfil the purposes of his being, and glorify his great Maker. He mistook the way of attainment. He saw not the method of access to the mercy-seat by simple faith in the atonement. The mistake was a great one, but it was very common both in and out of the establishment; and a Christianly philosophical consideration of all the circumstances of the case would have prevented both the taunt in which Mr. Philip always seems at home, and the use of such expressions as "almost incredibly and grossly ignorant."

A couple of expressions will show that Mr. Philip has neither studied the facts nor the principles of the case sufficiently to write "the *philosophy* of Whitefield's Life," though he modestly intimates that, if the time were come, he is the man!*

"It is highly probable that such young men would underrate the cold systematic lectures of a professor. William Law was at the time their oracle. He had said to John Wesley, who was likely to circulate the notion, 'You would have a philosophical religion, but there can be no such thing. Religion is the most simple thing; it is only, *We love him because he first loved us.*' Such indefinite maxims" (St. John's beautiful passage, an indefinite maxim!) "assimilated but too readily with the mystic temper of the persons they were addressed to; and silent contemplation, in solitude, being the very spirit of Law's system, Wesley and his associates were not likely to relish argumentative theology." (Page 15.)

* "The time is not yet come for the *philosophy* of Whitefield's Life. It is, however, fast approaching; and therefore my mass of facts will soon be turned to good account BY MYSELF or some one." (Preface.)

Mr. Wesley was at this time a hard scholar, an assiduous tutor, a first-rate logician, a Greek lecturer and moderator. No one would relish good lectures and good arguments more than he would. And as to Mr. Law's quotation from St. John, Mr. Wesley was accustomed, throughout life, to use it, as briefly but comprehensively describing the nature of religion. The way of personal attainment he afterward learned; namely, that by faith in Christ, we obtain the Spirit of adoption, who sheds the love of God abroad in our hearts, so that we are brought to love him in return. He never renounced the maxim, but added to it the way of faith in Christ. Mr. Philip should carefully study those chapters of the first volume of Mr. Moore's Life of Wesley, (published about ten years ago,) which relate to the earlier part of Mr. Wesley's career; he would then know something more about both the principles and facts of the case, and we think he would not *then* allow himself to pen such a paragraph as the following:—

"I duly appreciate the benevolence, the zeal, and the sincerity of the Wesleys; but in this instance, and at that time, those virtues rank no higher in them than the same virtues in Mohammedans and Hindoos;—amount to no more at Oxford than they would at Mecca or Benares. Now if, instead of the Wesleys, the same number of Wahabees had been about Whitefield, inculcating their simplified Islamism, who would have ascribed to them, or to it, any usefulness? Both would have been arraigned as diverting him from the gospel of Christ; nor would the sincerity of the Wahabees, or the self-denying character of their habits, have shielded either from severe reprehension. The only apology that any one would have thought of offering for them would have been, 'I wot that through ignorance ye did it.' In like manner, I am quite ready to say of the Wesleys, 'I bear them record, that they had a zeal of God, but not according to knowledge;' a fact which neutralizes their Oxford piety into well-meant superstition." (Page 22.)

"Neutralizes their Oxford piety into well-meant superstition!" That Mr. Wesley's piety was very defective and obscure, we have already said that not only his friend and biographer, but himself, admitted. It was reserved, however, for Mr. Robert Philip, of Maberley chapel, who believes himself qualified to write the philosophy of one of the most important periods of English ecclesiastical history, to show that this "Oxford piety" was only "well-meant superstition;" on a par with the metaphysical subtleties of Hindoo devotees, and Mohammedan Wahabees! Whatever on this subject Mr. Philip has written accurately, had been written before; whatever is new is mistaken: he deserves that we should use a stronger term.

Another instance of Mr. Philip's "*own* way of telling the facts of personal history" may be given. Speaking of Whitefield's visit to Gloucester before his ordination, he says,—

"His zeal was now according to knowledge; his object at once definite and Scriptural; his measures direct and rational; and his motives truly evangelical. Drawing his own hope and consolation immediately from the oracles of God, he led others direct to the same source, shutting up to the faith those he associated with. In this respect, Whitefield presents a striking contrast to Wesley, at the commencement of his public exertions. The latter, though equally conscientious, was so crazed with the crude notions of the Mystics,

that when he left Oxford to visit Georgia, Law's 'Christian Perfection' was almost his text-book, while instructing his fellow-passengers. Accordingly, the success of the two, at the time, was as different as the means which they severally adopted. While Whitefield won souls by reading the Scriptures, Wesley, by inculcating the austerities of the ascetics, labored in vain: he was long 'esteemed an Ishmael,' for his hand was against every man, and every man's hand was against him." (Page 31.)

We may observe, by the way, that Mr. Philip seems scarcely to understand the great fault of Law, (we do not now include any reference to his Behmanism,) which was, that he called "to a Serious and Holy Life" without showing how the call was to be obeyed. To him who has come to the blood of sprinkling, and received the end of his faith, the salvation of his soul, supposing him still to live by faith in the Son of God, as having loved *him*, and given himself for *him*,—Law will be an excellent closet companion. If his "Serious Call" were more read by some of the high religious professors of the day, they would be not at all the worse for it. But letting that pass, and coming to the "*contrast*" between Wesley and Whitefield which Mr. Philip would so distinctly mark, we find that the latter, while at Gloucester, wishing "to give a public testimony of his repentance, as to seeing and acting plays, and hearing the strollers had come to town," he was "stirred up—" to do what? Publish a scriptural demonstration of the evils of play-going? No, indeed,—but "to extract,"—he therefore *had* and *read* the larger work,—"to *extract* Mr. Law's excellent treatise, entitled 'The absolute unlawfulness of Stage Entertainments.'" He adds,—

"The printer, at my request, put a little of it in the news for six weeks successively, and God was pleased to give it his blessing." (Page 30.)

Thus, for six weeks together, did Mr. Whitefield read lectures to the newspaper readers about stage entertainments, all out of this "crude Mystic." And then, on his voyage to Gibraltar and Savannah, we find him thus writing,—

"Jan. 6. Went between decks, and sat down on the ground, and read Arndt's 'True Christianity.'"

"Jan. 9. We paid the Curate a visit" (of Margate.) "On the morrow I sent him Mr. Law's 'Serious Call,' and 'Christian Perfection,' with some other books."

"March 26. Capt. M— seems in earnest about the great work of his salvation. He has read Arndt's 'True Christianity,' and is now reading Law's 'Christian Perfection:' books worth their weight in gold, and which God has blessed to the conversion of many."

We find him likewise on various occasions, circulating books which, from their titles, we should suppose he had procured from the Society for the Promotion of Christian Knowledge. He likewise expounded, in order, the various Articles of the Creed, and seems to have made the Church lessons for the day the ground-work of his scriptural expositions. Now, how much more than this did Mr. Wesley do, on his comparatively brief voyage to Georgia, so that his conduct should be mentioned as a perfect contrast to Mr. Whitefield's, and himself as "so crazed with the crude notions of the Mystics," as to make Law's "Christian Perfection" "almost his text-book, while instructing his

fellow-passengers?" We wish the reader would turn to Mr. Wesley's Journal, and read from the beginning,—"Tuesday, Oct. 14, 1735," to the day on which they "first set foot on American ground," Feb. 6,—six octavo pages. He will find that the rule was, to have the morning and evening services, always to expound one of the morning lessons, and either to expound one of the evening lessons, or to catechise the children, and instruct them before the congregation. Himself and friends, likewise, devoted from four in the morning till five to private prayer; and, "from five to seven we read the Bible together, carefully comparing it (that we might not lean to our own understandings) with the writings of the earliest ages." The day before they cast anchor he writes, "In the evening lesson were these words, 'A great door and effectual is opened.' O let no man shut it!" And he thus speaks of the landing: "When the rest of the people were come on shore, we called our little flock together to prayers. Several parts of the second lesson, Mark vi, were wonderfully suited to the occasion; in particular, the account of the courage and sufferings of John the Baptist; our Lord's directions to the first preachers of his gospel, and their toiling at sea, and deliverance, with those comfortable words, 'It is I, be not afraid.'" We thus see that Mr. Wesley no more neglected the Scriptures on his voyage than did Mr. Whitefield; we have seen, too, that Mr. Whitefield sent Law's "Christian Perfection" to the curate of Margate, and that he lent it to Captain M—; that he moreover speaks of it as worth its weight in gold. Now, how much greater use did Mr. Wesley make of it? Mr. Philip says, that his conduct in this respect was "*a contrast*" to Mr. Whitefield's; and that he was "so crazed with the crude notions of the Mystics," that he made Law's "Christian Perfection" "almost his text-book while instructing his fellow-passengers." If the reader have consulted the Journal, he will have found one single reference to Law; one, and no more. It is the following:—

"Friday, 21. One recovering from a dangerous illness, desired to be instructed in the nature of the Lord's supper. I thought it first concerned her to be instructed in the nature of Christianity; and accordingly fixed an hour a day to read with her in Mr. Law's 'Treatise on Christian Perfection.'"

And yet, having read Mr. Whitefield's Journal, and found there indisputable evidence that he made large use of Law; and Mr. Wesley's, in which he makes only one reference to it;—journals, in which it appears that both these excellent men adopted the same general plan as to the exposition of Scripture;—Mr. Philip has ventured, in the very teeth of his authorities, to describe Mr. Wesley as so CRAZILY attached to the Mystic writers, as by his omission of the Scriptures, and his attention to Mr. Law, presenting a PERFCT CONTRAST to Mr. Whitefield! After we had compared the Journals, we began to be of opinion, and we think the reader will not dissent from us, that Mr. Philip is as unfit to detail the facts as he is to write the philosophy of Mr. Whitefield's life.

One more extract, and we will dismiss the painful subject. That extract, however, is even worse than any of those that have gone before. They have betrayed flippancy and carelessness, but this discovers something more. It refers to Mr. Wesley's conduct in Georgia; an affair which has now been thoroughly canvassed, and of which

Mr. Moore (whose work Mr. Philip ought to have studied before he wrote his own) has given an account. Mr. Philip says,—

"I quite agree with Watson that 'their integrity of heart, and the purity of their intentions, came forth without a stain:' *for although I have heard reports, and been told of letters, which implicate John in more than imprudence*, I have found no one to authenticate the reports, or to produce the letters." (Page 60.)

The remainder of the paragraph we will give soon. In the mean time we point to the lines which we have put in Italics, and remind the reader that they refer to what occurred a hundred years ago. Here are flying reports which go directly to the impeachment of Mr. Wesley's moral character, reports which Mr. Philip admits to be without authentication, letters which are never produced. Had the reports existed in any "questionable shape," the biographer would be bound, in fairness, to examine them; and, if they were matters of notoriety, to state the result. But he is not called to state every flying rumor that he may hear whispered among those who would not be sorry had they any thing better than report which they might speak on the house-tops. Reports like those to which Mr. Philip alludes are the mere creations of malignity. They existed not at the time to which they refer; for Mr. Philip immediately adds,—

"Besides, Whitefield returned from Georgia unchanged in his love or esteem for Wesley; a conclusive proof that he found nothing to justify the *fama clamosa*. Nothing in his journals, letters, or diary indicates a suspicion." (Ibid.)

Certainly not. There was great opposition raised to Mr. Wesley in Georgia; but the *fama clamosa* never imputed what the reports intimate, referred to by Mr. Philip. Whether he acted wisely or unwisely in repelling Mrs. Williamson from the holy communion, he acted, as every person who reads his Journal will deeply feel, like a man who had nothing to fear from her; like a man who was not only unconscious of evil, but even of imprudence. And yet, a century after, a Christian minister comes and tells the world very gravely, that *he*, forsooth, "has heard of reports and letters which implicate John in *more than imprudence!*" To be sure, he immediately says, that he has met with no one to authenticate the reports, or produce the letters. Why, then, mention the reports at all? Mr. Philip, surely, does not mean to say, that even the *fama clamosa* ever implied a charge against the purity of Mr. Wesley. No, indeed; but it seems Mr. Philip moves among those who, when they cannot fix a spot, will venture, very cautiously, "to hint a fault, and hesitate dislike;" and this sort of malignant gossip he finds it necessary to fix in the biography of a man whose name will go far to make a book popular, even though Mr. Philip should be its author. If such reports had been mentioned at all, they should have been mentioned indignantly. Instead of this, Mr. Philip insults the memory of Mr. Wesley by seeming, though with nothing like earnestness, to vindicate it. For, after all, the reader will see that against even such indefinite reports as are alluded to, and to which no man ought to be called to plead at all, Mr. Philip rather gives the verdict of *not proven*, than *not guilty*. The manner in which the reports are mentioned and repudiated plainly shows the *animus* of the writer.

But we have not done with his reports. Mr. Philip is the man for

hearing them. Would the reader think that the paragraph closes, immediately after the words last quoted, with the following sentence in a parenthesis?—

("I have learned, since I wrote this paragraph, that Wesley's private journals of the *Causton* affair have been discovered by the Conference; and that they justify my argument.") (Page 60.)

Why, then, insert the paragraph at all? But no. Though nothing of the kind was charged against Mr. Wesley at the time, yet the opportunity was not to be lost of telling the world that Mr. Robert Philip, of Maberley chapel, heard reports, a century after, which went *to implicate him in more than imprudence*, though he could never find that those reports were any thing better than flying rumors, without any authentication whatever. It is not to Mr. Philip's honor that he ever penned such a paragraph, or that, having penned, he did not cancel it before his book was given to the world.

We have not gone through all the passages we had noted for animadversion, but we are heartily tired of our task. We think we have said enough to show the character of the work. The Wesleyans honor the memory of George Whitefield. They glorify God for him. They hear his name with pleasure. That he embraced religious sentiments contrary to those to which themselves attach importance does not for a moment prevent them from recognizing him as one of the great instruments of the religious revival, one fruit of which they find in the existence of their own community. And thus feeling, an account of his life, written in such a spirit as the life of such a man demands, would have been received by them with pleasure and even thankfulness, and would soon have acquired deserved and honorable popularity. They will regret to find that Mr. Philip has given them no such work as this; and, therefore, instead of purchasing it, they will content themselves with the imperfect biographies already in existence, and wait for a Life of Whitefield which shall not betray a ruling desire to lessen Mr. Wesley in the public estimation. Mr. Whitefield himself, had such memoirs of his earlier days been put into his hands as Mr. Philip's pages contain, would have shown the feeling of indignation awakened by such attacks on the character of his beloved friend, his brother, and his fellow-laborer in the cause of Christ, by throwing the book into the fire.

NOTICES OF RECENT AND FORTHCOMING PUBLICATIONS.

[The editors do not hold themselves responsible for the contents of any work noticed in this list. They will not insert a notice of any which they have reason to believe is not of a decidedly moral character.]

Theological Colloquies; or, A Compendium of Christian Divinity, speculative and practical; founded on Scripture and Reason. Designed to aid heads of families, young men about to enter the ministry, and the youth of both sexes, in their efforts to obtain and communicate a knowledge of true piety. By Thomas C. Thornton, of Dumfries, Virginia. Baltimore: Lewis and Coleman, 258 Market-street; 1837; 8vo., pp. 728.

An Inquiry respecting the Self-determining Power of the Will; or, Contingent Volition. By Jeremiah Day, president of Yale College. New-Haven: Herrick and Noyes; 1838.

The Union Bible Dictionary; prepared for the American Sunday School Union, and revised by the committee of publication. Philadelphia: American Sunday School Union, 146 Chestnut-street; 1837; pp. 648; 18mo.

A New Tribute to the Memory of James Brainard Taylor; published by John S. Taylor, New-York; 12mo; pp. 440.

An Original Church of Christ; or, A Scriptural Vindication of the Orders and Powers of the Ministry of the Methodist Episcopal Church. By Nathan Bangs, D. D. Second edition, revised. New-York: T. Mason and G. Lane, 200 Mulberry-street; 1837; pp. 388; 12mo.

Principles of Interpreting the Prophecies; briefly illustrated and applied, with notes. Andover: Published by Gould and Newman, New-York, corner of Fulton and Nassau streets; 1837; pp. 150.

Lives of the Apostles and Evangelists. By Rev. G. Peck, A. M. Published by T. Mason and G. Lane, for the M. E. Church, New-York, 200 Mulberry-street; 1837; pp. 214; 18mo.

Humbugs of New-York; being a Remonstrance against Popular Delusion in Science, Philanthropy, or Religion. By David Meredith Reese, M. D. New-York: John S. Taylor, Brick Church chapel; 1838; pp. 267; 12mo.

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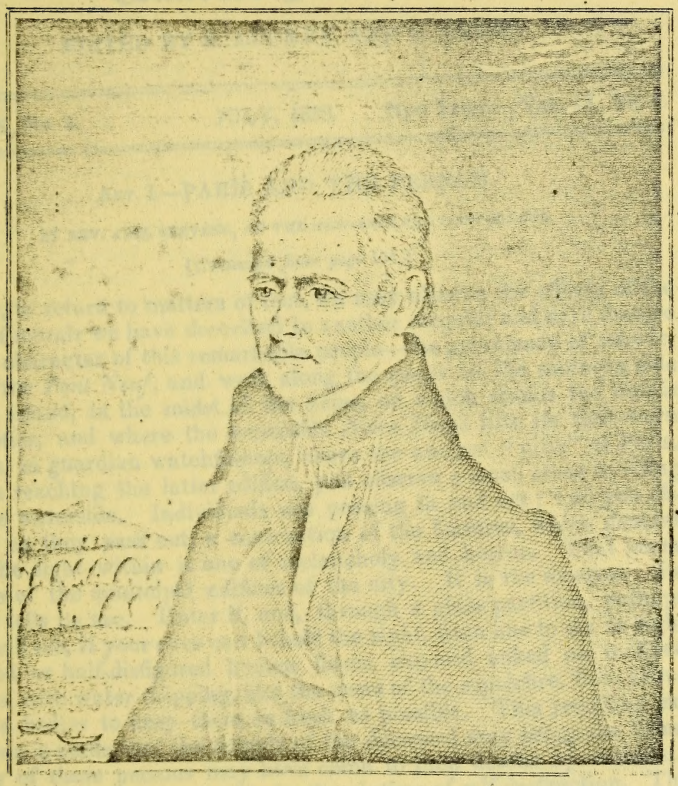
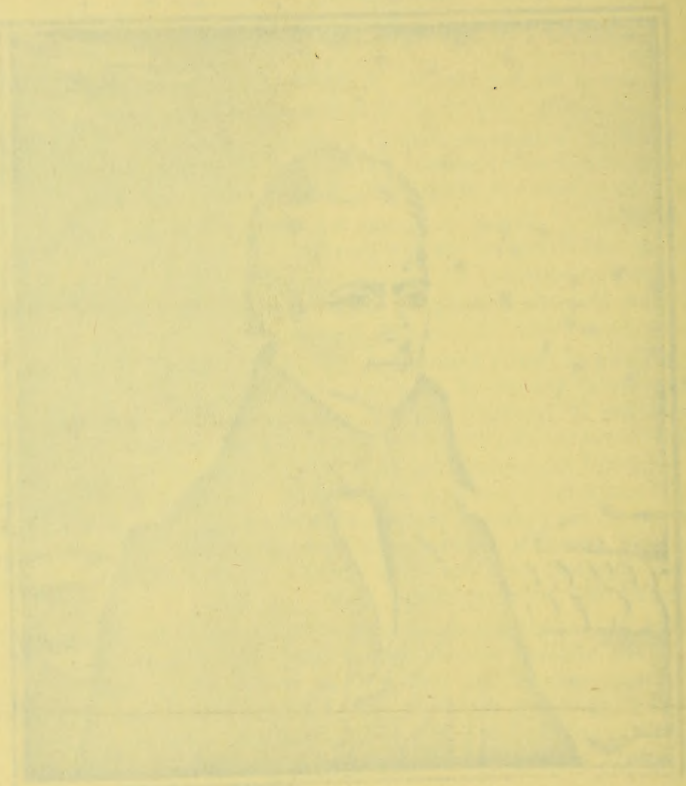


REV. ALFRED BRUNSON, A.M.

Aged 44 1847

Missionary to the Potawatomi & Chippewa Indians



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ART. I.—PARIS AND THE FRENCH.

BY REV. ABEL STEVENS, OF THE NEW-ENGLAND CONFERENCE.

[*Continued from page* 134.]

BUT, to return to matters of fact, we may observe the effects of the state of morals we have described in another singular and dark feature in the character of this remarkable people—the prevalence of *suicide*. Cross the *Pont Neuf*, and walk along the *quays* on the southern side of the island, in the midst of the *Seine*, on which stands the *Palais de Justice*, and where the venerable *Notre Dame* lifts its time-worn towers, in guardian watchfulness, above the ancient "citie" of Paris. Before reaching the latter edifice, you observe a small stone building on the waterside. Individuals are passing in and out; and you observe, as they pass out, a contraction of the features, which denotes that the sight within is one of melancholy and horror. That house is one of the municipal edifices of the city. It is the morgue. Its name tells its use. Enter it, and, through a glass partition, perhaps you will see, if your eyes can behold the sight, from one to six or eight bloated or half-disfigured human forms, exposed naked on inclined planes, with water dripping, like the dews of the sepulchre, from above on the bodies to keep them as fresh as possible. This revolting exhibition is made that the friends of the deceased may recognize them. Many of these persons may have come to their deaths by accident; but the most are understood to be the victims of self-destruction. The Seine is an insignificant stream; in America it would be called a creek, and there is, comparatively, little business done upon it, as it is not navigable; so that the numerous bodies taken from it to the morgue, without doubt, are cases of suicide to a great extent. This dismal building is, therefore, one of the indices which point to the moral character of the community. The morgue is for the exposure of persons unknown, that their friends may recognize and claim them; and, considering the number of such unknown cases, we may judge of the fearful aggregate of the evil, when the still greater number of those who destroy themselves, where they are known, is added.

We have mentioned before, that the department of the Seine, affording only one thirty-second of the population, produced one-sixth of the illegitimate births; and we mention now, as showing a result that we might anticipate, that it presents likewise one-sixth of the suicides. The coincidence is certainly remarkable; but it only proves

what all history teaches, that vice engenders vice, and tends from bad to worse. The number of suicides in France is about 1800 yearly. This was the average for the years from 1827 to 1830. The number of suicides committed in one year is equal almost to the total number of crimes against the person; that is, *self-murder* is committed almost as frequently as *all the various* crimes committed against the persons of *others*, such as assault, assassination, rape, &c. If you omit infanticide, it amounts to more than three times the number of murders and assassinations. Of course the numbers reported by the official statistics must fall short of the actual numbers; but it is certainly an astounding indication in the moral condition of any community, when if a person is found dead within it, and the cause is to be conjectured, there are three probabilities against one that his own hands did the deed rather than the hands of another.

The state of morals in France which we have developed, furnishes an admonitory lesson to the friends of mankind, on the tendency of those moral doctrines which have prevailed in that country sufficiently long to demonstrate their legitimate results. The experiment has been well tried, and fearfully has it evolved their effects, and indelibly engraven them on her moral and political history. These doctrines, speculated into profound theories from the chair of the professeur, identified with every department of learned inquiry by the encyclopedists, decorated by the attractions of elegant literature by Voltaire, Rosseau, and their contemporaries, published from the tribune and displayed on the stage, have spread their contamination through and through the body politic, until, like the effects of the disgusting disease which bears the name of the nation, its very bones have become carious and its sinews dissolved. It is not by the temporary effects of these doctrines during the first revolution—the deifying of a prostitute, the denial, by grave enactments of the legislature, of the existence of God and the immortality of man, and the butchery of thousands on the guillotine—it is not by these effects alone that we can estimate the destructive energy of these doctrines; a more alarming example is furnished in the stayed influence which they have since sustained over the whole national mind, and the present universal enervation of every moral sentiment. The revolutionary horrors were temporary—they passed over the nation like a tornado, terrible but not enduring; while the subsequent effects of infidelity have been like the drought, all moral beauty and growth have faded away.

France furnishes the demonstration of another of the late problems among moral speculators, the question of the influence of education exclusive of moral culture. Great exertions have been made by the government to provide the means of general education for the people. According to the latest tables which have come under our notice, the appropriations to all religions (Catholic, Jewish, and Protestant) show a diminution of one hundred millions of francs from the amount paid to the Catholic Church alone before the revolution of 1789, while the appropriations for education have vastly increased. Before the revolution of 1789, the cost of religion to the government was one hundred and thirty-five millions of francs, while now it is about thirty-three millions. Before the revolution of July, the appropriations for education were eight hundred thousand francs, while, at present, they amount to eight hundred millions.

The celebrated tables of M. Guerry lie before us at this moment, furnishing the most remarkable statistical phenomena ever recorded. He uses the classification of crimes alluded to in the preceding pages, namely, crimes against the person and crimes against property. He divides France into five sections, namely, north, south, east, west, and centre; and then, taking one hundred as the number of crimes committed in the country, shows that of crimes against the person, the average amount for *six successive years*, has been—in the north 25, in the south 24, east 19, west 18, centre 14. And of crimes against property—in the north 42, the south 12, the east 16, west 10, and centre 12. These singular facts prove that there are some definite influences which act like invariable laws in the production of crime in France. Here we have nearly the same results for each division of France, the same result in each kind of crime, and the same result for six successive years. Are those circumstances which make up the chief portion of human history, and which are usually supposed to be fortuitous, the results of uniform laws? Shall the farther study of the principles of history develop a regular system of causes and effects, the presence of universal laws in the accidents of life? The hypothesis need not involve the doctrine of fatality, it may educe from history the Christian doctrine of a providential government of our world, a government which, in analogy with God's physical government, may have its invariable laws. At least the tables of M. Guerry, to which we have referred, as well as others equally curious in his work, show the operation of regular laws in the production of many of the most remarkable classes of those circumstances usually called accidents.

But what is the influence of education on crime in France? The calculations which we have just quoted, place the different regions thus in precedence of crime, viz., north, south, east, west, and centre. Now, excepting the single region of the east, they rank the same in instruction; thus, in the north, there is one male pupil to every sixteen of the whole population; in the south, one to forty-three; the west, one to forty-five; the centre, one to forty-eight; and yet we have seen, that in the north is the greatest average of crime, in the south the next, &c. The centre, which has the least instruction, has also the least crime! In the north, where, according to the military census, there was, in 1829, fifty-five young men in one hundred who could read and write; there were likewise of all accused before the Court of Assize forty-seven who could read in one hundred; while, in the centre, where but twenty-five in one hundred could read and write, there were in one hundred accusations but twenty-three who could read.

The striking result, then, to which the tables of M. Guerry bring us is, that the crimes of the different regions are not lessened, if they are not augmented, by education. This is the case in regard to both classes of crimes. Crimes against the person are most common in Corsica, Alsace, and the provinces of the south-east, where the people are best instructed; and are fewest in Berry, Brittany, &c., where they are least instructed. The same is true, also, of crimes against property; those sections which are best educated are, almost without exception, the most criminal. What shall we say, then? That education cannot be relied upon as a means of human improvement? The

instantaneous convictions of all men oppose the conclusion. But these remarkable facts prove that it is but a secondary means, and is dependent for all its salutary influence upon a higher kind of culture than is usually included in the idea of education. They prove that the distortion of human nature, which is produced by an intellectual, exclusive of a moral education, not only leaves us as destitute of virtuous restraint as before, but actually enervates the moral influences which previously acted upon us. France has tried hard, for some years, to check the progress of crime by education. We have shown that the sum of eight hundred thousand francs, appropriated before the revolution of 1830 for the purpose, has increased, since that event, to eight hundred millions of francs; a rapid advance from *thousands* to *millions;* but still the tide of demoralization flows onward, and her wise men are at last beginning to see the impotency of the present system,—they now concede the necessity of moral influence. One of them eloquently declares, that "the country perishes for want of a religion; we have tried popery, and it has failed us; we have tried infidelity, and it has deceived us: now let us try the Bible; would that the Bible could be given to every town, every village, and every family!" It is a bold testimony to be made in Paris; but it is as magnanimous as it is bold. Cousin, the philosopher and the peer, has declared, that the system of common instruction cannot be effectual in restraining vice, unless based on religion; and the subject has already begun to interest the government.

We have in the preceding pages first taken a bird's-eye view of the topography of Paris, and, secondly, contemplated at large the moral aspects of its community. In the latter portion of our observations we have illustrated its domestic habits, the causes which have vitiated them, as seen in their modes of life and public amusements; we have observed the result of those domestic habits in the licentiousness of the people, the vast illegitimate population, and the number of suicides; and we have shown the inefficacy of education in affecting the production of crime among them. We have endeavored to sustain our conclusions by ample statistical evidences. Some of these evidences, interspersed through our remarks, are invaluable for the light they afford on important subjects of moral inquiry; and we regret that our limits, and the proper scope of this article, will not admit them to a fuller examination. Waving all dissertation, the naked statistics themselves, which we have laid before the reader, present the moral state of France to his view with features truly revolting. Let him look again at a few of them; they show,

1. That the city of Paris has two hundred places of public amusement; and that the government expends one-third more for its fêtes than for its religion.

2. That there are seventy thousand illegitimate births annually in the nation.

3. That one-sixth of this number occur in the department which includes the metropolis, a department producing but one thirty-second of the population.

4. That through the want of proper treatment one-third of these children die before reaching their third year.

5. That were it not for this extreme mortality, *one-third of the population of Paris would be illegitimates.*

6. That adultery produces thirty-five in one hundred (more than one-third) of all the crimes against the person, and that these crimes are not the result of jealousy, but are committed by the *offender* against the *offended.*

7. That while adultery produces more than one-third of the crimes against the person, rapes amount to one-sixth of the same class of crimes; and seduction and concubinage lead to about one-third also; so *that five-sixths of all the crimes against the person arise from licentiousness!*

[Items 8, 9, and 10, in this catalogue, are too revolting to be inserted here. They show a state of depravity which, we hope, may never be witnessed in any other country.]

11. *That eighteen hundred suicides occur annually.*

12. That the department which includes the city of Paris, and which produces one-sixth of the illegitimate births, produces likewise one-sixth of the suicides.

13. *That the crime most common among women is the destruction of their own children, and murder the next!*

14. That women commit one-third the parricides, and one-half the crimes by poison.

15. That crimes are most frequent in the sections of the country which are best instructed.

We have been minute in the notation of these facts, because every one is full of striking import. Let the reader ponder over the dark catalogue, and offer to Heaven the fervent supplication that the causes of such demoralization may never desecrate into a terrestrial hell his own fair land.

But are there no reliefs to the dark picture we have given, no lights in contrast with its shades? There are. While the moral state of the nation presents this scene almost of dissolution, there are religious indications, just at this moment developing themselves, which, though they afford not the confidence of realized success, inspire a cheering hope of the future. Yet that hope will be entertained by the friends of Christianity with appropriate caution, when they bear in mind the fickleness of the French character. The indications which we refer to are, indeed, of an extraordinary character, but are yet in their incipient state, and therefore liable to change. We have just spoken of the deep and pervading influence of erroneous moral doctrines in France. We have said that the whole national mind is impregnated with them. The remark is true, and its mournful proof is presented in the preceding pages. But yet there are, and have been for some time, new tendencies of the public mind manifested. Efforts of Christian usefulness, too limited to attract the sympathy of friends, or the hostility of foes, have succeeded in introducing a spiritual leaven, which, thus far, has operated with a success which could not have been anticipated; and collateral circumstances, not a little remarkable and propitious, have been affording new facilities for its extension. The national Protestant Church, it is well known, had universally declined into Socinianism. The spirit of piety was apparently extinct from all its borders; and its own members were not distinguishable from their Catholic neighbors by the morality of their lives. The descendants of martyrs, and hemmed in on every side by superstitious

and skeptical foes, we should have supposed that a watchful caution would have guarded their doctrines and lives. But such was not the case. The theology of the German universities corrupted the pulpits, and spread spiritual apathy among the people. They have, however, made the experiment of error, and, like their Swiss and German neighbors, appear disposed to retrace their steps. There are supposed to be at present about forty evangelical *pasteurs* in the national church—a small number; but we trust the beginning of a farther movement. Besides these, there are missionaries of the English Continental Society, the French Evangelical Society, and the Wesleyan Missionary Society, amounting in all to about forty, making eighty evangelical preachers to a population of thirty-four millions. Other laborers, *colporteurs*, evangelists, *instituteurs*, &c., are scattered over the provinces, sowing the seed of life in the retired villages, on the mountains, and among the vineyards of the valleys. Remarkable success has already attended some of their exertions, and, in a number of cases, revivals of religion have occurred, which afford no unfavorable comparison with those recorded in the history of the Methodistic reformers of England. It would be a pleasing contrast with the picture of France, which we have portrayed in the preceding pages, to enter here into the details of their success; but this has already been done by an abler pen, in an article copied from a foreign journal into this magazine.* We take the pleasure, however, to certify, from a personal observation on the spot, to the general correctness of the statements in that interesting article.

The French evangelists, though few, have the zeal and laborious energy usually characteristic of the first leaders in great moral movements. Many of them are men "full of faith and the Holy Ghost." We have mingled in their circles of prayer, and sat under their earnest ministries, and taken the sacramental elements from their hands with associations which we have thought might be called up by witnessing the labors of the apostles and "holy army of martyrs," or those of Luther and his noble colleagues.

While these signs of the times have been coming out, like solitary stars, in the moral night of France, others have likewise appeared rising above the horizon of her south-western mountains. The spirit of the Reformation has again broken out in Switzerland. It has come forth from the grave of Calvin; and in Geneva, where, in 1812, not a single evangelical clergyman lifted his voice, a number of churches again stand up for the faith once delivered to the saints. A new theological school has been established, the various societies of Christian benevolence have been organized, and are sending forth from that land of history and poetry their messengers into France. Such men as have already gone forth from them, such men as Felix Neff and Henry Pyt, whose works do follow them, are descending the Jura Alps with the cross in their hands. Some of them are already in Paris, preaching in the very temple in which the St. Simonians but a short time since predicted the speedy overthrow of Christianity. Fourteen places of worship (oratories) are sustained by the Genevan reformers alone in France, and supplied with *evangelists*, who, like the early "*laborers*" of Wesley, are *workmen* indeed, traversing the

* Protestantism in France, in the April No. of the Methodist Magazine for 1836.

country, preaching among the villagers, and compelling them from "the highways and hedges to come in." The evangelical churches of Geneva have likewise sent out twenty-one colporteurs into the provinces of France. The colporteurs are men of good solid sense and deep piety, who carry on their backs large quantities of Bibles, tracts, and other religious books, and travel on foot among the towns and villages, selling them where they can, and distributing them gratuitously where there is no disposition to purchase them. They introduce religion into conversation where they can, and by their "household words" and humble practical appearance, exert an influence over the lower classes which could not be commanded by men of superior character. In about four years they sold about thirty thousand copies of the Scriptures in France, and in the last year distributed twenty thousand tracts. The proximity of Switzerland to France, and the use of the same language, by its western cantons, afford it peculiar facilities for missionary exertion in the country; and the removal of all legal restrictions has opened a wide and effectual door into which the Swiss champions are crowding with the characteristic zeal of the mountaineers of that land of liberty and of the Reformation. French evangelical Christians are disposed to welcome them and co-operate in their plans; and at the anniversary weeks of Paris and Geneva, delegates are sent from the respective countries to reciprocate cordial sentiments. The Wesleyan missionaries are laboriously at work in Paris and in the southern provinces. There are fourteen missionaries now engaged in the labors of the mission. They preach, upon an average, to about four thousand hearers, and have about six hundred members in their societies, and about six hundred children in Sabbath schools. At their last conference, held in Paris, they found that six more laborers were immediately wanted to meet the demands of their appointments. They have thus far succeeded better than any other sect. Their zeal and hard working habits adapt them to the peculiar circumstances of the country; for nothing but the most indefatigable efforts can succeed in a country where the frivolities of an hour may banish from the gay minds of the people the most sober impressions.

The efforts in behalf of evangelical piety in France, which we have mentioned, have already resulted in the formation of those projects of Christian usefulness which are the marks of the genuine work of God. The various societies for extending the work not only among themselves but in foreign lands, have been organized, and exhibit an example of activity and liberality worthy of the emulation of better lands. The "French Evangelical Society" has operated with remarkable energy. In 1833 it had but six laborers of various kinds; in 1834 they had increased to seventeen; in 1835 to thirty; and the last year to forty-three. The income of the society has risen in the same time from seven thousand five hundred and eighty francs to thirty-seven thousand three hundred and seven francs. The "French and Foreign Bible Society," in three years, published four editions of the Bible, three of which are stereotyped, and seven editions of the New Testament, and distributed the third year alone about seventeen thousand copies of the Scriptures in nine languages. The "Tract Society" circulated the last year about half a million of tracts. The "Foreign Missionary Society" have, at this moment, about fourteen

persons, including the families of missionaries, in South Africa; and its funds, the year before last, amounted to eighty-eight thousand one hundred and seventy-five francs. We have not learned the amount for the last year. It has been justly remarked,* that the national spirit of the French fits them to be the most useful people in the world, in the great Christian movements of the present age, if they could only be brought under a more general influence of true religion. Do not the facts which we have just detailed prove the assertion? While yet in the infancy of their cause, the French evangelists have put into operation all the machinery of Christian benevolence, and have sent their missionaries to the ends of the earth. Let but the French spirit catch generally the inspiration of Christian zeal, and the enthusiasm which swept before it the thrones of Europe, and planted their eagles beneath the shade of the pyramids, will seize on the cross, and bear it forward to the bounds of the world. A more interesting example of energy can hardly be found in the modern history of the church, than that which the present evangelical movements in France and Switzerland exhibit. It is an energy which might befit a veteran cause, more than one which has hardly existed long enough to attract around it the sympathies of foreign churches, and, indeed, is scarcely known but to those who have witnessed it on the spot. Unfavorable liabilities still beset their path; they live amidst elements that may explode without a moment's warning, and frustrate their best hopes; but yet the vigor with which they have thus far sustained themselves affords a pledge the most satisfactory of future success.

We have mentioned that collateral circumstances have occurred, affording new facilities for the labors of these noble men. One of the most interesting of these circumstances is, the very manifest decline of the papal church in France. The lamented French revolution has, at least, left one favorable trace in the destructive effect which it produced on the prospects of popery in the country, and, indeed, throughout the whole of western Europe. Infidelity is usually held responsible for the unparalleled enormities of that memorable event; but the church is responsible for infidelity, and, through infidelity, for the sanguinary transactions of that "epoch of terror." The church had increased its corruptions until it could no longer be tolerated. In the decrepitude of her age and the decline of her influence, she had loaded herself with such an accumulation of meretricious frippery, to sustain still her decayed attractions, that considerate men laughed her to scorn, her very friends looked askance at each other, and her own strength gave way beneath the burden. Popery had worked itself to a crisis, and the revolution was the development of that crisis. The horrors of the revolution are over, and that of 1830 shows that the fearful lessons taught by its predecessor were not forgotten; but the shock which shook the church still tells on its very foundations; she has reeled under it ever since, and seems on the eve of her final fall. The intelligent classes have almost entirely deserted it. The priests and peasantry are its only remaining adherents. The attachment of the priests is well known there to originate in pecuniary motives. Not only in France, but throughout western Europe, it is unquestionable that they are fast declining (if decline it can be called)

* See letters from Europe, in Christian Advocate and Journal.

into skepticism. While the philosophers and statesmen, the leaders of the public mind, are returning to belief, and are demanding higher moral influences for the popular mind, the priests are just commencing to descend to the "horrible pit," whence the former are emerging. The literary and political men were Catholics themselves once. But popery, as we have said, worked itself to a crisis: it made them infidels. But infidelity has likewise had its reaction; they have found it unsubstantial, and now are proposing inquiries after better principles. They have not yet announced themselves Christians, but their speculations are tending toward Christianity; and the sudden and vigorous commencement of the evangelical movements above described, appears not a little like a providential coincidence with the change in the moral speculations of the country—a provision to meet the new inquiries of the present moment. It is probable that the priests themselves will go through the same process of decline and reform. There is a strong disposition at this time in France to dissever the church and state. The proposition has already been stated before the public mind, and a prize essay called for by one of the first moral societies of the metropolis. This society includes citizens of commanding character in literature and society, and the expression of its opinions will carry a potent influence to the public mind, and through the public mind to the legislative chambers. There is no doubt entertained by the people of France, that the prop of civil support will soon be withdrawn from the church, and then it must inevitably fall. Already deprived of the patronage of the wealthy classes, possessing but limited resources of its own, it cannot sustain itself when none but the ignorant and destitute peasantry stand around its deserted altars. Pecuniary motives being the only tie that still binds the priesthood to it, they will, no doubt, retire from it when these are extinguished. The people are unaccustomed to contribute to the support of religion, except by state taxes; so that the disposition, as well as the ability, will be wanting, if an appeal should be made to their sympathies. The ecclesiastics are aware of these desolate prospects, and the effect is manifest in a general depression of all their energies. They wear an aspect of despondency; they stand amidst the desolations of what was once the fairest portion of their dominion. France, the land of their greatest triumphs and best theologians—France, the brightest gem in the triple diadem, is no longer theirs; and they know that her history will be a standing instruction to her, never to return to the religion of her fathers—a lesson written with the blood of St. Bartholomew's.

The defection of the Abbe de la Mennais, from the church, is a circumstance of much interest in France. Mennais is a giant. A little nervous man, never writing without kindling a fever in his frame, but a colossal intellect. He is almost a copy of Rousseau in his intellectual characteristics, without any of his moral obliquities. Like Rousseau, he thinks profoundly and boldly, and expresses himself with language the most pungent, with words that burn. Rousseau lies on his writing table, and he seeks inspiration from his pages whenever he wishes to write, as he often does, in lines of fire. His sentences are condensed and abrupt, each complete in itself, and fall with the weight of thunder-bolts. He has the happy art of rendering his rhetoric logic, or, more properly, his logic rhetoric. A profusion of

figures, rich as the golden harvest, spread over his pages; but every metaphor and simile is an argument. His celebrated work on Religious Indifference placed him at once in the first rank of French writers, many say next to Rousseau; some give him the precedence. That work inspired anew the declining hopes of the French Catholic Church. A champion had risen up among its decaying altars; while such men as Chateaubriand and La Martine were introducing a new school of polite literature, the chief element of which was enthusiasm for the venerable superstitions of its creed. The eyes of all the French papists were fixed upon Mennais with hope, when he appalled them by announcing in a periodical which he had established, (l'Avenir—*The Future*,) views which involved nothing less than a revolution of the whole character of the church, in order to adapt it, as he expresses it, to the demands of the 19th century. And these announcements were made with a daring eloquence which could not fail to carry the French enthusiasm with it. "Mankind," said he, "are advancing to a better state of things. If the church will not go with the people, they will not stop for her, but leave her to perish." "Your power," said he to the pope, "your power wanes, and is ready to pass away. There is no possibility of perpetuating it, but by attaching your throne to the moral and political wants of the 19th century. Nothing stands still in this world. You long controlled kings, but now they rule you. Separate yourself from kings, extend your hand to the people, and they will uphold you with their brawny arms." He went so far as to call for a separation of the church and state, and recommended an abandonment of the states of the Holy See. "What are those rags of purple, those tattered trappings of departed splendor, which now only give kings and people matter of merriment and pity? Take again the simple crook of the ancient Christian pastors, and the spirit which animated them—exchange your golden cross for one of wood—accept poverty, and, if need be, bear the chains of martyrs."

We need not tell the reader how these sentiments were received. Mennais' writings were put in the "Index Expurgatorius" at Rome. This gave but a new impulse to his bold spirit, and soon he was on his way to the seat of St. Peter to confront pope and cardinals. They knew the man they had to deal with, and with a wise caution declined the discussion of their differences. He was actually admitted to the holy presence, with the stipulated condition that his peculiar views should not be referred to. While in Rome, he made observations on the condition of the church, which, of course, only confirmed his previous convictions of its utter corruption and unfitness for the advanced improvements of the present age. He returned to Paris, and sent forth a new book, which has swept over the nation like a tornado. Not many months elapsed before, we think, twenty-two editions were exhausted. Has the reader ever been traveling in a dark night in a solitary highway, when, suddenly, a streak of lightning flashed in his face, blinding with confusion his sight, and sending a tremor through his whole system? then he may borrow from the recollection an impression of the effect produced by this book. The priests were confounded at so bold a disclosure of the ruined condition of their cause; the friends of that cause could not but despond with hopelessness, and its enemies exulted anew. We would take pleasure in giving ample extracts from the "Affairs of Rome," the work alluded to, but many

striking ones have already been presented to, perhaps, all the readers of this journal.* He shows that the pontifical influence has declined most rapidly within a few years in Portugal, Spain, Germany, and Holland. "*What is the reason of this deep and universal decline of the pontifical power?* Rome knows. The power of the pope is nowhere less rooted than in Italy. The lower classes respect it from habit, where it does not interfere with their inclinations; but beyond these it finds few but vigorous censors and enemies. The middle and higher classes of Italians not only do not believe in it, but reject it with violent animosity; they hate it with an implacable hatred as the chief cause of their country's calamities. *Austria itself is less detested than popery.* It is sad to say it; but in the present state of things the truth should not be hid. If, then, Italy were left to herself *for a day, a single day, and the existing government had no other support than the decrees of the head of the church, a revolution would, to-morrow, extend from Turin to the extremity of the Calabrias.*" This is not the opinion of M. Mennais alone, but of every discriminating traveler who reads rightly the signs of the times around him. The conclusion to which Mennais comes is thus expressed: "If men ever again become Christians, let it not be imagined that the Christianity to which they will unite themselves, can ever be that known under the name of Catholicism."

The late marriage of the duke of Orleans to a Protestant princess of Germany, is certainly a circumstance not a little favorable to the hopes of Protestantism. A church, formerly used by the Catholics, was presented to the Protestants on that occasion, and the dignity of officer of the legion of honor was conferred on Cuvier, the Protestant minister who officiated at the ceremonies. We were present in Paris when, a few days after the arrival of the royal family from Fontainbleau, the young bride and her mother attended a public service of thanksgiving in one of the Protestant churches. It is expected that, on the accession of the duke, the direction of affairs will be much influenced by her superior talents. She possesses a mind of extraordinary powers, while the duke presents an example of premature imbecility. His choice of a Protestant princess to share his future throne, and the consent of the royal family to it, show, at least, no very tenacious regard for the sentiments usually taught by the Holy See respecting heretics.

Another consideration favorable to Christianity, is the state of ethical speculation. The ethical speculations of the French have ever exercised a singular influence on their moral character. In the scholastic ages they produced some of the first metaphysicians. Previous to, and at the time of the first revolution, ethical speculations introduced universal corruption and skepticism, and shook down the throne, and almost abolished the whole fabric of society. "The philosophical system," says a French writer, "of any particular period is the moral index to that period; it expresses the sentiments of predilection pertaining to such a period, and may be considered as its watchword." While among us such speculations are never known, except in the meditations of an individual, or the text-book of the college, in Europe they excite almost as much interest and discussion as political

* See letters from Europe in Christian Advocate and Journal.

questions do among ourselves. Parties are formed by differences of opinion, and the contest of mind is carried on with a force which might become the battle field. These parties have their birth, their struggles, their day of triumph, and their downfall, as much as the political factions of our republic. The practical money-making spirit in our own country and England, has never allowed this nobler strife of intellectual warfare to exist. Reid's Philosophy scarcely attracted attention until the eloquence of Stewart gave it a more popular form; and even at this moment, so great is our indifference for such studies, it can hardly be said to have gained to it a party interest either here or in England; while the same doctrines in substance, taught in the far more repulsive form of Kant, in Germany, soon produced a universal interest; threw into excitement, for fifty years, the intellectual world; spread their leaven through all its poetry and polite literature, and have at last spread over France, and engaged in their defence the greatest minds of our times.

The skeptical philosophy of the revolution was of English extraction. Hume was its great champion, and his intercourse with the literati of France served much to give it influence. Locke's doctrines were introduced by Condillac, and formed the basis of French materialism. It was but one step farther in the same path, when the French savans pushed the doctrine of the mind's dependence upon the senses for its knowledge, taught by Locke, to the denial of any essential distinctness of the mind from the body. Helvetius went but a step farther when he denied the existence of any real distinction between moral good and evil, and taught that the only motive of action was sensual pleasure. And then came Diderot and his fellow-encyclopedists, waging universal war against religion in all its forms. The idea of God was laughed at, the Bible was an antiquated fable, death an unending sleep. And then came the "days of terror," the dissolution of marriage, the disorganization of government, and the downfall of society.

That unparalleled social disaster, the French revolution, exposed the tendency of the popular creeds, and prepared the way for the influence of the doctrines of Kant and Reid. They found an extraordinary champion in the celebrated Cousin. He was educated under Roger Collord, and succeeded him in the defence of the Edinburgh school. He threw the energies of his active mind into the task of developing, with a wider comprehension, the principles of the system, searched the classical stores of moral speculation, and has imbodied the results of his research and meditations in a system as elegant as it is profound. It bears the name of the eclectic school, and adopts, as its basis, the system of Kant and Reid. The chief distinction of the old system has been technically called among them, "sensualism," while that of Mon. Cousin is named "spiritualism," words which import the extreme contrast of their respective doctrines. *Cousin* has furnished a most lucid and unanswerable refutation of Locke's fundamental principle, and blasted, we trust for ever, the hopes of the material sect in France. He teaches the independence of the mind, the existence of internal and original sources of knowledge, and reveres the truth of spiritual existences. There is no truth of revelation too spiritual or too supernatural for the faith of his disciples; and however questionable some of his positions may be, the moral influence of his opinions is in happy

contrast with that of the debasing schools which preceded him. No philosopher, perhaps, has ever produced so much public interest by his opinions as Cousin. He lectured before the University of Paris, extempore, to immense auditories, estimated at between five and six thousand persons, and the lectures were reported in the public prints with as much interest as the proceedings of the Chambers. His extraordinary eloquence attracted around him the youth of the schools, the flower of western Europe; and it cannot be doubted that his improved sentiments will introduce a better era into the speculations of the whole continent. He is still in the strength of his years, and devotes his commanding influence to the improvement of the institutions of education in his country, for which his office, as a peer, affords him peculiar facilities. The introduction and early triumph of the eclectic system of philosophy is one of those collateral circumstances of which we have spoken, which cannot but be propitious to the new influences of religion, that, during the same time, have been introducing themselves to the public mind. They are, indeed, strikingly coincident; and if the former attains an established influence, Christianity will inevitably obtain again a hearing from the learned men of the country.

While the system of Mon. Cousin has assumed the stand of a leading school, there are many minor systems which have their partisans, chiefly modifications of the old sensual school; but such modifications as show a tendency of the national mind to better sentiments. Various systems of Pantheism; the doctrines of the St. Simonians; the *intellectualism* of Hegel; Organism; the natural religion of Rousseau, as taught in his *Emilius*, and others, have had their day, and some yet agitate the public mind. These systems not only indicate a favorable change in the sentiments of the literary class, by the improved views they take of subjects vitally related to the Christian faith, but they all form an interesting symptom of that dissatisfaction with merely hypothetical doctrines,—that longing after something substantial, on which the spirit can repose, which at this moment agonizes the whole national mind, and forms one of the most encouraging grounds of hope to the Christian traveler. A deep pervading conviction has spread over the community, that the systems of speculation, heretofore rife, tend only to moral wretchedness. They have filled the morgue and Hopital des Enfans trouvés and the insane hospitals. They have almost dissolved domestic order, and have allowed of no stability in the institutions of government. "France perishes for want of a religion," cried the distinguished writer and statesman we have already quoted, and it was but an expression of the national conviction. An able writer in Blackwood's Magazine, who was residing on the spot at our visit to Paris, declares that "the professed infidels of France are no longer what they were. They give no point blank denial to the truths of Christianity; if they believe nothing, they deny nothing. If they will not be trained by Catholicism, with which Christianity is identified in their minds, they equally reject the arid Voltarian philosophy which affords no aliment for their affections. Fluctuating between the two, they have fallen into the fantastic, the mystic, and are evidently seeking, in their wild intellectual excursions, to find some truth in which they can discover repose and certainty. *A want, in brief, is universally felt—a want*

of religion." An advocate, before the royal court at Versailles, declared, in a speech, that since the last revolution, "the warm disputes against Christianity have ceased, and the maxims of Voltaire have been abandoned to pamphleteers of the lowest class. Now, in books of mature thought which issue from the press, Christianity is expounded respectfully; its truths are announced as sacred and awful. A decided reaction has taken place; the age of hatred and infidelity has passed away. Religious doctrines spring up on all sides, and the connection is traced between the wants of the age and the fruitful principles of Christianity. The world believes, and turns to God." These are extraordinary testimonials. A few years ago they would have been hooted with scorn in France.

Thus we see that hope dawns on the darkness which we have described in the former part of this article. While popery is sinking in decline, infidelity is returning to the true light; and the cross, as it presented itself to the eye of the Roman emperor, is beginning dimly to reveal its glory in the clouds of the moral firmament of the country. Happy would it be for that lacerated and agonized land, if the Christian world would seize on the present favorable moment, and stand forth for its rescue. Of all lands, it would be the most important achievement for Christianity; and, at this crisis, it ought to be a point of concentration for the sympathies of the whole religious world. Let light from England and America go forth on its darkness, until it shall blend with that which streams over the Alps, and spread effulgence over all its hills and valleys.

For the Methodist Magazine and Quarterly Review.

Art. II.—SKETCHES OF SOUTH AMERICA.

BY REV. J. DEMPSTER, A. M., MISSIONARY AT BUENOS AYRES, SOUTH AMERICA.

[*Continued from page* 65.]

Next to the grand and lonely scenes of Chili we would advert to those of Bolivia and Peru. In this mountainous section of South America are found the climates of every country, the productions of every soil, and the mines of almost every mineral. For the wildness of its mountains, the purity of its air, and the everlasting brightness of its sky, no country on the globe, so large as that, will compare to it. Ancient Peru, under its tenth Inca, reached far beyond the present limits of both the Perus. That was the golden age of these children of the *sun*. They were then at the acme to which the accumulating prosperity of five hundred years had raised them. During the past year, Bolivia and Peru, these two prominent parts of this ancient empire, have become united in one republic. Lower Peru extends, in the interior, from 3° 30′ to 14° 30′ south latitude; on its western shores it reaches more than 20° to the south, extending along the sandy beach of the Pacific more than a thousand miles, and it measures more than half that distance from east to west. It is bounded on the north by the extensive republic of *Colombia*, on the east by the wild regions of Amazonia and Brazil, on the south by Bolivia, so named in honor of its patriotic liberator, and on the west by the Pa-

cific Ocean, which washes more than a thousand miles of its shores. Much of this western coast of Peru consists of a vast line of sandy desert, varying from seven miles to more than fifty in width, as the different branches of the Andes approach the Pacific or recede from its shores. As the mariner from the Pacific main glances at this coast, his sensations are like those of a traveler in Africa when he first enters the boundless desert of sand. Indeed, nothing can exceed the arid, dreary aspect of these unpeopled wastes. They present great inequality of surface, and some appearances indicate that the waters of the ocean once reposed on these sandy solitudes. The numerous hills scattered over these untrodden tracts might appear to deserve the name of mountains, but for the stupendous background which gives to every other object a diminutive outline. This extensive desert is, at intervals, of from twenty to eighty miles, intersected with rivers and smaller streams, the largest of which roll their waters into the Pacific. These, at times, swell to an enormous height, and foam and dash like the angry billows of the deep, maddened into fury by a mighty storm. The streams are thus swelled into irresistible torrents by the dissolving snows on the mountains, and by copious rains in the interior. Most of the smaller streams are entirely used for irrigation; others are lost in the thirsty sands over which they roll, so that they never reach the ocean, toward which they run with so much rapidity near their source. In proportion to the supply of water in these streams is the amount of population inhabiting their banks, and the fertility of those narrow strips that skirt their shores. All beyond is a measureless mass of sand, unmingled by a single particle of loam. This is shaded by no vegetable, moistened by no rain, and trod by the foot of no animal—is one naked, solitary, cheerless waste. The only indication that any thing living has ever been here before, is, an occasional heap of bleached bones, the remains of animals which sunk beneath their burden, and remain monumental of his temerity who presumed to make the tour. On this arid region rise clouds of sand, which, borne on the wings of the eddying wind, form temporary hills, and then rise, and in the same manner journey through the air to spread themselves again over the plain, or seek a different location. Though these moving sandbanks are far from being so terrible as those in the Arabian deserts, which darken the sun, and bury whole caravans beneath the mountains they create, yet they endanger the eyes of the traveler, and leave not a trace of his footsteps behind him. The most experienced guides are liable to become bewildered, and in the event they *do*, so dreadful are their bodings that insanity often ensues, and the loss of the company becomes inevitable. In such instances the fate of those that perish is no less unknown than if they had foundered in the midst of the ocean. But any mere description utterly fails to depict the overwhelming horrors felt by a bewildered traveler in this pathless desert. One instance out of many of actual sufferings on those sands will furnish a more adequate idea of their intensity. Fourteen years since, three hundred of the patriot forces, returning from the northern part of Peru to Lima, were wrecked thirty-six miles south of Ptasco. All reached the shore, but became lost wanderers on these trackless sands. Overpowered by fatigue, and parched with thirst, the unfortunate sufferers would often drop on the burning surface, and tear up the sand in search of water with the

most agonizing fury. After long wanderings, a glimpse was caught of a few palm-trees at a distance, from whose roots a little water usually gurgles. A feeble cry of joy issued from the burning throats of the foremost. This faint and ghastly shout was not raised to cheer their more drooping companions in the rear, but it was the outcry of sinking nature involuntarily uttered at the sight of the palm-trees, which shed on their deep despair a gleam of hope. For a moment all quickened their pace, but fainting nature sank under the exertion, and numbers dropped lifeless to the ground before they could reach the object that had aroused them. Those having strength sufficient to reach the spot, finding there only a little muddy water, rushed around it with such violence, as for a season to prevent any from obtaining it. After the obstruction occasioned by the first rush of this panting throng was obviated, they partially slaked their thirst; and none having courage to proceed another step, all threw themselves on the ground in fixed and mute despair. And, as was afterward stated by the few who were saved, even those tender recollections of friends, and family, and home, which on a distant shore are the last to quit their hold on the mind in a dying hour, had expired in their bosoms. Indeed, no one thought any more of his fellow-sufferers than if he had been alone in that dismal solitude. At length, after every prospect had vanished but that of speedy death, the horsemen, sent in search, appeared at a distance. Hope once more was kindled; but then the horsemen seemed bending their course in another direction; and so perfectly was every energy prostrated, that no one had vigor sufficient to raise his hand in token of where they were. And, after the horsemen providentially found them, so totally had hope, and fear, and every passion of nature expired, that scarcely a preference remained whether to be carried from the desert, or expire on its sands.

Nature has divided Peru into three distinct sections. Those, naturally, differ in surface, soil, productions, and climate. Next to the first section, of which truth has compelled us to give so gloomy a picture, is that formed of the elevated valleys of the Andes. The portion of this section which comprises the more moderate heights of that stupendous ridge enjoys a temperature favorable to health, and a soil abundant in vegetable productions. The remarkable salubrity of this climate imparts a charm to the face of nature much more bright and enduring than she usually wears. Those parts greatly elevated are cold and sterile, and the highest of them are never cheered by the least vegetation. On these the sunbeams fall but feebly, so that winter never relaxes its stern features; even under the blaze of noon its dominion is undisputed and eternal. But these bleak eminences, on the surface of which nature never lived, are rich in the mineral stores she has deposited in their bosom. The third district borders on the rivers which discharge their waters into the great Amazon. This section of Peru is characterized by half yearly alternations of dry and rainy seasons. It possesses all the natural resources for luxuriant vegetation common to a fertile soil under a tropical sun. Here vegetable nature lives in her fullest bloom and vigor; never withered by a blast of winter, she is arrayed in perpetual verdure. Much of this region would sustain a population as dense as that of China, for it would vie in fertility with the most productive garden spots of Asia. Some of the head waters of the Amazon, by which it is washed, are navigable

to a point four thousand miles from the mouth of that noblest stream on the globe. What mind can calculate how vast a field will be opened here for commercial enterprise, when the hand of culture shall gather rich harvests from this exhaustless soil, and when this majestic river, which rolls over one-sixth of the circuit of the globe, shall become freely navigable!" Perhaps there is no section of the new world which furnishes scenery more mild and lovely than the rugged peaks and elevated table-lands of Peru. There are projecting points of the Cordilleras, from which is enjoyed a commanding view of the most striking objects of nature. From such a height the traveler sees the forest wave and the cataract rush beneath him; he sees the valley spreading itself out like a waveless ocean, and the snow-capped mountains break away in distant lines; the plain stretch to the Pacific waters, and that ocean rolling its waves till sea and sky appear blended together. Nowhere on the globe does the sun disappear with more glory than on some of the table-lands on this section of the Cordilleras. Long after he has sunk below the horizon, his beams continue to gild the summits of this mountain range. These wild peaks glowing in the solar beams, and broken masses of clouds magnificently tinged, while every color in the valley is fading in night, impart to the scene an enchantment absolutely inconceivable but by an ocular view. At the anchorage near Pasco, the eye is arrested by objects that gather interest from both their proximity and contrast. There is the wide champaign stretching out over leagues, adorned with shrubbery, and shaded with olive groves. Through these are seen the white spires towering above the town in relief against the blue sides of the Cordilleras: then, like a mighty wall, rises the mountain ridge in the rear. This vast reservoir of gold and silver, while it presents its cloud-like sides to the view, has its summits arrayed in the white robe of winter, while its great outline appears painted on the sky. The soil, climate, and scenery at Lima, both poets and historians have conspired to celebrate. The city is sheltered at the north and east by the hills of Amanceas and San Christoval, mountain spurs of the Andes. Though the great chain of this mountain lies not less than sixty miles from the city, when the heavens are bright its snowy peaks are in full view; they are even seen through a clear sky from the Pacific Ocean. The situation of the city throws it open, on the west and south, to the breezes that delightfully fan it from the bosom of the deep. These cool the otherwise sultry air of summer, and banish the mists and fogs which often shade the place. To the north, the eye is lost amid the beautiful hills and valleys that extend themselves in that direction, till the wide scene is closed by mountain rising behind mountain, till on the most distant, as on a mighty column, the blue vault seems to rest. On the west, the calm Pacific expands away, till it appears to meet the arching sky. Such is the climate here, that the plain appears to be wrapped in the gayety of an eternal spring. Vegetation and fructification are in perpetual advance; some trees are loaded with mature fruit, while in the same inclosure others are blooming in the flower; thus the ripe fruit of autumn and the gay embellishment of spring stand side by side in this happy valley, and not unfrequently are flowers and fruit found on different branches of the same tree. But prolific as this soil is, a shower of rain has never descended upon it. A humid sky almost perpetually

shades it, which affords a gentle dew to such an extent as to supersede rain. The vapors which a tropical sun exhales from the ocean, rise in a dense fog, and form an awning over the city. At early dawn this aqueous covering conceals the nearest objects, but this gradually ascends as the sun climbs the heavens, till by the meridian beam it becomes entirely dispersed, and leaves unconcealed the deep blue sky. But, as the sun declines, this mass of vapor resumes its place. The gentle breeze from the ocean, during the night, wafts the vapor toward the mountain, which supplies the place of those which the mid-day sun had dispersed. Excepting some bright days in the midst of summer, and a few wrapped in fog in the depth of winter, these alternations of sunshine and cloud are regular as the returns of day and night. But so mild is this climate at Lima, that it is a rare occurrence for the mercury to rise above 81° in the heat of summer, or to sink beneath 50° in the most severe weather in winter. The fact that rain has never fallen on the west side of the Andes, between 6 and 23° south latitude, is a phenomenon not undeserving attention. The reason of this has been sought in the electrical relations between the mountain and valleys, but may probably be found in other causes. The aqueous vapors constantly rising from the ocean, immediately after formation, are urged toward the mountains by the prevailing winds in that direction, and, instead of bursting into rain, the clouds undergo a sort of leakage; as they float so low, that the minute particles of mist do not fall far enough to form distinct drops. The copious evaporation from the Pacific wafted to the Andes occasions those overwhelming rains that fall on that mountain in such amazing profusion. To this cause may be referred the magnitude of those greatest rivers on the globe, that roll from the eastern foot of the Andes to the Atlantic Ocean. Thus, through the medium of the *air*, the Pacific waters find their way over the great Cordilleras into the Atlantic.

Bolivia, that higher part of the ancient kingdom of the Incas, in its prominent features resembles Lower Peru. It is situated between 14 and 24° south latitude, and extends from the Pacific Ocean almost seven hundred miles in an eastern direction. This interesting section of the new world is traversed by the Andes through its whole extent. On the west it is bathed by the Pacific wave, and on the east by the head waters of the Amazon and La Plata. These great rivers, whose head waters rise within a few miles of each other in this republic, pour their copious waters into the Atlantic at points separated by more than two thousand miles. The former empties itself under the burning sun of the equator, and the latter under the bright sky of Buenos Ayres. The great Cordilleras extend in two ranges through this territory. The eastern ridge is much loftier than the western. Its summits are enrobed with the snows of a perpetual winter. The western range is more irregular, less continuous, and nowhere the seat of undissolving winter. From the highest points of the eastern range to the Pacific shores are the greatest imaginable diversity of climates; all, from the icy mountains of Greenland to the unending summer of Africa, are here to be found. The well-watered valleys, which lie sufficiently low, like those in Chili and Peru, are decorated by the unfading bloom of a perennial spring. Next to these are the table-lands, whose climate corresponds to that of the temperate zone. Between these and the permanent seats of winter, are those

elevations on which the sun-beams fall too feebly for the support of vegetable life, and yet too strongly to allow the winter frost to remain undissolved through the summer. But though these mountains are unproductive as a naked rock of every vegetable substance, they are often the depositories of the richest mineral stores. Exclusive of the exhaustless mines of Potosi, there are others scattered over every part of this mountainous region, in which are found gold, silver, copper, and iron ores; so that, in its metalic treasure, both as to abundance and variety, this region is unrivalled by any other on the face of the globe. There is not, in all Bolivia, so important a point as Potosi. The city is less than 20° south latitude from the equator, and more than thirteen thousand feet above the level of the ocean. This far-famed mining city is situated on the great post-road from Buenos Ayres to Lima, more than sixteen hundred miles from the former, and not less than twelve hundred from the latter. The great metalic mountain which stands frowning over the city exhibits appearances that distinguish no other one in the new world. Its form is conic; its summit is more than sixteen thousand feet above the ocean. Its colors are bright and varied; green, red, yellow, and blue are all distinctly visible, and often melting away into each other, they present the most interesting and curious aspect. Though the city lies more than a mile from the mountain, that stupendous mass seems threatening every moment to overwhelm it. On the heights above the city are thirty artificial lakes, whose waters give motion to more than one hundred ore mills, and furnish the city with a copious supply. In this great metalic pile, more than two thousand mines have been opened. In prosperous times, more than four millions of dollars have been annually extracted from it. The very sight of this mountain of treasure crowds the mind with many great events of the last three centuries. The stream of silver which it has poured forth for ages has acted upon the four quarters of the globe. It has awakened enterprise, rewarded diligence, and disseminated knowledge; it has filled cities with monuments of art—marshalled armies on the field of death—and sunk fleets, in contention for its treasure. These mines, which have administered to the luxury and sensuality of millions, have been the dungeon and grave of almost a whole nation of enslaved natives, and have filled the lovely valleys of Peru with the tears and wailings of widows and orphans. The great elevation of this mountain places it above the fogs and clouds which hover over the lower sections of the Cordilleras, and places it under a brighter sky than canopies any other inhabited portion of the globe. Indeed, it would be difficult finding another city in the old or new world, which has the altitude of Potosi; though this is three thousand feet lower than the mountain in question. Such is the cold state of the air in this very *zone* of *eternal summer*, that this is one wide region of perfect sterility. Nothing, excepting a little green moss, vegetates within twelve miles of the city; not a tree is seen to spread its branches, a shrub to unfold its foliage, or a spire of grass to refresh the eye over all these naked heights. The scene here is peculiarly striking; the night opens to the view the starry host shining with a superior brightness, and kindles up a kind of mellow daylight over this unclouded region. The naked, barren, cheerless surface forms an affecting contrast to the gayety of the celestial aspect.

Of the eight provinces into which the department of Potosi is

divided, several of those more southern, though almost destitute of mines, are rich in their agricultural resources. The intendency of Charcus, stretching along the noble Pilcomayo and its fertilizing branches, is clothed with verdure, and shaded with forests on their banks, and covered with fruits, and grains, and animals in the interior. But the most abundant in vegetable productions of all the departments in this republic, is that of Cochabamba. This forms an oblong tract, extending more than five hundred miles from east to west, and less than one-fifth of that distance toward the other cardinal points. Its western limit reaches to the snowy summits of the Andes; and from the base of this mountain it has a gentle declivity, till it becomes lost in the boundless plain extending eastward. This fertile region is abundantly watered by the southern head branches of the Amazon. There is no variety of climate or soil found in the new world which is not possessed by this narrow strip. On the mountain, winter holds its uninterrupted sway; on its broad sides, spring returns to bloom in every vegetable beauty; on the plain, the gayety of summer and the harvest of autumn are in delightful and unceasing succession. Here the fecundity of nature is displayed in all its richness and beauty; herbs and plants cover the surface with their prodigious plenitude; shrubs and trees, of the sweetest odor, perfume the air with their perpetual fragrance; grains, vines, olive groves, and fruits of both zones are here produced of the finest relish and of the most nutricious qualities; and so rich and abundant is its pasturage, that its name, in the language of the aboriginal inhabitants, implies "*good grass.*" But in all this region, where vegetable nature lives in such unwithering bloom, scarcely a valuable mineral is deposited. The department of La Paz is, in its most prominent features, in perfect contrast to this. Its near approach to the Andes leaves it under the chilling frown of that wintry mountain. Sterility, nakedness, and gloom are, therefore, the appalling objects which are everywhere prominent. Its capital, of the same name, is situated thirty miles from the far-famed mount, *Illumani*, whose volcanic fires appear, even at that distance, during the night, to kindle a large section of the heavens into flame. Nor is the view of much less interest, furnished by the green sides of this mountain smiling in perennial spring, in contrast with its snow-capped summit. This department is bounded on the west by the beautiful lake Titicaca, more than two hundred miles in circumference. The department of Santa Cruz is watered by the Rio Grande and the other head branches of the majestic Mamore. Its western province enjoys a delightful climate, and possesses great agricultural resources. Its capital is situated in a most enchanting valley, more than twenty miles in extent. Moxos and Chiquitos are intendencies of great territorial extent, but sprinkled over with a very sparse population. Both the climate and productions of these intendencies resemble those of the *East Indies.* Here are the half yearly alternations of wet and dry seasons, and a corresponding climate, which, so near the equator, can never be friendly to the human constitution. Here is a great abundance of wild *honey*, which, to the natives, has been an object of attention from time immemorial. Here is the silk-worm; and the mulberry, on which it feeds, is indigenous, and so numerous as to be a common tree of the forest. Here are the sweet smelling cinnamon groves, that perfume the lower regions of the air with their odor,

Bolivia, which was formerly Upper Peru, is divided into twenty-eight provinces, over the most of which a very sparse population is scattered, as the whole republic contains not more than one million two hundred thousand, more than one-half of which are Indians. Peru is divided into eight intendencies, and subdivided into fifty-nine provinces. It has eight populous cities, and not less than fourteen hundred and sixty small villages. The entire population of this extensive territory scarcely amounts to two millions, one million of which, at least, are the aboriginal inhabitants. North of this ancient seat of Peruvian empire lies the great republic of Colombia. This extensive section of South America forms the northern limit of the southern half of the new world. Almost two-thirds of this equatorial region lies north of the line. On the north it is bounded by Guatimala and the Caribbean Sea, on the east by Dutch Guiana and Atlantic Ocean, and the Brazilian empire; on the south by Brazil and Peru; and on the west its shores are washed by the great Pacific. This republic embraces that extensive territory which once formed Caraccas, Quito, and New Granada, and reaches more than 11° north of the equator, and almost 7° south of that line. Among the great physical features of this country are the vast mountains and plains into which much of it is divided. In the eastern section, near the Oronoco, are spread out immense and fertile plains, whose harvests may yet feed nations; and in the western part are found some of the loftiest mountains that arise on the whole chain of the Andes. Nor is there any scenery in the wildest regions of South America more grand than that in which this part of it abounds. The greatest altitude of the Andes in Colombia is under the equator, where the cone of Chimborazo rises to the amazing height of almost twenty-two thousand feet. In this republic the Andes divides itself into three parallel ranges; the middle one is the most elevated of the three, and sends up some of its highest peaks into the region of eternal frost. Chimborazo, Pichincha, Illimassa, Antisana, and Cotopaxi, are among the loftiest of these: towering up, they ascend higher than terrestrial things, and seem to repose above the war of elements, in the bright and untroubled regions of the air. The intense glitter of their white summits contrasts beautifully with the deep blue of the surrounding firmament. Some of the heights along the Caribbean Sea form several of the most tremendous precipices found on the globe. Viewing them from some of the points that overlook them, the traveler instinctively shrinks back with dread from the hideous gulf that yawns beneath him. In the southern section of this republic lies the lofty plain of Quito, elevated more than nine thousand feet above the level of the ocean. On the right of this plain rise some of those proud summits on which the very savage has gazed with awe. On the left are several others, whose invisible peaks are the dwelling places of the clouds. Six of these airy heights that overlook this valley are distinguished from the rest by their greater elevation. The lowest of these is more than fifteen thousand feet above the common level, and the highest towers up into the heavens more than twenty thousand feet. But here, under the fervid sun of the torrid zone, these summits are mantled in the snows of a thousand winters; but while their surface is chained in the frost of ages, their interior is often convulsed by imprisoned fires.

Near Tulcan, the Cordillera divides itself into two chains, between

which lies the high valley of Pastos, and beyond this valley it divides again into three ridges, the most western of which runs parallel to the Pacific shores till it loses itself in the isthmus of Panama. The eastern ridge forms the table lands on which stands the city of Santa Fe, not less than eight thousand feet above the level of the ocean. Between these ranges of the Andes nature has spread out some of the loftiest plains in the world. Some of the most fertile of these, embracing millions of acres, are alive with flocks and herds, which fatten on their rich pasture, and wander over them without a fence to limit their range, or a frost to wither their pasture. The immense valleys of the Oronoco, of the Magdalena, and some of the finest of the Amazon, are embraced in this most favored section of the globe. From the base of the vast eastern range of the Andes gush those numerous streams which unite to swell the powerful Oronoco. At the south of the Paramo Mountains, also, there are spread out spacious and lovely valleys. So rich and beautiful a portion of the earth, lying under the smile of perennial spring, could never have been designed to remain without ministering to the wants of our race. This future garden of the new world, watered as it is by the great Amazon and its numberless tributaries, must ultimately be loaded with rich harvests and crowded with a dense population. Indeed, the whole valley, through which this peerless stream winds its way, possesses natural resources to which those of no other valley in the old or new world will bear comparison. This stream which, in numerous branches, emanates from the auriferous mountains of Peru, and rolls over four thousand miles in its way to the Atlantic, passes almost this whole distance through a world of perpetual verdure. This vast valley, which in a coming age may give laws to the new world, is decorated in the bloom of successive fruits and flowers that never fade. Most of it is still covered by primeval forests, interspersed with groves of *spices* and cinnamon, so that the very air is sweetened by the delicious exuberance of organic nature. So enchanting are the sylvan scenes in this valley, that the mind which strongly feels the beauty of picturesque nature, is at a loss to define the occasion of the varied emotions of which it is conscious. Here is the individual beauty of vegetable perfection—the striking contrast of the most slender and delicate, to the most large and lofty of the vegetable kingdom; here are that amazing vigor and unfading freshness which characterize the life-giving climate of the *tropics;* and here is that deep silence which reigns through these wide solitudes, never broken but by the music of the feathered tribes. Travelers through this remarkable valley have assured us, that no picture which language could draw would furnish adequate ideas of the vigor and plenitude in which nature here lives; that an ocular view alone could do this. M. Humboldt, who ever avoids exaggeration, made a tour through this section in the beginning of this century. He speaks of the astonishing manner in which vegetation overflows the whole surface—of its plenitude being so great as not to leave for itself sufficient room for natural expansion—of the vines that creep over the ground, ascend the loftiest trees, cover their trunks, and extending from tree to tree form a beautiful arcade more than a hundred feet above the head of the spectator—of the extent of this leafy awning being such, that one may wander under it for hours without obtaining a glance at the dark blue sky, so perfectly is it shaded by this enlargement of organic

nature. Other travelers have spoken of the luxuriance of this region in terms of still greater strength, and all complain of the inadequacy of language to portray the vegetable wealth of this ever-verdant land.

If the interest of this scene, on which nature seems to have exhausted her resources, can be rendered more thrilling, it is heightened by the number and vivacity of the feathered flocks which glitter in the most exquisite plumage in which the richest hues of the sun-beams could paint them. These happy tribes, sweet in their music, seem to sing the poetry of this scene which nature has composed. Though the whole of Colombia lies near the centre of the tropics, its various elevation gives it all the climates of the three different zones of the globe. The lowest plains are scorched by the intense fervors of an equinoctial sun. The table lands enjoy the mild climate of the temperate zone, while on the mountain summits lie the everlasting snows of a polar winter. This republic is also so situated, as to furnish employment for man in the three different states in which large portions of our race have successively existed, viz., that of the savage, the shepherd, and the agriculturist: for here are the pasture lands, the arable grounds, and the deep unsubdued forests. Over these the wild savages roam without any support but the fruit of the chase and the spontaneous produce of uncultivated nature. Gloomy and indolent, these naked sons of the wood wander through those profound solitudes, in which the voice of civilized man has never been heard. The portion of this republic devoted to pasturage is very great. Millions of acres are clothed with verdure that never fades, and watered by streams that gush from unfailing sources in the mountains. On these are seen feeding and fattening droves of horses, herds of cattle, and vast flocks of deer and sheep. The thinly scattered population over these immense pasture-lands, resemble, in their habits of living, the early patriarchs of our race. Nor is the agricultural section of Colombia inconsiderable. It embraces the immense valleys and table lands which are not too much elevated to enjoy a suitable temperature. In some of these valleys the soil is exhaustless, and its fertility astonishing. It pours forth annually its two harvests, each of which is produced in the greatest abundance, and in a state of the utmost perfection. All the capabilities of these udderous plains have never yet been ascertained: when these shall be fully developed, agriculture will, doubtless, be carried to a point toward perfection beyond which it could scarcely be advanced in the most favored portions of the old world. The grains and fruits produced on the highest and lowest arable lands lying in the same neighborhood, are not less dissimilar than if they had grown on equal heights a thousand miles apart. No large section in the new world can vie with Colombia in its great natural canals. These so intersect it, as to add greatly to its future importance. The Amazon, that mighty stream, that sweeps over so large a section of the globe, is navigable almost to the very base of the Andes; and on many of its tributaries large vessels may ascend hundreds of miles into the interior. Next to the Amazon, in magnitude and importance, is the Oronoco. This stream rises in the very heart of the republic, and proceeding in a north-easterly direction toward the Atlantic, it rolls over more than fifteen hundred miles before it loses itself in that ocean. The Meta and Apure, forming the two principal branches of this river, often overflow their banks during one-third

of the year. The lands, over which these spread themselves out like an inland sea, resemble, in their amazing fertility, those over which the waters of the Nile anciently flowed. On the banks of these wave the primeval and lofty forests, which, for centuries, will furnish supplies of the choicest timber both for architecture and furniture. The great valley of the Oronoco, which lies entirely within Colombia, extends from that river to the foot of the Andes, forming an area of more than three hundred miles in width. This lonely region of perpetual spring, being fanned by a strong breeze, has a much lower temperature, and is far more congenial to health than that on the sea shore. If to these streams and their noble branches be added the Palma and its far running tributaries—the Magdalena, the Cauca, and the Atrato —which, in various directions, open navigation for thousands of miles into the interior, we shall find that in hydraulic advantages this republic is unrivalled. Who can calculate the extent to which the use of steam will enhance the value of these peerless waters! And, especially, would the importance of some of these streams be augmented by the execution of the sublime design of uniting the Atlantic and Pacific Oceans. The practicability of this project cannot remain a question with those who know that only four and a half miles separate the Atrito, which falls into the Gulf of Darien, from the San Juan, which rolls into the Pacific Ocean; that this point of junction lies but four hundred miles from the Atlantic, and only two hundred and sixty miles from the Pacific; that the four and a half miles to be excavated have a surface almost entirely level; and that the two rivers to be united are so situated as to require almost no lockage. Indeed, the Author of nature seems to have designated this point as that at which the junction of these waters should take place. Here, for a short space, the frowning Andes is lost; and, in accordance with the *will* of Providence and the wants of man, that mighty mountain defiles, that these two oceans may be joined, and commerce march from the old to the new world. Had the spirit-stirring enterprise of the United States imbued the young republics of the south, this magnificent work would have long since been accomplished.

Though this republic, in common with the other Spanish colonies, suffered three hundred years ago under the iron rod of foreign tyrants; though it became one great charnel-house in its protracted struggle to break the yoke of despotism; and though it has since bled at every pore in those successive revolutions which have threatened to annihilate society, such are its natural resources, that it continues still to be powerful. Indeed, the physical capabilities of this important section of the new world are nowhere surpassed. Its abundant harvests, its exhaustless pasturage, its stately groves, its unparalleled waters, its rich and numberless mines, speak unequivocally of its future greatness. The number of provinces in this republic amounts to twenty-eight. The population spread over these provinces cannot exceed two millions eight hundred thousand. This republic, washed by two oceans, is situated to enjoy the most extensive commerce; while on its Pacific shores it lies open to the South Sea and whale fisheries, on its Atlantic coast it is in the vicinity of the West Indies; is easy of access from Europe, the United States, Mexico, and the other Atlantic ports of South America.

For the Methodist Magazine and Quarterly Review.

Art. III.—A REVIEW OF THE RISE AND PROGRESS OF AMERICAN METHODISM.

BY S. W. COGGESHALL, OF THE NEW-ENGLAND CONFERENCE.

Suggested by the inscription in front of the John-street church, New-York, (the mother church of the connection,) "According to this time it shall be said—what hath God wrought!"

The first time I stood on the spot where Embury and the "fathers" first reared the standard of Methodism, and preached a full and free salvation with such astonishing success, my soul realized unusual emotions. The same emotions I have felt since—that hallowed spot has lost none of its interest to me. It causes my mind to revert to the time when a handful of Methodists, in the midst of discouragement, and alone sustained by the arm of the Eternal, there erected the first Methodist church in America, but seventy years ago. And now looking out over the length and breadth of the land, I see the spiritual progeny of these same obscure individuals, the most numerous religious body in the country, spread from the shores of the Atlantic on the east to the "father of waters" in the west, and from the great lakes of the north to the Gulf of Mexico in the south—their churches dotting every part of the land, from the crowded commercial metropolis to the log hamlets of the prairies of the west, and even the still more humble negro quarters of the piny woods of the south—their flourishing schools and colleges rising up in every direction, as by enchantment, some of which, even in their infancy, are vying with older and longer-established institutions of the kind—their "Book Concern," conducted upon a princely scale, which furnishes a very considerable portion of the immense population of these states with the greater part of their literary treasures, and which exerts a moral and religious influence perhaps unknown to any other institution of the kind in the whole world: an institution which, while it provides for the immortal part, also acts the part of an almoner in the church, distributing to the necessities of the worn-out veterans of the cross, drying up the orphan's tears, "and causing the widow's heart to sing for joy."

But here my eye does not rest. Looking still farther abroad, I see in the wilds of Canada, and in the forests of the west, several thousands of the aborigines of this country, who have been converted to God, and turned from a savage life by the persevering and indefatigable labors of the spiritual descendants of those few who in that place assembled to pray, "Thy kingdom come," and whose prayers, put up with a strength of faith and fervency of spirit unusual in those days, have been so signally answered. Others of them, inspired with a quenchless zeal for souls, have, with a degree of hardihood that has engaged the attention of the world, penetrated toward the setting sun, even beyond the Rocky Mountains, and in that far-off region have successfully reared the standard of the cross. In the extensive fields of the sultry south thousands of the unfortunate sons of Ham rise up to call them blessed, as by their labors they "have been delivered from the bondage of corruption, and brought into the glorious liberty of the children of God." And seeing that "Ethiopia was stretching out her hands to God," in

her own land, they have hastened across the waters of the Atlantic, and on the western coast of Africa have planted Christian churches as beacons of light in a truly dark land; and where but a few years ago the slave trader drove his "loathsome traffic," others of them have found their way among the benighted millions of South America, and have raised the torch of truth in the midst of darkness which had rested upon that people for three centuries, unbroken by scarcely a ray of light; and still others are preparing for missionary labors wherever "an effectual door" may be opened to them to see if they cannot achieve in distant regions the same glorious reformation which their fathers have achieved here.

As were the fathers so are the children. The former in their ascent, like the prophet of old, let fall their mantle upon their descendants, who have imbibed their spirit and pushed forward the same work; yea, the children seem to have even more enlarged views than the "fathers." They thought themselves "raised up to reform *this continent*," and to "spread Scriptural holiness over *these lands*;" but their children look upon themselves as called to reform the *continents* of the *whole earth*, and to spread Scriptural holiness over *all lands*.

In view of all this, we may well say, in the language of the prophetic text inscribed upon the front of our mother church: "According to this time it shall be said—what hath God wrought!" for most certainly all this has been wrought, "not by might, nor by power, but by the Spirit of God." And in view of the fact, that the Methodists were the *last* principal denomination who commenced their labors upon these shores, we see another scripture fulfilled: "The last shall be first, and the first last." My imagination has always been accustomed to associate the name of the John-street church with the remembrance of all those great and extraordinary events which have transpired since that church was first constituted; and often when I have passed that edifice, or the old rigging loft in William-street, a multitude of pleasing historical recollections of the rise and progress of our people have occurred to my mind, in view of which my heart has involuntarily exclaimed, "What hath God wrought!"

Before I fairly enter this subject, it will be proper to show why the Methodists have been "raised up to reform this continent"—why other denominations were not competent to the work which they had undertaken, which rendered necessary a reinforcement of troops of a different character and discipline.

The greater part of all the religious sects of this country previously to the introduction of Methodism were Calvinistic. Here, as in Europe, after a long trial, Calvinism had proved itself wholly inadequate to reform the people. In Europe, beneath its withering influence, the work of holiness under the Reformation soon declined; for although, as a system, it contained many truths, as the doctrine of depravity and the necessity of regeneration; and although many of its ministers were eminent for their learning and piety, yet the peculiarities of the system, as the doctrine of predestination, that "God foreordains whatsoever comes to pass," involving the dogmas of election and reprobation, were continually tending to Socinianism on the one hand, as we see in the history of the Genevan Church, and to Antinomianism on the other, as we see in the sad degeneracy of the descendants of the Puritans as exhibited in the history of the last century, and which, as a

pestilential miasma, passed over the church, destroying all the fair fruits of the Spirit; so that no permanent character was given to the Reformation, and its influence had not even reached the lower classes, who constitute the basis of society, and without which those who build build without a foundation, until the Wesleys commenced their work.

So it was in America. The doctrine of election and reprobation was continually preventing multitudes from coming to Christ, fearing that they were not of the elect; while the doctrine of final perseverance constantly tended to Laodicean lukewarmness in professors.

In 1738 Whitefield visited this country. Landing at Savannah, Ga., he traveled north as far as New-England; and although a member of the Established Church, yet embracing the tenets of Calvinism upon this visit, and being a man of warm and catholic feelings, the Calvinistic pulpits were open to him in every part of the land. Between this period and the year 1770, in which he died, he visited America no less than seven times, in which visits he traveled from one end of the country to the other, preaching the gospel with great success, and striving to revive the long-forgotten doctrines of the Reformation; and although numerous revivals occurred under his ministry, and he was generally assisted by the co-operation of the Calvinistic clergy, yet as he formed no societies of his own, but left his converts to the care of the ordinary pastors, those revivals never lasted for more than six months at a time, the leaven of Calvinism soon destroying their fair fruits; while it is remarkable that the same work in England, under Mr. Wesley, assisted by young and illiterate lay-preachers, guided by a different system of doctrine and discipline, constantly flourished.

Thus the work of God declined in America as often as it was revived. But notwithstanding this, as many individuals remained who were either converted or edified under Mr. Whitefield's labors, of whom the early Methodist preachers occasionally speak, it may be said that, in some measure, the preaching of Mr. Whitefield prepared the way for Methodists in this country. But this burning and shining light was about to be quenched in death—that eloquent voice which so often had preached salvation to listening thousands, was about to be hushed in the stillness of the tomb. His mantle had fallen upon but one individual in Europe, Rowland Hill, who stood up to revive his drooping cause in London; while in America his spirit had been caught by none. At this important juncture God was about to introduce other laborers into this great vineyard.

In 1660, Philip Embury, a descendant of the Palatines who settled in Ireland, and who was a local preacher under Mr. Wesley, emigrated to New-York. He kept silence till 1766, when, upon the earnest exhortations of Mrs. Hick, a member of the society, who had emigrated from the same country, he commenced preaching in his own house, and formed a society, principally of his countrymen, the German Irish. His own house soon becoming too small for their accommodation, they rented a room near the barracks, in the most infamous street in the city, the expense of which was paid by voluntary contributions.

About this time, Captain Webb, of the British army, who had been converted under Mr. Wesley, in Bristol, 1765, and was now barrack master at Albany, found out this small company, and joining himself to them, began to preach. The singular appearance of a man in the habiliments of war preaching the gospel of peace, and with a zeal and

energy seldom seen in those days, soon attracted such numbers to hear that the place could not hold them. A rigging loft* in William-street was next rented, which also being soon filled, they were obliged to think of erecting a church. Here difficulties presented themselves on account of their fewness and poverty. "For some time a painful suspense seemed to occupy their minds. But while all were deliberating upon suitable means to accomplish an object so desirable, and yet to them so difficult, an elderly lady," the Mrs. Hick before mentioned, I suppose, "one of the Irish emigrants, while fervently engaged in prayer for direction in this affair, received with inexpressible sweetness and power this answer: *I the Lord will do it!* At the same time a plan presented itself to her mind, which, on being presented to the society, was generally approved. Accordingly they issued a subscription paper, and went to the mayor and other opulent citizens, to whom they explained their design, and from whom they received liberal donations."†

Thus encouraged, they succeeded in purchasing two lots of ground in John-street, for six hundred pounds, on which they erected a house of worship, of stone, forty-two by sixty feet, which they named, from respect to the venerable founder of Methodism, Wesley Chapel. In order to avoid a certain municipal law of New-York, they were obliged to erect fireplaces in it, as though it was not used exclusively for religious purposes. This was in 1768. This church was not finished till several years after; and finally, in 1817, was supplanted by the present larger and more splendid edifice.

About the same time Robert Strawbridge, another local preacher from Ireland, settled in Frederick county, Md., and formed a society at Pipe Creek and several other places. Here we may remark that it is somewhat singular that this great work in America was begun and sustained for three years by local preachers alone. And in tracing the history of Methodism through all its succeeding periods we shall find that this same class of men have founded and sustained, during their infancy, and until they were taken into the general work, a very considerable portion of all our societies. This is especially the case in the west, where the foundation of that beautiful superstructure which has since been reared was laid by the same men. And it is also worthy of note, that Embury and Strawbridge were from the same land which gave birth to Thomas Walsh and Adam Clarke.

In 1769 Richard Boardman and Joseph Pillmoor came to the assistance of the infant societies. These were the first regular traveling ministers on the continent. They meeting with much success, and being able to report great openings for the spread of the gospel in America, in 1771 Francis Asbury and Richard Wright were sent over. Before this, the work had been principally confined to the cities; but Mr. Asbury, perceiving that the country people more readily received the truth than those in the cities, led the way into the towns, villages, and sparsely populated places in the interior, in which he met with anticipated success; and it may justly be remarked that, to this day, the Methodists have met with more success, and are more numerous,

* This rigging loft is still standing as a memorial of by-gone days. It is situated No. 120 William-street, between Fulton and John, and is now used as a shop. Its original length was sixty feet; but it is now not more than half that length.

† Methodist Magazine, vol. vi, p. 386.

in the country than in the cities. These latter in all ages have been the pest houses of vice, and certain portions of their population, especially, it is almost impossible to reach by ordinary methods.

Soon after this, Messrs. Boardman and Pillmoor were recalled, and in 1773 Thomas Rankin and George Shadford were sent in their places. Mr. Rankin was endowed with certain disciplinary powers for the regulation of the societies by Mr. Wesley, as none others had possessed before him. Of this there was much need, for before this, discipline was almost wholly neglected, and many persons were connected with the societies who were not heartily attached to Methodism, of which things Mr. Asbury very much complains before this. These men were made a very great blessing to the people—Mr. Rankin, as a superintendent, in introducing discipline into the societies, and reducing confusion to order; and Mr. Shadford, in calling many sinners to repentance and in building up believers in their most holy faith. A divine blessing attended them wherever they went, and many were added to the Lord.

In 1775 Martin Rodda and James Dempster were sent over; but the success of these men was not as great as could have been desired. They soon returned to England.

So we see that Mr. Wesley's plan was to send two preachers every two years, which continued till eight were sent, and then the war prevented more. These preachers, turning south from New-York, with immense rapidity spread themselves through New-Jersey, Pennsylvania, Delaware, Maryland, and Virginia, forming societies in all these states, each of which was a centre from which they continually diverged in every direction, in almost every place finding a people made ready of the Lord. Indeed, it could hardly have been supposed that so few men could have accomplished so much in so short a time, in the face of many obstacles, and on a self-supporting missionary plan. But their zeal and spirit of self-sacrifice was great, and so was their success; for God was with them.

In 1773 the first conference was held in Philadelphia. There were now 10 preachers and 1,160 members in the societies. At this time American preachers were raised up and called into the work. Among these the names of William Watters, Philip Gatch, William Duke, Daniel Ruff, Edward Drumgoole, and others, appear first; so that in 1774 there were 17 preachers and 2,073 members in society, "so mightily grew the word of the Lord and prevailed." It literally "ran, had free course, and was glorified," and "not by might, nor by power, but by the Spirit of the Lord."

But in 1775 those combustible materials which had been collecting and preparing for ten years, since the "stamp act" of 1765, now exploded. The nation awoke to arms, and the war began. As the leading preachers were Englishmen, and avowedly attached to the interests of the mother country, they all left the country before the close of 1778, except Mr. Asbury, who, being ardently attached to the infant societies, now deserted by their chief shepherds, resolved to remain with them through those troublous times. And happily was it for the cause, under God, that he did; for it now devolved upon him to superintend the societies, and give direction to the movements of the young and inexperienced preachers who had been raised up on this continent, and to whom this glorious work, now surrounded with dangers, was committed.

We should naturally have supposed that at this juncture, when the nation was involved in a war with the mother country, when Mr. Wesley was known to be a stanch tory, and hostile to the interests of the colonies; when the English preachers had all left the work, except Mr. Asbury, and the American preachers were young and inexperienced, Methodism, then in the weakness of infancy, would have been prostrated. But not so. God seeth not as man seeth. He had before built the church upon a rock, and had declared that "the gates of hell should not prevail against it." And it is worthy of remark, that war, which is generally so very destructive to the interests of religion, was not so upon this occasion. The tree of life grew and flourished in the midst of the storm, and thousands ate of its fruit, and drank of the stream of life which flowed by its side, and live for ever.

It was in the years 1775 and 1776, in the beginning of the war, that one of the most glorious revivals of religion that this country ever saw in any period of its history, was promoted by the joint labors of the Methodists and the Rev. David Garratt, of Bath, Dinwiddie county, Va., and who was the only clergyman of the Church of England who heartily co-operated with the preachers in their work, although there were several others who were friendly to them. This man God highly honored in the conversion of a great multitude of souls; and as "those who turn many to righteousness shall shine as the stars for ever and ever," David Garratt may be known in heaven by the superior brightness of his crown. Bishop Asbury has been careful to preserve a very particular account of this great work, which may be seen in his Journals, vol. i, pp. 157–175. The history of this revival shows how much might have been done if the colonial clergy had all followed the example of Mr. Garratt, which would have saved the church, in Virginia especially, from that desolation which afterward came upon her. But, alas! the most of them were even worse than those in England.

At this time, owing to the laws of most of the states, which required an oath that the consciences of the preachers would not permit them to take, and the persecutions of the multitude, who were exceedingly mad against all tories and Methodists, who, in their estimation, were identical, the preachers suffered much; and as for Mr. Asbury, who was an Englishman, he was obliged to confine his labours to the state of Delaware alone, the laws of which were more liberal in their character. During this period he found an asylum in the house of Judge White, an ardent friend of the cause of God, and whose influence and protection, under God, contributed in no small degree to the establishment of Methodism in that state.

Lee, in his History of Methodism, intimates that Mr. Asbury was quite inactive during this time, and this has been the general impression respecting this matter; but Mr. Asbury's journals of those times give quite another view of his labors, and finally, in 1810, after the publication of the above work, the bishop thus speaks of it:—

"I have seen Lee's History for the first time. It is better than I expected. He has not always presented Methodism under the most favorable aspect. But we are all liable to mistakes; and I am unmoved by his. I will correct him in one fact. My compelled seclusion in the state of Delaware, in the beginning of the war, was in nowise a season of inactivity. On the contrary, except about two

months of retirement, from the direst necessity, it was the most active, the most useful, and the most afflictive part of my life. If I spent a few dumb Sabbaths; if I did not, for a short time, steal after dark, or through the gloom of the woods, as I was wont, from house to house, to enforce that truth I (an only child) had left father and mother, and crossed the ocean to proclaim, I shall not be blamed, I hope, when it is known that my patron, good and respectable Thomas White, who promised me security and secrecy, was himself taken into custody by the light-horse patrol. If such things happened to him, what might I, a fugitive and an Englishman, expect? In those very years we added eighteen hundred members to the societies, and laid a broad and deep foundation for the wonderful success Methodism has met with in that quarter. The children and the children's children of those who witnessed my labors and my sufferings in that day of peril and affliction, now rise up by hundreds to call me blessed."

But while Mr. Asbury thus confined his labors to Delaware, where the Methodists were protected by both the laws and the magistracy, the American preachers, among whom Freeborn Garrettson shone most conspicuously, carried on the work in other parts of the country, particularly in Virginia, with great success—passing through the land as flames of fire, diffusing the light of life and the warmth of love upon all around them. Their zeal and courage seemed to rise in proportion to the troubles and dangers by which they were surrounded. The Rev. Freeborn Garrettson, nearly fifty years after, thus speaks of these times:—

"Political troubles were very great. The Methodists were a small and despised people, and the wicked, for a pretext for their own base conduct, falsely branded them with the name of tories. John Cooper was sick, and unable to preach; Littlejohn, under persecution, returned to Virginia; and the court prohibited Hartley from preaching. However, he went about and prayed with the people, and some of them said he preached on his knees.* I was advised to retire, which I did for two days; but I was pressed in spirit, and came out determined, whether for life or death, to go forth in the name of the Lord. I formed a circuit, to comprehend, as nearly as possible, the whole work; and though buffeted and abused, the Lord was with me.

"My field of labor for more than two years was in the peninsula, a tract of land lying between the Chesapeake and Delaware Bays, including the state of Delaware, eight counties of Maryland, and two of Virginia—a fertile, rich, and thickly inhabited country, immersed in luxury and pride, and supported by the toil of slavery. For a while I was very much alone; but I was young, inured to hardship, and able to travel from twenty to forty miles, and to preach from one to four sermons a day. I never expect to be in such a field of labor again, though I would gladly go many thousand miles to get into one like it; for sinners were crying for mercy on every hand, and large societies were formed.

"I was pursued by the wicked, knocked down and left almost dead on the highway, my face scarred and bleeding. This was humi-

* Lee states that this was actually the fact. His words are, "He would attend his appointments, and after singing and prayer, he would stand on his knees and exhort the people, till his enemies said they were as willing he should preach on his feet as on his knees."—*History*, p. 65.

liating to me, but it was loud preaching to the people. I did not court persecution; but I gloried in the cross of Christ. Toward the latter end of this year we began to have considerable assistance. Brother Asbury (whom I sometimes visited in his retirement) preached in the neighborhood to which he was confined, and the Lord thrust out several laborers into his vineyard, among whom was Philip Cox, a zealous and useful preacher. Brother Hartley had his bands loosed, and the Lord was with him. Soon after, his enemies caught him again, and cast him into Talbot jail, but did not confine him long; for they feared, if he continued in prison, he would convert the whole town and country, so amazingly did the people crowd around his prison; and even the magistrate who committed him, when he was taken very ill, sent for Mr. Hartley from the prison to pray for him, and some time before he died gave him a charge concerning his family, and requested his wife and children to embrace Methodism; 'for,' said he, 'they are in the right way: and even when I put Mr. Hartley in jail my conscience told me I was doing wrong.'

"A little after this, they imprisoned me in Cambridge; but after detaining me about sixteen days, they willingly released me, for I suppose my imprisonment was the means of my doing more good in those few days than I otherwise should have done in treble the time. The whole country seemed ripe for the harvest. The people flocked from every quarter to hear the word. Good brother Pedicord came from the western shore to help us in Dorchester, and was met on the road by a Mr. ——, one of my adversaries, who, when he discovered him to be a Methodist preacher, beat him till the blood ran down his face. He went to the house of a friend, and while they were washing his stripes the brother of the persecutor rode up, and understanding the preacher had been wounded by his brother, he said, 'I will go after him and chastise him.' So saying he galloped away, and overtook and beat him until he promised never to meddle with another Methodist preacher.

"My manner was, when the circuits could be supplied, to go out and form new ones; and amid the clash of arms God, in a glorious manner, prospered his work in the awakening and conversion of thousands of souls, so that in process of time the peninsula became comparatively as the garden of Eden, and the Lord thrust out many faithful, zealous, and useful young men. There was also a blessed work among the African slaves, and in no part of my labors have I had more precious seasons than in preaching to them."*

But notwithstanding the general prosperity of the work during the war, yet in some particular instances it suffered greatly in some parts of Virginia, which was the principal scene of the war in the south. These cases are thus mentioned by Lee:—

"There was a decrease in the members in several circuits to the north, principally owing to the spreading of the wars in those parts, where the preachers found great difficulty in keeping their stations, and some were forced to be given up, so that some of the classes were entirely abandoned.

"It might be well said during this year that 'without were fightings, and within were fears.' War and the shedding of blood were heard in all directions. Armies were marching back and forth one

* Semi-centennial Sermon.

after another, so that in many places the people were in great confusion, and religion was entirely banished from some neighborhoods in which it had been pretty lively."

This was in 1777. But during the year of the siege of Yorktown, in 1781, which resulted in the capture of Cornwallis, and happily tended soon to bring the war to a close, its effects upon the interests of religion were still worse, of which our author thus speaks:—

"During this year the societies and circuits in Virginia were more interrupted by the war than they had ever been before. The British army moved in various directions, and many battles were fought in the state, which kept the people constantly alarmed, and prevented them from meeting at their usual times and places; and most of the times when they did assemble for divine worship their conversation principally turned upon the times, and the distresses of themselves and their friends. Before meeting would begin, and as soon as it was closed, the inquiry was, 'What is the news of the day?' One would say, 'My son is killed;' another, 'My husband is wounded, or taken prisoner, or likely to die,' &c. These things greatly hindered the progress of the work in Virginia."—History, pp. 62, 78.

Before the war the Methodists esteemed themselves a supplement to the Church of England, and therefore went to her ministers for the sacraments. But after the war broke out, the authority of the English hierarchy was destroyed, as well as the civil power of the English crown. Many of the clergy of the Establishment were obliged to leave the country, and some of them left their work and became secular men; while others were so immoral themselves that our people cared not to receive the sacraments at their hands. If they turned to the Presbyterians or Baptists for relief in this case, they would not extend it, but upon condition that they would join their communions, which of course they would not do.

Accordingly, at the conference of May, 1777, held at Deer Creek, Md., while Mr. Rankin was still with them, the question was asked, "Shall we administer the ordinances?" The question was debated, but a decision was suspended till the next conference. This met, May, 1778, at Leesburg, Va. All the English preachers, except Mr. Asbury, had now left the country, and he was confined to Delaware. Mr. William Watters, the oldest American preacher, was chosen chairman. The question laid over at the last conference was resumed, and so cautious were they of proceeding unadvisedly and hastily in so important a matter, that they again laid it over till the next conference. This was held at the Broken Back Church, Virginia, and this question was again resumed, and answered in the affirmative. They accordingly set apart some of their eldest preachers to administer the ordinances. This year the labors of these brethren were attended with uncommon power and success, which tended, and very properly too, to convince them that they were in the path of duty, and that God was well pleased with their proceedings.

Before the next regular conference for the south, the northern preachers, for their own convenience, held a conference in Baltimore, April 25, 1780. At this conference F. Asbury, W. Watters, and F. Garrettson were appointed delegates to the Virginia conference, to bring them back, if possible, to their former usages. Of this conference Mr. Asbury thus speaks: "Our conference met in

peace and love. We settled all our northern stations. Then we began to debate about the letter sent from Virginia. We first concluded to renounce them. Then I offered conditions of union:— 1. That they should ordain no more. 2. That they should come no farther than Hanover circuit. 3. That we would have our delegates in their conference. 4. That they should not presume to administer the ordinances where there is a decent episcopal minister. 5. To have a union conference.

"These would not do, as we found upon long debate, and we came back to our former determination, although it was like death to think of parting. At last, a thought struck my mind, to propose a suspension of the ordinances for one year, and so cancel all our grievances, and be one. It was agreed on both sides; and Philip Gatch and Reuben Ellis, who had been very stiff, came into the measure, and thought it would do."—*Journals*, vol. i, p. 281.

The Virginia conference was held at Manetsontown, May, 1780, and the three delegates appointed by the Baltimore conference attended. Of this conference Mr. Asbury thus speaks:—

"I conducted myself with cheerful freedom, but found there was a separation in heart and practice. I spoke with my countryman, John Dickens, and found him opposed to our continuance in union with the Episcopal Church. Brother Watters and Garrettson tried their men, and found them inflexible. Tuesday, the conference was called. Brother Watters, Garrettson, and myself stood back; and being afterward joined by brother Dromgoole, we were desired to come in, and I was permitted to speak. I read Mr. Wesley's thoughts against a separation; showed my private letters of instruction from Mr. Wesley; set before them the sentiments of the Baltimore and Delaware conferences; read our epistles, and read my letter to brother Gatch, and brother Dickens's letter in answer. After some time spent in this way, it was proposed to me, if I would get the circuits supplied, they would desist; but that I could not do. We went to preaching. I spoke on Ruth ii, 4, and spoke as though nothing had been the matter among the preachers or people. We were greatly pleased and comforted, and there was some moving among the people. In the afternoon we met; the preachers appeared to be farther off. There had been, I thought, some talking out of doors. When we could not come to a conclusion with them we withdrew, and left them to deliberate on the condition I offered, which was, to suspend the measures they had taken for one year. After an hour's conference we were called to receive their answer, which was, they could not submit to the terms of union. I then prepared to leave the house, to go to a neighbor's to lodge, under the heaviest cloud I ever felt in America. O what I felt! nor I alone; but the agents on both sides. They wept like children, but kept their opinions.

"Wednesday I returned to take leave of the conference, and to go off immediately to the north, but found they had been brought to an agreement while I had been praying, as with a broken heart, in the house we went to lodge at, and brother Watters and Garrettson had been praying up stairs, where the conference sat. We heard what they had to say. Surely the hand of God has been greatly seen in all this. There might have been twenty promising preachers and three thousand people seriously affected by this separation.

But the Lord would not suffer this. We then had preaching by brother Watters on, 'Come thou with us, and we will do thee good.' Afterward we had a love-feast. Preachers and people wept, prayed, and talked, so that the spirit of dissension was powerfully weakened, and I hoped it would never take place again."—*Journals*, vol. i, pp. 282, 283.

It is to be doubted whether all our preachers and people would now perfectly sympathize with Mr. Asbury in all he felt and did in this so called schism. Like Mr. Wesley, he had been educated in the Establishment at home, and still retained many of his prejudices respecting "apostolic order" and the general usages of the Anglican Church. But if it is the duty of men to observe the sacraments, it is also the duty of some to administer them. And who should administer them but those whom God has evidently called to his work, and whom the church has officially acknowledged in that character? As for formal ordination, we do not look upon it as at all essential to a successful ministry. The word rendered "ordain" in the New Testament simply signifies to appoint; and imposition of hands, therefore, must be considered a mere circumstance in ordination. Whoever insists upon the imposition of hands to constitute a valid ordination must stand ready to defend all the absurdities connected with such a sentiment, and which, we will assure him, are so many that no ordinary and candid man would be willing to undertake the task; or if, through prejudice for preconceived opinions, he should be willing to engage in such a thankless work, he would find the difficulties attending it much greater than he imagined. That imposition of hands was practised in some cases of ordination, under the New Testament, there is no dispute; but that it was so in all cases cannot be shown; and that it is rendered obligatory upon the church in all ages is what never was, nor ever can be proved.

This was the principle adopted by the British conference after the death of Mr. Wesley. After this took place, and they separated (not dissented) from the Establishment, something was said about imposition of hands in ordination, as several preachers had been ordained by Mr. Wesley, especially for Scotland. But the learned Benson fully convinced the conference that imposition of hands was a mere circumstance in the appointment of ministers to their office; and upon this principle they proceeded, except in the case of foreign missionaries, until 1836, when they concluded formally to ordain in every instance in the reception of preachers into full connection; but without, however, renouncing their former principle, so far as we have been informed.

And wherein, then, were the preachers of the Virginia conference schismatics more than those of the British conference? All, therefore, who will insist upon imposition of hands as essential to a valid ordination must also stand ready to admit that most of the worthies of the British conference, who have been the principal support of evangelical piety in Europe ever since the rise of Methodism, have no right to administer the sacraments! Our preachers, before the organization of the church in 1784, were called laymen. But is it not absurd to call those laymen who are exclusively devoted to the work of the ministry? And can it be supposed that John Dickens and his brethren of the Virginia conference possessed any more right, in the sight of God, to administer his sacraments after their

ordination than they did before? We do not believe it. Wherein, then, were they wrong? and if they were, why did not God frown upon them, and blast their work, for presuming to touch his sacraments with unhallowed hands, instead of blessing them with an unusual outpouring of his Spirit, and countenancing them with his divine presence?

In this argument I am very happy to avail myself of the opinion of a very able writer in the January number of the Quarterly, for 1838. In discussing the question whether Wesleyan Methodism is chargeable with schism in separating from the English Establishment, he says, "We strongly suspect that the supposed separation of the Virginia conference, and their schism, so called, were far from being schismatical; and that it was only carrying out the principles of Scripture which were adopted by Mr. Wesley, and reduced to practice by the Wesleyan Methodists in Europe, and the Methodist Episcopal Church in her excellent forms of church polity, as now established.* We have an original document on this topic, never yet published, which we will take the liberty of laying before the public ere long. From this we think it will appear that the schism charged on this conference, previous to the formal organization of the Methodist Episcopal Church, is founded in mistake."†

I am happy here to add the testimony of the venerable Garrettson, who was one of the delegates from the Baltimore to the Virginia conference, respecting this affair, and which was uttered after the reflection of nearly half a century upon this subject. He says, "The proposition we made was for them to suspend the administration of the ordinances for one year; in the mean time we would consult Mr. Wesley, and in the following May we would have a union conference in Baltimore, and abide by his judgment. To this proposal we unanimously agreed; and a circumstantial letter, indited by brother J. Dickens, was sent to Mr. Wesley.

"In May, 1781, we met, according to appointment, and received Mr. Wesley's answer, which was, to continue on the old plan until farther direction. We unanimously agreed to follow his counsel, and went on harmoniously. I do not think that Mr. Drew, in several particulars, did justice to our American brethren; for he represents them as very refractory, and supposes that Mr. Asbury had a great deal of trouble with them; when the fact is, they were going forth in the power of the Spirit, disseminating gospel truth, and suffering much persecution and many privations, while Mr. Asbury had a quiet retreat at Judge White's, in the state of Delaware, and that during the hottest time of our conflict. It is true, our southern brethren, to satisfy the people, and their own consciences, did adminis-

* That this writer is correct in this statement, however strange it may appear to some, may be proved from Mr. Drew, who, in his unanswerable argument on the same subject, in his Life of Dr. Coke, says, "If the ordinances are necessary, the administration of them is necessary also, and this will involve the necessity of administrators. Now where there can be only one description of men to assume this character, there can be no room for alternative or choice; and where the possibility of alternative and choice is excluded, there can be no justifiable ground for censure or reproach."—P. 70.

† We earnestly hope that the series of numbers from which this extract is taken will be printed in the form of a book, as we have no hesitation in saying that they will prove, like the kindred work of Dr. Bangs, a most valuable acquisition to Methodist literature, especially at this time.

ter the ordinances, and that, as they thought, in an extreme case. The leading members of the Virginia conference were our good brethren Dickens, Gatch, Yeargan, Poythress, Ellis, Tatum, and others, all faithful, pious, zealous men of God, who would do credit to any connection. I admired their goodness in cordially agreeing to consult Mr. Wesley, and to follow his judgment, and till that time to suspend the administration of the ordinances. If I am prolix on this part of the subject, it is to show that our Virginia brethren were undeservedly accused of schism."* And to which I will add, that if I am prolix on the same subject, it is for the same reason.

Such was the prosperity of the work during the war, that at its close there were 46 circuits, 83 preachers, and 14,988 members in society. Mr. Wesley was now strongly solicited by the flock in America to provide for their wants. "Accordingly," says Mr. Drew, "in the month of February, 1784, he called Dr. Coke in his private chamber, and after some preparatory observations, introduced the important subject to him in nearly the following manner:—

"That, as the revolution in America had separated the United States from the mother country for ever, and the Episcopal Establishment was utterly abolished, the societies had been represented to him as in a most deplorable condition. That an appeal had been made to him, through Mr. Asbury, in which he was requested to provide for them some mode of church government suited to their exigencies; and that having long and seriously revolved the subject in his thoughts, he intended to adopt the plan which he was now about to unfold. That as he had invariably endeavored, in every step he had taken, to keep as closely to the Bible as possible, so, on the present occasion, he hoped he was not about to deviate from it. That, keeping his eye upon the conduct of the primitive churches in the ages of unadulterated Christianity, he had much admired the mode of ordaining bishops which the church of Alexandria had practised: that, to preserve its purity, that church would never suffer the interference of a foreign bishop in any of their ordinations; but that the presbyters of that venerable apostolic church, on the death of a bishop, exercised the right of ordaining another from their own body by the laying on of their own hands, and that this practice continued among them for two hundred years, till the days of Dionysius. And that, finally, being himself a presbyter, he wished Dr. Coke to accept ordination from his hands, and to proceed in that character to the continent of America, to superintend the societies in the United States.

"Dr. Coke was at first startled at a measure so unprecedented in modern days, and he expressed some doubts as to the validity of Mr. Wesley's authority to constitute so important an appointment. But the arguments of Lord King, which had satisfied Mr. Wesley, were recommended to his attention, and time was allowed him to deliberate on the result. Two months, however, had scarcely elapsed before he wrote to Mr. Wesley, informing him that his objections were silenced, and that he was ready to co-operate with him in any way that was calculated to promote the glory of God and the good of souls."†

Accordingly, on the 2d of September following, assisted by Mr. Creighton, also a presbyter of the English Church, and Dr. Coke,

* Semi-centennial Sermon. † Drew's Life of Coke, pp. 63, 64.

he first ordained Richard Whatcoat and Thomas Vasey, to act as presbyters of the societies, and afterward ordained Dr. Coke as superintendent, giving him letters of ordination under his own hand and seal, of which the following is a faithful copy:—

"To all to whom these presents shall come, John Wesley, late Fellow of Lincoln College, in Oxford, presbyter of the Church of England, sendeth greeting:

"Whereas many of the people in the southern provinces of North America, who desire to be under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's supper, according to the usage of said church: and whereas there does not appear any other way of supplying them with ministers:

"Know all men, that I, *John Wesley*, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America. Therefore, under the protection of Almighty God, and with an eye single to his glory, I have this day set apart as a superintendent, by the imposition of my hands, (being assisted by other ordained ministers,) Thomas Coke, Doctor of Civil Law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal, this second day of September, in the year of our Lord one thousand eight hundred and eighty-four.

"JOHN WESLEY."

Before the doctor sailed from Bristol, at which place this ordination was performed, Mr. Wesley wrote the following letter to the societies in America, in which he explains his motives and designs in this proceeding, and which Dr. Coke was directed to print and circulate upon his arrival in America.

"To Dr. Coke, Mr. Asbury, and our Brethren in North America.

"*Bristol, September* 10, 1784.

"By a very uncommon train of providences many of the provinces of North America are totally disjoined from the mother country, and erected into independent states. The English government has no authority over them, either civil or ecclesiastical, any more than over the states of Holland. A civil authority is exercised over them, partly by the congress, partly by the provincial assemblies. But no one either claims or exercises any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these states desire my advice, and in compliance with their desire I have drawn up a little sketch.

"Lord King's account of the primitive church convinced me many years ago that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right by ordaining a part of our traveling preachers. But I have still refused, not only for peace sake, but because I was determined as little as pos-

sible to violate the order of the Established Church to which I belonged.

"But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, neither any parish minister. So that for some hundreds of miles together there is none either to baptize, or to administer the Lord's supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending laborers into the harvest.

"I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's supper. And I have prepared a liturgy, little differing from that of the Established Church of England, (I think the best-constituted national church in the world,) which I advise all the traveling preachers to use on the Lord's day, in all the congregations, reading the litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the supper of the Lord on every Lord's day.

"If any one will point out a more rational and Scriptural way of feeding and guiding these poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

"It has indeed been proposed to desire the English bishops to ordain part of our preachers for America. But to this I object, 1. I desired the bishop of London to ordain one, but could not prevail. 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them now, they would expect to govern them. And how grievously would this entangle us! 4. As our American brethren are now totally disentangled, both from the state and English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in the liberty wherewith God hath so strangely made them free.

"JOHN WESLEY."

Dr. Coke sailed with his companions from Bristol on the 18th of September, and landed in New-York the 3d of November. They immediately set out for the south, and "on the 14th of the same month," says the Rev. E. Cooper, "they met Mr. Asbury and about fifteen of the American preachers,* at a quarterly meeting held in Barrett's Chapel, Kent county, Del. I was then a witness with my eyes, my ears, and my heart, of one of the most solemn, interesting, and affectionate meetings. It was in full view of a large concourse of people, a crowded congregation, assembled for public worship. While Dr. Coke was preaching, Mr. Asbury came into the congregation. A solemn pause and a deep silence ensued at the close of the sermon, as an interval for introduction and salutation. Asbury and Coke, with great solemnity and much dignified sensi-

* Mr. Asbury says the 15th.

bility, and with hearts filled with brotherly love, approached, embraced, and saluted each other. The other preachers, at the same time, participating in the tender sensibilities of these affectionate salutations, were melted into sweet sympathy and tears. The congregation also caught the glowing emotion, and the whole assembly, as if struck with a shock of heavenly electricity, burst into a flood of tears. Every heart appeared as if filled and overflowing with love, unity, and fellowship, and an ecstacy of joy and gladness ensued. I can never forget the affecting scene."*

Mr. Asbury thus notices this interesting and affectionate interview, which produced that powerful effect upon the audience described by Mr. Cooper:—

"*Sunday* 15.—I came to Barrett's Chapel. Here, to my great joy, I met those dear men of God, Dr. Coke and Richard Whatcoat. We were greatly comforted together. The doctor preached on, 'Christ our wisdom, righteousness, sanctification, and redemption.' Having had no opportunity of conversing with them before public worship, I was greatly surprised to see brother Whatcoat assist by taking the cup in the administration of the sacrament. I was shocked† when first informed of the intention of these brethren in coming to this country. It may be of God. My answer then was, if the preachers unanimously choose me, I shall not act in the capacity I have hitherto done by Mr. Wesley's appointment. The design of organizing the Methodists into an independent episcopal church was opened to the preachers present, and it was agreed to call a general conference, to meet at Baltimore the ensuing Christmas; and also that brother Garrettson go off to Virginia to give notice thereof to our brethren in the south."‡

This conference met in Baltimore on Christmas eve, and has been denominated the Christmas conference. It was here agreed to form the societies into an episcopal church, with superintendents, elders, and deacons, according to the form sent them by Mr. Wesley in the Prayerbook. Dr. Coke was unanimously accepted in the character of superintendent from Mr. Wesley, and Mr. Asbury was unanimously elected to the same office, and his ordination followed, of which the following is the certificate:—

"Know all men by these presents, that I, Thomas Coke, Doctor of Civil Law, late of Jesus College, in the University of Oxford, presbyter of the Church of England, and superintendent of the Methodist Episcopal Church in America; under the protection of almighty God, and with a single eye to his glory; by the imposition of my hands and prayer, (being assisted by two ordained elders,) did on the 25th day of this month, December, set apart Francis Asbury to the office of a deacon in the aforesaid Methodist Episcopal Church. And also on the 26th day of the same month, did by the imposition of my hands and prayer, (being assisted by the said elders,) set apart the said Francis Asbury to the office of an elder in the said Methodist Episcopal Church. And on this 27th day of

* Cooper on Asbury, pp. 104–5.

† We are not to suppose that Mr. Asbury was "shocked" that these brethren had come to organize the societies in America, for that he had himself requested of Mr. Wesley; but that he was to be one of the superintendents of the newly organized church. This is evident from what follows.

‡ Journals, vol. i, p. 376.

the said month, being the day of the date hereof, have by the imposition of my hands and prayer, (being assisted by the said elders,) set apart the said Francis Asbury to the office of a superintendent in the said Methodist Episcopal Church, a man whom I judge well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal, this 27th day of December, in the year of our Lord 1784.

"THOMAS COKE."*

Besides the superintendents, twelve elders were elected and ordained for the societies in the United States, two for Nova Scotia, and one for Antigua, in the West Indies. "The conference," says Bishop Asbury, "occupied a week in its session, debating freely and determining all questions by a majority of votes; they were in great haste, and did much business in a little time. Dr. Coke preached every day at noon, and the other preachers in the morning and evening."

Says one who was a member of this conference, "I doubt if ever there has been a conference held by us at which there was an equal number, in proportion to the whole, so dead to the world, and indeed so gifted and enterprising, as were the preachers of 1784. They had much to suffer in that early period of our history, and especially through our revolutionary struggles.

"Among these pioneers, *Asbury* stood chief, by mutual consent. There was something in his person, his eye, his mien, and in the music of his voice, that interested all who saw and heard him. He was naturally witty and satirical; but grace and good sense predominated: so that he never let himself down beneath the dignity of a man, and a man of God.

"Nearly fifty years have now elapsed since the Christmas conference, and I have a thousand times looked back to that memorable era with pleasurable emotions; I have often said it was the most solemn convocation I ever saw: I might have said sublime, for during the whole time of our being together in the transaction of business of the utmost magnitude there was not, I verily believe, on the conference floor, or in private, an unkind word spoken, or an unbrotherly emotion felt. Christian love predominated, and under its influence we kindly thought and sweetly spoke the same."†

Many persons have very severely blamed, and even abusively reproached, Mr. Wesley for this measure; that he, a mere presbyter, should presume to ordain a bishop! But let it be remembered, that however inconsistently he acted with the views of *others*, yet with his own views, and with the views of the earlier reformer of the Anglican Church, and with those of all the reformers of the continent, as also those of antiquity and Scripture, he was perfectly consistent. For more than thirty-seven years previous to this, even long before there was a society in America to organize, he was convinced of the identity of priests and bishops as to order, and that consequently they have the same right to ordain, by that unanswerable production, Lord King's Account of the Primitive Church. He was, moreover, the αποστολος of the Methodist societies, and by virtue of that relation, and by the common consent of the preachers

* Asbury's Journals, vol. i, p. 378.

† Rev. Thomas Ware, Methodist Magazine, vol. ii, p. 102; vol. iii, p. 97.

and people, was also, *de facto*, their επισκοπος, and who, therefore, in the name of Scripture and of common sense, should preside over them, and provide for their wants, but himself?

The argument by which the Methodists usually defend the validity of their episcopacy is thus very briefly and clearly stated by the Rev. P. P. Sandford:—"It has been objected by persons holding high-church principles, that the Methodist episcopacy is invalid, because Mr. Wesley, from whom it emanated, was only a presbyter. To this it may be replied, that some of the leading men among the English reformers, especially Archbishop Cranmer, was of Mr. Wesley's opinion, that bishops and presbyters were originally of the same order. If so, the Methodist episcopacy is valid. Others, who were men of high-church principles, acknowledged that episcopal ordination, though, in their opinion, of divine right, is not absolutely necessary to a valid Christian ministry. And others, again, who would not admit the correctness of the opinion last stated, did nevertheless acknowledge that, in a case of necessity, episcopal ordination might be dispensed with. Now the validity of Methodist episcopacy may be maintained on any or all of these grounds. Mr. Wesley professedly acted on the first; and on that ground there can be no question of his right to ordain. According to the second opinion of some of the English reformers, the validity of Methodist ordination cannot be disputed. But if neither of these could be sustained, the third opinion, which appears to have been admitted by some of the most rigid Episcopalians, will, it is presumed, fully justify the course pursued by Mr. Wesley and the American Methodists. From the facts which have been briefly stated in the preceding part of this discourse, the necessity of the case was such that every candid and unprejudiced mind, it is presumed, will readily acknowledge the propriety of using any lawful means by which the existing evils might be removed. The questions to be resolved were: Shall thousands of Christians live and die without the Christian sacraments, and tens of thousands of the children of Christian parents grow up without Christian baptism? Or shall their stated preachers be authorized to administer these sacraments to them? Now who would hesitate to acknowledge, if necessity can justify a departure from ordination by episcopal succession in any case, that it was justifiable in the case before us? If any should be found who, after considering all the above ground of justification of the course pursued by Mr. Wesley and the American Methodists, still deny that the Methodist episcopacy is valid; and continue to assert that nothing can justify a departure from ordination, by a regular episcopal succession from the apostles; it is presumed that they will find but few among candid and enlightened Christians who will deliberately agree with them; and they are requested to sit down, and make out *their* regular episcopal succession, before they bring the want of it as an objection against the validity of the ministry of the Methodist Episcopal Church."*

The argument from necessity, so frequently urged by the Methodists in favor of their ordination, although not without its force, I think, concedes too much to the Episcopalians, who, I fear, have sometimes been encouraged by it to renew their attacks; for it is an

* Semi-centennial Discourse; Meth. Mag., vol. vi, pp. 248, 249.

argument which men of bigoted and narrow and contracted views cannot understand, and the force of which they cannot feel. They cannot conceive how the salvation and Christian obedience of thousands of the human family can possibly be placed upon a par with the importance of what we conceive a very questionable point of ecclesiastical order. It would appear that they had rather see sin and error reigning over the minds of a great part of the nation, than that their favorite opinion should be contravened by such an ordination as that of Dr. Coke. For the question is, not whether those poor sheep in the wilderness should be fed by Episcopalian or Methodist pastors, but whether they should be fed at all. The Episcopal clergy had even forsaken their own flocks in the revolution, and how could they take care of the Methodists? The English bishops would not ordain their preachers, and they were left to shift for themselves as well as they could; and in their distress they naturally turned to their own overseer and apostle, the venerable Wesley.

The argument from right, I like a great deal better. This is the ground which Mr. Wesley himself took: that as bishops and presbyters were intrinsically of the same order, and consequently had the same right to ordain; and that as he was not only a regularly ordained presbyter, but also the apostle of the Methodists, and by virtue of that relation was also their spiritual governor, he possessed the right of ordaining pastors for his distressed and destitute followers in America, and which right he exercised in the appointment and ordination of Dr. Coke.

But there is another consideration which has been overlooked by writers on this subject, which in some respects places it in a more elevated point of light, and that is, that it was not only the *right* of Mr. Wesley to ordain ministers for the flock in America, but that it was also his *duty*. By the extraordinary power of God, a large and increasing flock had been folded in this western wilderness, who must be left without an ordained ministry, and without the sacraments, which they are expressly commanded to observe by almighty God, whereby they must be greatly cramped and distressed in their operations, and the prosperity of the work of God and the salvation of thousands hazarded, except Mr. Wesley would send them relief. This case of duty in his mind was clear, and immediately he conferred not with flesh and blood, but performed what he knew to be for the glory of God and the salvation of souls. And the result shows that he was not mistaken; for we hesitate not to say that no single ecclesiastical act since the days of the Reformation has done more for the salvation of those for whom Christ died, and the general advancement of the Redeemer's kingdom, than this same ordination of Dr. Coke. And this is the reason why Satan has stirred up the minds of so many who knew nothing of experimental godliness, but were great sticklers for church order, and even many of evangelical and undoubted piety, but whose minds were held by the fable of succession, to attack and assail this act of his administration more than any thing else he ever did.

But what is also astonishing is, that certain men who have risen up from among ourselves, and who, under God, are indebted to our "fathers" for their salvation, and all they are in the church of God, should presume to call in question the validity of episcopal orders thus derived, and upon which their own are based, and upon which,

of course, they must stand or fall. These men seem to have forgotten that, if they could succeed in demolishing the validity of our orders, theirs must also go with them. They, indeed, remind one of the poor savages of Australia, who, when they are pinched with the cold, tear to pieces their huts for fuel.

But perhaps they may say that it is not so much to the real validity of our orders they object, as to our episcopacy, which they doubt to be of Mr. Wesley's creating. To this it may be answered, that Mr. Wesley was himself an Episcopalian; that he expressly says he believed the episcopal form of church government to be the best; in accordance with which Mr. Drew says, in reference to this same subject, "After revolving all the possible forms of church government in his mind, he could find none so well adapted to the exigencies of their (that is, the American Methodists') condition as that which is episcopal;"* that, in accordance with this, he also "prepared a liturgy, little differing," as he says, "from that of the Church of England," in which are forms of ordination for the making of deacons, elders, and superintendents: and that agreeably with this form he actually ordained Dr. Coke, by the imposition of his own hands, as superintendent of the societies in America, giving him letters of ordination under his own hand and seal; and endowed him with episcopal powers, with the exercise of which he never expressed the least dissatisfaction. That he was offended when the superintendents took the title of bishops is indeed granted. But this was for prudential reasons, or rather those of educational prejudice, which are well known, and which no more affects the argument in question, than whether the words *rex* and king signify a man possessing the same powers and privileges.

That this is the view of the subject taken by the English Methodists is evident from a review of Moore's Life of Wesley in the Wesleyan Methodist Magazine, as quoted by Dr. Emory,† in which the writer says, "The author has spent some time in showing that episcopacy, by *name*, was not introduced into the American Methodist society by the sanction of Mr. Wesley, who, though he, *in point of fact*, did *ordain bishops* for the American societies, intended them to be called superintendents."—"To the statement of this as an historical fact, *no objection certainly lies*."—"Mr. Moore candidly enough relieves this by admitting that, *on Mr. Wesley's principle itself, and in his own view*, they were true Scriptural *episcopoi*, and that Mr. Wesley's objection to the *name*, in fact, arose from its association in his mind rather with the adventitious honors which accompany it in church establishments, than with the pre-eminence of labor, care, and privation, which it has from the first exhibited in America, and from which it could not from circumstances depart. According to this showing, the objection was grounded upon no principle, and was a mere matter of taste and expediency. Whether the name had or had not the sanction of Mr. Wesley, is now *of the least possible consequence*, as the episcopacy itself was of his creating."

In addition to this I will also add the testimony of the venerable Thomas Ware, before quoted, where, in giving an account of the Christmas conference, at which he was present, he says, "After Mr. Wesley's letter, appointing Dr. Coke and Mr. Asbury joint super-

* Coke's Life, p. 63. † See his Reply to Alexander M'Caine.

intendents over the Methodists in America, had been read, analyzed, and cordially approved, a question arose, what name we should take."—"One proposed, I think it was John Dickens, that we should call ourselves the Methodist Episcopal Church. Mr. Dickens was, in the estimation of his brethren, a man of sterling sense and piety, and there were few men on the conference floor heard with greater deference than he. The most of the preachers had been brought up in the Church of England; and all being agreed that the plan of general superintendency was a species of episcopacy, the motion was carried without, I think, a dissenting voice. There was not, to the best of my recollection, the least agitation on this question. Had the conference indulged the least suspicion that the name they were about to take would in the least degree cross the views or feelings of Mr. Wesley, it would have been abandoned; for the name of Wesley was inexpressibly dear to the Christmas conference, and to none more so than to Asbury and Coke."*

Whoever wishes to examine this subject still farther may consult Dr. Emory's Defence of our Fathers, with the Episcopal Controversy, which is about to be republished, and Dr. Bangs' Original Church of Christ, which not only contain the most of what has before been written upon this subject, but also much that is new—the whole written in a very lucid and forcible manner; and which we most sincerely hope will put to rest this long vexed and mooted question, which can do our opponents no possible good, and from which we are not to be moved. We will conclude this part of our article by saying that when those men who have talked so freely of the doings of Mr. Wesley, Dr. Coke, and Mr. Asbury, in this matter—when, I say, their loins shall be as thick as Mr. Wesley's little finger; when they shall have accomplished a *tithe* of the good in the world which Dr. Coke was honored of God in doing; or when they shall have endured a moiety of the sufferings, and performed but the mere beginning of the labors of Asbury for the cause of Christ, let them speak, and we may then possibly be ready to hear them; but till then let them hold their peace.

(To be continued.)

From the Christian Guardian.

Art. IV.—CHRONOLOGY OF METHODISM.

Dear Sir,—As many of our members have but little acquaintance with the rise and progress of Methodism, I have, for their benefit, composed an epitome of Methodist history. It may not only furnish memories vacant, but assist memories furnished. And I wish the sight of this miniature may create in some of our pious and intelligent young men an ardent desire to behold the full-length portrait of Methodism, as drawn and painted in our excellent books. The facts and dates in this table may be relied on, being taken from accredited publications.

Permit me, sir, to mention a thought. If some brother would fur-

* Methodist Magazine and Quarterly Review, vol. iii, p. 98.

nish you with an epitome of the history of Methodism in the United States; another, of its history in Canada; another, of its history in Ireland; another, of the history of Methodist missions; and another would finish the one now inserted, carrying it down to the present time; and the whole, after its appearance in the Guardian, were cast into a broadside, printed, and sold at a low price, it would furnish the poorest member with a short history of his people; might stimulate many to imitate the zealous, disinterested, and generous deeds of those who are

> "Foremost of the sons of light,
> Nearest th' eternal throne;"

and thus, by conveniently showing what Methodists *were*, would remind Methodists what they *should be*. G. F. P.

Perth, March, 1838.

THE PRINCIPAL EVENTS IN THE HISTORY OF METHODISM IN ENGLAND, ARRANGED IN CHRONOLOGICAL ORDER.

John Wesley born	1703
Entered Christ Church College, Oxford	1720
Ordained a deacon	1725
Preached his first sermon at South Leigh, Oxfordshire	1725
Elected fellow of Lincoln College	1726
Received the degree of Master of Arts	1727
Ordained a priest	1728
Name of *Methodist* applied by some students at Oxford University to Messrs. John and Charles Wesley and to two others. These four formed the *first* Methodist society	1729
Mr. Wesley embarked, as a missionary, for Georgia	1735
Preached extempore first on deck*	1735
Became acquainted with the Moravians	1735
The *second* Methodist society formed in Savannah	1736
Mr. W. returned to England	1738
Convinced, through Peter Bohler, of unbelief, March 5	1738
He and some Moravian brethren form a religious society, which met in Fetter-lane, London. This he called the *third* Methodist society	1738
Obtained faith and assurance, May 24	1738
Preached his sermon on "salvation by faith" before the University of Oxford, June	1738
Left England for Hernhuth, in Germany, to visit the Moravian brethren, June 23	1738
Returned September 16	1738
Is assisted by Joseph Humphreys, the first of his lay preachers	1738
Preached first in the open air in England, near Bristol, to about 3,000 persons, April 2	1739
Began his itinerancy this year	1739
Laid the first stone of the first Methodist preaching-house in Bristol, May 12	1739
Preached in Blackheath, June 14th, to 12,000; and on the 27th, on Kennington Common, to 15,000 persons	1739

* This is according to the Journals; but Mr. Myles says that Mr. Wesley first preached extempore in Allhallows Church, Lombard-street, London.

Commences building Kingswood School, designed as a religious school for Methodist children 1739
Preached first in Wales, October 15 1739
Opened the first Methodist preaching-house, called the Foundry, in London, November 11, [first house *built* in Bristol, first *opened* in London] 1739
Created stewards 1739
First Hymnbook published, entitled "Hymns and Sacred Poems by Messrs. J. & C. Wesley" 1739
The Mother Society formed in London, which commenced the United Societies. But coming after the preceding, it is also reckoned the *fourth* Methodist society . . . 1739
The first lay itinerant preachers were Thos. Maxfield, Thos. Richards, Thos. Westall. These desired to serve Mr. W., and were employed by him in the beginning of . . 1740
During the year five others joined in the itinerant work, one of whom was a clergyman 1740
Mr. W. and seventy-three others separated from the Moravian society in Fetter-lane, and met afterward in the Foundry Chapel, July 23. [The cause of separating was, the Moravians insisting, 1, that there are no degrees of faith; 2, that there is no faith where assurance is wanting; 3, that unbelievers are not to use the means of grace; and 4, that the ordinances are not the means of obtaining grace, but Christ] 1740
Publishes a sermon against unconditional predestination . 1740
Mr. Whitefield replies. Not agreeing, they separate, and form different societies: the one is the father of the Calvinistic, and the other of the Arminian Methodists . . . 1741
The sermon of the "Almost Christian" preached by Mr. W. before the University of Oxford, July 25 1741
Mobs molesting him, the government directed the Middlesex magistrates to enforce the law, if appealed to . . . 1741
Five preachers joined this year, among whom was John Nelson 1741
The societies divided into classes, and the office of class leader instituted, February 15 1742
Band meetings instituted 1742
Second Hymnbook published 1742
Quarterly visitation of classes begun in London, and tickets, as marks of approbation, given to members, March . 1742
First watch-night in London, April 9 1742
Eight successive evenings Mr. Wesley preached on his father's tomb, in Epworth parish, to multitudes, June . . 1742
Twelve preachers this year began to travel, one was a clergyman 1742
The Rules of the societies were published, and entitled "The Nature, Design, and General Rules of the United Societies in London, Bristol, Newcastle-upon-Tyne," &c., May . 1743
Cornwall visited, August 1743
The Wednesbury riot, October 20 1743
Twelve preachers this year began to travel: one was a clergyman 1743
The second Wednesbury riot, February 6 1744

The first conference, held in London, commenced June 25; consisted of six clergymen and four lay preachers, and lasted five days 1744
Mr. W. preached the sermon on "Scriptural Christianity" before the University of Oxford, August 24: his last discourse before that learned body 1744
The Band Rules published, December 25 1744
Ten preachers this year began to travel: three were clergymen 1744
Mr. Grimshaw, vicar of Haworth, unites with the Methodists 1745
Second conference, held in Bristol, commenced August 1, and consisted of ten preachers. Subjects considered were church government, justification, sanctification . . 1745
Thirteen preachers this year join: one a clergyman . . 1745
Third conference, in Bristol, May 13: present, eight preachers 1746
Circuits first mentioned this year. The following were the first: London, Bristol, Cornwall, Evesham, York, Newcastle, and Wales. Each was some hundreds of miles in circumference 1746
Probably circuit stewards were now appointed . . . 1746
Eight preachers join: one a clergyman 1746
Fourth conference in London, June 16: present, 17 preachers 1747
Now 22 assistants, and 39 local preachers 1747
Ireland first visited by Mr. Wesley, August 4 1747
Twelve preachers join, one a clergyman 1747
Kingswood school opened for the education (chiefly at first, altogether afterward) of preachers' children, June 24. A yearly collection in the congregations to aid the school commenced, and continued to this day 1748
Mr. W. began the compilation of the "Christian Library," published in 50 volumes 1749
Union again established between Mr. Wesley and Mr. Whitefield 1750
Persecution of the Methodists in Cork 1750
Mr. Wesley married a Mrs. Vizelle: after 20 years' disturbing, she left him, and died 1781 1750
Mr. Thomas Walsh commences traveling 1750
Scotland first visited by Mr. Wesley 1751
James Wheatly expelled the connection: the first expulsion of a preacher. June 25 1751
Disputes respecting union with the Church of England now commenced 1751
Mr. John Bennet and others separated from Mr. Wesley . 1751
First conference in Ireland: seven preachers traveled there this year 1752
Five preachers left the connection, and became ministers of Independent congregations. They were eminent men, but there was no provision for their wives and children . . 1754
At the twelfth conference it was decided not expedient to separate from the church 1751
The Form of Renewing the Covenant first used in the London society, August 1755
The yearly collection for contingencies commenced in the classes 1756

The chapel debt now amounted to nearly 4,000*l.* . . . 1756
The 13th conference closed by Messrs. J. and C. Wesley solemnly declaring that their intention was, never to separate from the church 1756
Mr. Fletcher first assisted Mr. Wesley, March 13 . . . 1757
Mr. Alex. Mather, the first married preacher taken into the connection, and his wife the first provided for by a fixed sum of money. Her allowance was 4*s.* per week, but four guineas a year were afterward added. Before this the families of preachers had a precarious supply: sometimes the stewards attended to, and at other times heeded not, their wants 1757
Mr. Charles Wesley ceased his itinerancy, and settled in Bristol 1757
Mr. Wesley published his Twelve Reasons against separating from the Church of England 1758
At the 16th conference the subject of Christian perfection again largely considered, and soon after Mr. W. published "Thoughts on Christian Perfection" 1759
George III., succeeding his grandfather, declared, in his first speech from the throne, his determination to "maintain the toleration inviolable" 1760
The work of entire sanctification, languishing for 20 years, greatly revived among the Methodists in England and Ireland, and grew for some years 1760
Thomas Maxfield and others separated from Mr. Wesley, who would not countenance their religious extravagances 1763
A Greek bishop ordained one of the preachers . . . 1763
The Twelve Rules of a Helper now first published . . 1763
The probation of a preacher determined to be one year . 1763
The Deed of Trust published and recommended to the societies 1763
"The Preachers' Fund" instituted for relieving old and sickly preachers, or the widows and children of preachers . 1763
This year there were 20 circuits in England, 2 in Scotland, 2 in Wales, 7 in Ireland—total 31 circuits . . . 1763
Mr. Wesley wrote his Catholic Letter to the Converted Clergy, entreating them to unite with him in reforming the nation; but they declined 1764
Minutes of Conference now first published 1765
This year 96 preachers occupied 39 circuits, and 24 preachers began to itinerate 1765

[Here ends the first race of Methodist preachers: it began 1739, ended 1765, and included 26 years. This race comprised 220 preachers, a few of whom were only local preachers, but men zealous for the cause. 1. Of this race 15 were clergymen before they became Methodist preachers; and 16 were made clergymen after. 2. There died in the work 83 traveling preachers. 3. There departed from it, from lack of health, or zeal, or support for families, or from change of doctrines, or other causes, 111. 4. Expelled from the office, eight. 5. This race was more noted for ardent piety than extensive learning. Yet some were men of deep erudition; and the most were men of good natural understanding, of sound religious experience, of great knowledge of the Scriptures, and of

noble spirit. 6. Their ministerial labors were vast, as they usually traveled 20 or 30 miles a day, besides preaching twice or three times. Their zeal astonished the nation, and roused the regular clergy.]

Mr. Whitefield attended the 24th conference in London . 1767
This year there were 40 circuits, 104 preachers, and 25,911 members 1767
Quarterly fasting first appointed to the societies . . . 1767
Mr. Asbury admitted on trial 1767
Remarkable work of God among the children in Kingswood School 1768
At the 25th conference a great want of preachers felt . . 1768
The celebrated expulsion of six students from the Oxford University for holding Methodistic tenets. Mr. M'Gowan's sermon of "The Shaver" quickly followed . . . 1768
First resolved that preachers should not work at trades . 1768
North America calling, two preachers went . . . 1769
Methodism introduced into Newfoundland 1769
Resolved by the conference that a preacher should receive £ 12*l.* a year for his wife, and 4*l.* for each of his children . 1770
Propositions discussed by the conference, and published in the Minutes, gave birth to the Rev. Walter Shirley's circular; and this gave rise to the long controversy between the Calvinists and Arminians in which Mr. Fletcher was so conspicuous 1770
Mr. Whitefield died at Newburyport, New-England, Sept. 30; his funeral sermon preached by Mr. Wesley, Nov. 16 1770
Mr. Wesley published his "Thoughts on Public Affairs" . 1771
Mr. Shirley and his friends came to the 28th conference to protest against the propositions 1771
Mr. Joseph Benson admitted on trial 1771
Messrs. Asbury and Wright sent to America . . . 1771
Preachers signed "Articles of Union" at this conference and the two next 1773
Mr. Samuel Bradburn admitted on trial 1774
Mr. Wesley published his "Thoughts on Slavery" . . 1774
Mr. John Crook, a zealous local preacher, visited the Isle of Wight: his preaching followed by uncommon success . 1775
The conference declared, "We all deny that there is or can be any merit, properly speaking, in man" . . . 1775
In Great Britain and Ireland 155 traveling preachers . 1776
Dr. Coke unites with Mr. Wesley, August 13 . . . 1776
American colonies revolting, Mr. Wesley published "An Address to the Colonies," and "Observations on Liberty" . 1776
The opinion of the conference was, "That the Methodists are not a fallen people" 1777
Notices of the deaths of preachers now first published in the Minutes 1777
First volume of the Arminian Magazine published . . 1778
The New Chapel in London opened, November 1 . . 1778
The first general decrease of members and collections . 1779
The Foundry Chapel now forsaken 1779
Mr. Henry Moore admitted on trial 1779
The large Hymnbook published. Dated Oct. 20, 1779 . 1780
Mr. Wesley wrote and published an address to the members

and friends of the Methodist societies, requesting aid for the Preachers' Fund; and the people cheerfully contributed . 1781
Agreed, That no more married preachers be called to itinerate, as we have neither money nor houses for any more wives 1781
Mr. Wesley preached to a congregation of 23,000 persons in Gwenap pit, Cornwall, September 1 1781
Dr. Coke delegated to hold a conference in Dublin. In Ireland there were 25 circuits, 34 preachers, and 6,472 members 1783
Trustees of Bristol Chapel desired to choose their preachers 1783
Mr. Adam Clarke admitted on trial 1783
Dr. Coke requested to travel through England, to procure the settlement of the preaching houses on the Methodist plan 1783
Mr. Wesley visited Holland 1783
Consultation about sending missionaries to the East Indies; but it was deemed, at present, inexpedient . . . 1784
Deed of Declaration executed, constituting 100 preachers "The conference of the people called Methodists," February 28 1784
Four preachers, offended by the Deed, left the connection . 1784
Trial of preachers lengthened to four years . . . 1784
Methodism introduced into Jersey by a gentleman named Brackenbury 1784
Dr. Coke ordained by Mr. Wesley, and sent to superintend the societies in North America 1784
Rev. Mr. Perronet, vicar of Shoreham, died May 9 . . 1785
Sunday schools, begun 1784, recommended to the societies for their adoption, by Mr. Wesley 1785
Rev. John Fletcher, vicar of Madeley, died August 14 . 1785
Mr. Wesley ordained three preachers for Scotland . . 1785
At the 43d conference Mr. Wesley advised the preachers never to preach a funeral sermon but for a person eminently holy* 1786
W. Bramwell and Jon. Edmondson admitted on trial . . 1786
Two preachers left in the West Indies by Dr. Coke: now commenced the West Indian mission 1786
Mr. Wesley again visited Holland 1786
The Conventicle Act not being repealed, Mr. Wesley was induced to have preachers and preaching houses licensed 1787
Mr. Wesley ordained three other preachers . . . 1787
Mr. Charles Wesley departed this life, March 29 . . 1788
A conference, first and last time, held in Scotland . . 1789
Trustees of Dewsbury Chapel, claiming the right of rejecting preachers, and meeting with a denial, withheld their chapel, and another chapel was built 1789
Rules published by Mr. Wesley for "Strangers' Friend Societies:" a charity begun by the Methodists in London in 1784 1790

* A resolution embracing the same sentiment passed the Conference in New-England in 1777. Why the general departure from this example and the above advice?

Mr. Wesley preached his last field-sermon at Winchelsea, September 1790
Attended the 47th conference, the last he visited . . 1790
Now the connection had greatly increased: there were in

England	65 circuits,	195 preachers,	52,832 members.
Ireland	29	67	14,106
Wales	3	7	566
Scotland	8	18	1,086
Isle of Man	9	3	2,580
West Indies . . .	7	13	4,500
British America .	4—125	6—299	800—76,470.

Mr. Wesley preached his last sermon at Leatherhead, from "Seek ye the Lord while he may be found," &c., Feb. 23 1791
Sickened Feb. 25; died, March 2, in the 88th year of his age and 65th of his ministry; and buried March 9 . . . 1791
[Here ends the second race of Methodist preachers: it lasted 25 years, and embraced 476 men. 1. This body possessed more knowledge than the preceding. 2. Nine were clergymen before they became Methodist preachers; and nine were made such after. 3. The members increasing, the circuits were contracted, and the preachers more at home. 4. As the preachers were now better known, they were less persecuted. 5. During this period the circuits, members, and preachers trebled the number of the former period.]
The 48th conference assembled at Manchester: more than 200 preachers present. Mr. W. Thompson, a preacher for 34 years, the first president; and Dr. Coke, the secretary 1791
Married men, becoming preachers, required to possess an income to support their wives independently of the connection 1791
Connection agitated on the union with the Established Church: the conference resolved to follow strictly Mr. Wesley's plan 1791
Mr. Wilberforce sent a present of 102 volumes on the slave trade, and a letter, to the conference, desiring them to assist in petitioning for the abolition of the trade in negroes; they cheerfully complied 1791
The circuits now formed into districts, each to have not less than three, nor more than eight circuits 1791
The 49th conference assembled in London; Mr. Alexander Mather, president 1792
Dispute with Dr. Whitehead concerning the "Life of Mr. Wesley" 1792
Seditious publications causing national uneasiness, the conference resolved, "None of us shall speak lightly or irreverently of the government" 1792
Decided by lot that the societies this year should not receive the sacrament from the preachers 1792
Conference addressed the people for the first time . . 1792
Preachers' sons not admitted into Kingswood School to receive each 12*l.* per annum for education 1792
The conference addressed Mr. Asbury and the American preachers on the division caused by one of the West India missionaries in Charleston 1792
His majesty annulled the act of the assembly of St. Vincent,

which act prohibited any but Church ministers from preaching, unless licensed, under rigorous penalties . . 1793
Those societies unanimously desiring the sacrament from their preachers, allowed the privilege 1793
Resolved, that every preacher desisting from traveling be considered for four years a supernumerary, then superannuated 1793
The first general collection for missions 1793
The 51st conference affectionately entreated all the brethren, in the name of God, to honor the king 1794
The ordinances granted to 93 places in England . . . 1794
Trustees of two chapels in Bristol forbade Mr. Henry Moore the right of preaching in them, because *they* had not appointed him 1794
The plan of pacification formed 1795
Alex. Kilham, being contentious, expelled by the conference 1796
Every circuit recommended to provide the horse or horses necessary for the preachers 1796
Second general collection for missions 1796
The exchange of preachers between England and Ireland ceased 1797
A declaration, expressive of approbation of existing rules, signed by 145 preachers. Three refused to sign, left the conference, and joined Kilham: and together they formed "The New Itinerancy." Many discontented and troublesome members joined them 1797
Resolved, that chairmen of districts be chosen by the ballot of conference after the appointments are read; and that superintendents invite the chairmen, on important occasions, to their quarterly meetings 1797
Trustees of some chapels unfaithfully surrendering them to Kilham's followers, a general collection ordered through the societies for erecting new chapels 1798
English conference sympathizes with and helps the Irish preachers, suffering from the rebellion 1798
The royal assent refused to a law passed in Jersey, banishing all refusing to perform military exercises on the Lord's day 1798
The Preachers' Fund merged into "The Itinerant Methodist Preachers' Annuity." [This fund was fed by legacies, donations, annual subscriptions from members or friends, and by admission fees, annual subscriptions, and occasional fines, from preachers. It gave to a supernumerary or superannuated preacher, or his widow, 24 guineas per annum; but to a preacher traveling twenty years, 30 guineas] 1799
"The Preachers' Friend Society" instituted. [This fund was begun and conducted by the people. It originated among some members in London; was designed for the "casual relief of itinerant Methodist preachers, and their families, when in sickness, or otherwise distressed;" was encouraged by many wealthy members throughout Great Britain, and paid, in 1801, to preachers in distress, the sum of 240*l.*—a noble manifestation of the love the British Methodists

entertained for their ministers, and is like the love the Galatians entertained for St. Paul] 1799
Messrs. Jabez Bunting and Robert Newton admitted on trial 1799
The conference removed the care of the missions from Dr. Coke to themselves 1799
An address to the king, on the attempt to shoot him, presented by the conference, August 1800
A mission in North Wales appointed 1800
The conference, pressed for money, entreat, in their address, the societies for additional aid 1800
The distress of the connection continuing. the conference sent an address to the societies, urging them to raise 6d for each member to pay a debt of 2,000*l.* [The circuits being deficient in paying the preachers, and the Contingent Fund supplying the deficiencies but partially, caused this debt. The societies generously contributed, and the preachers had their embarrassment removed by 2,661*l.* 18*s.* $2\frac{1}{2}$*d.*]
Mr. Wm. Percival, a preacher of 30 years, died. His friends in different circuits subscribed 500*l.* for his widow . . 1803
The claim of local preachers to exemption from civil or military offices condemned by conference 1803
The first committee for guarding privileges appointed . . 1803
Conference determined that women ought not to preach; but if any believe they have an extraordinary call, they must address only women 1803
A committee appointed to attend to the business of missions 1804
The victory of Trafalgar led to the "Patriotic Fund," for widows and children: into which the Methodists threw 2,000*l.* 1805
State of the connection in the 63d year of Methodism: 217 circuits, 589 preachers, and 149,660 members. The four collections produced 10,772*l.* 0*s.* 9*d.*, viz.:—

Kingswood School collection	*l.*2,676	12	0	
Superannuated Preachers' do.	1,922	7	6	
Contingent Fund do.	3,263	16	9	
Missionary do.	2,909	4	6	1806

Mr. Joseph Pawson died, after traveling 43 years . . 1806
Mr. Jos. Cook, for peculiarly explaining the doctrines of justification and the Spirit's witness, excluded by the conference. In consequence he made a breach in the Rochdale society 1806
The Committee of Privileges ordered to commence a suit at law for the recovery of chapels in the possession of Kilham's followers; and they were recovered . . . 1806
A collection for the Bible Society ordered in the principal congregations, which amounted to 1298*l.* 16*s.* . . . 1807
Agreed that no preacher shall return to a circuit, unless absent 8 years 1807
Camp meetings judged highly improper for England . . 1807
Mr. Clarke addressed the societies for increased aid to the Superannuated Preachers' Fund. The Methodists felt his arguments, and the collection was increased more than 500*l.* 1807
All the chapels required to have conveniences for kneeling 1808

A chapel fund projected 1808
Mr. Richard Watson admitted on trial 1808
No preacher to stay more than two years on a circuit, unless in some special case 1809
His majesty repealed a persecuting law passed by the assembly of Jamaica 1809
The pecuniary distress of the conference being again great, they resolved on no collections for chapels, but in lieu thereof collections for paying the public debt. This extraordinary call brought 3,454*l.* 8*s.* 3*d.*: another proof of the love of the people for their preachers . . . 1810
Superintendents recommended to co-operate with a committee in London in disseminating religious tracts through the nation 1811
The conference resolved on having a second school for educating the sons of preachers, and purchased "Woodhouse Grove." The whole expense estimated at 6,000*l.* [By the next conference the preachers and people had subscribed 7,231*l.* 17*s.* 2*d.* 1811
Lord Sidmouth's bill defeated 1811
At this time there were 350 circuits, 852 preachers, and 197,401 members: being an increase of 232 circuits, 533 preachers, and 120,433 members, since Mr. Wesley's death 1812
The four collections this year amounted to 15,846*l.* 14*s.* . 1812
Mr. Wm. Toase and two others preached among the French prisoners with much success 1812
The number of Methodist chapels in England was 1,286; in Wales 85; in Scotland 25; in the British isles 33; and in Ireland 145 1812

For the Methodist Magazine and Quarterly Review.

Art. V.—CONSIDERATIONS IN FAVOR OF THE STUDY OF THE ANCIENT CLASSICS.

BY CHARLES H. LYON,
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"Select Orations of Cicero; with an English Commentary, and Historical, Geographical, and Legal Indexes." By Charles Anthon, LL.D., Jay-Professor of Ancient Literature in Columbia College, New-York. Harper & Brothers, 1838.

The name of Charles Anthon is permanently identified with the literature of Greece and Rome. The student of antiquity can scarcely glance at his library without being reminded of his obligations to that distinguished scholar. His labors have contributed more to augment and enrich the stock of ancient lore in this country than those of any other single individual. To the votary of classical literature his criticisms and illustrations are an invaluable treasure, and display a degree of scholarship and research which he alone knows how to prize.

It is too commonly the fate of those who pursue the least frequented walks of literature to fail of receiving the just reward of

their efforts. Their works, of whatever degree of merit, are confined within a narrow circle beyond which they are scarcely known and never appreciated. Toiling in a field that is but little cultivated they have but few coworkers, few followers, and few admirers. However successful their efforts, however great their attainments, however able their productions, they win but few golden opinions from the bulk of mankind, and their names are scarcely heard without the limits of their own sphere of action. But what the fame of the scholar wants in diffusion is made up in perpetuity. He has the sympathy and admiration of *kindred* minds through all succeeding ages.

If the name of our author is not familiar in every circle, if it is not as often heard in the parlor as in the study, his merits as an antiquarian and a critic are not the less *known* to the general scholar, nor the less *appreciated* by the lover of classic lore. The volume which we have before us is one of the professor's latest productions, and belongs to his "series of classical works for schools and colleges now in the course of publication." The series, we understand, will consist of about thirty volumes, of which five are now published and may be regarded as specimens. In addition to these, Professor Anthon has already enriched the classical literature of both hemispheres by other productions of his prolific pen. His edition of L'Emprier's Classical Dictionary has superseded every other work of the kind in this country and in England; the first edition of his Horace (which was subsequently abridged) is the most learned and elaborate American classic that has yet appeared; and the Greek Grammar of Dr. Valpy derives its chief value from the additions which he has made to it. These and other critical and scholar-like productions attest the patient research and profound erudition of that remarkable man.

If he who vindicates ancient learning by the acuteness of argument or the force of eloquence thereby advances its interest, still more does he who renders that learning more attractive, and facilitates the student's progress in it, by removing the asperities that obstruct his path. If he renders a service to ancient literature who, by showing its importance, persuades men to overcome the obstacles to its attainment, yet more does he who, by diminishing those obstacles, renders the attainment less difficult. This is the peculiar merit of Professor Anthon. He has conferred a benefit not more upon the ancient classics than upon the cause of sound learning, by facilitating the acquisition of the Greek and Roman tongues, and rendering the wit and wisdom of antiquity more accessible to the many than they have hitherto been.

"If there be any one cause," he observes in the preface to the work before us, "which has tended more powerfully than the rest to bring classical studies into disrepute among us, it is the utter incompetency of many of those who profess to be classical instructors. It is very natural that such preceptors should be strongly averse to bestowing too much assistance upon their pupils; and perhaps it is lucky for the latter that such a state of things should exist; but certainly, for the credit of our common country, it is high time that some change should be effected, and that if the learner cannot obtain from oral instruction the information which ought to be afforded him, he may procure it at least from the notes of his text-

book. We may be very sure of one thing, that the style of classical instruction which prevails at the present day in so many of our colleges and seminaries of learning, of translating merely the language of an ancient author, without any attempts whatever at illustration or analysis, will never produce any fruits either of sound learning or intellectual improvement."

The evil here alluded to is one of no trifling magnitude. That "the style of classical instruction which prevails at the present day" is much less thorough than it ought to be, and is productive of serious injury to the literature of antiquity, is a truth confirmed by too many illustrations. But while Professor Anthon deplores the evil, he is also doing much to cure it. The style of his illustrations and the character of his commentaries, while they render essential aid to the pupil by increasing his interest in, and facilitating his progress through, the ancient writers, are no less calculated to stimulate the instructor to aim at a higher standard of teaching.

The volume before us contains a brief but well written account of the life and writings of Cicero, and a copious commentary, occupying nearly twice the space of the text. Its value is also much enhanced by the addition of indexes illustrating the biography, history, geography, and laws of the republic at the time in which the author lived. "If there be any author," the editor justly observes, "that stands in need of full and copious illustration, it undoubtedly is Cicero, in the orations which have come down to us. The train of thought must be continually laid open to the young scholar, to enable him to appreciate, in their full force and beauty, these brilliant memorials of other days; and the allusions in which the orator is so fond of indulging must be carefully and fully explained. Unless this be done, the speeches of Cicero become a dead letter, and time is only wasted in their perusal."

The character and writings of Cicero will be studied with intense interest as long as eloquence, philosophy, or literature shall be held in esteem among men. His versatile talents, his untiring zeal in the pursuit of knowledge, his varied attainments, and, above all, the unequalled success with which he cultivated the rhetorical art, have imparted a splendor to his name, and an interest to his biography, which it is the lot of but few to acquire. Whether we estimate his eloquence by the impressions produced upon the minds of his hearers, or by the more deliberate opinion of his countrymen, or by the still more impartial opinion of later posterity, there is but one judgment recorded, and that judgment assigns to the "man of Arpinum" the first place in oratory.

Agreeable as the task would be to analyze the character and productions of such a man, it does not come within our present design. Without, therefore, discussing any farther the merits of either Cicero or his commentator, we pass to a theme possessing for us a still greater interest—*the value of the ancient literature.*

The considerations favorable to the study of the Greek and Latin tongues will be found, upon reflection, more numerous and weighty than a slight view would lead us to suppose. For the sake of clearness and brevity we shall consider them under two heads:

I. The advantages *necessarily* resulting from the study of those languages.

II. The treasures of knowledge laid open by an acquaintance with them.

I. The benefits which the student derives, *as a matter of course*, from these pursuits, are neither few nor unimportant. Yet being of a more latent kind they are the less perceived, and therefore fail to be appreciated as they deserve.

1. In the first place, he acquires, while learning the mere *words* of the ancient tongues, a fund of knowledge applicable to a variety of purposes, and in some pursuits essentially important. It is true that words are but the signs of ideas, and that when dissociated from these they are destitute both of meaning and of value. But it is not in this abstract view that they are made the object of study. The utility and importance of a thorough and extensive acquaintance with words in every department of knowledge are too obvious to need illustration, and the benefit which the student of antiquity derives from such an accession to his learning forms no slight argument in favor of the pursuit in which he is engaged. His familiarity with the etymology of the dead languages renders more extensive and accurate his knowledge of the words of his own tongue. The great number of Latin and Greek roots which enter into the composition of the latter makes it an object of no slight importance, even to the mere English scholar, to make himself acquainted with them. It is, indeed, the surest, if not the only way, for the inheritor of the English tongue entirely to master his vernacular. An intimate and thorough acquaintance with *any* language implies an accurate knowledge of the derivation and radical import of the words which compose it. There are, however, in our own tongue a multitude of words with which such an acquaintance can only be obtained by tracing them to their sources in the languages of Greece and Rome. He, therefore, who would be thoroughly grounded even in his household dialect will accomplish that object most effectually by studying the etymology of antiquity. But besides this most obvious advantage, the youthful scholar, while studying the ancient vocabularies, is laying the foundation for the easy acquisition of all the languages derived from them. He who desires to learn the modern tongues, if he engage in the pursuit of them with the advantage of a previous acquaintance with classical literature, will realize the utility of the latter when he finds his progress through the languages of modern Europe greatly assisted, and the time and labor he would have to expend in learning them materially diminished. Let it then be remembered "how much an acquaintance with one language facilitates the acquisition of a second and a third; what essential aid a knowledge of the *ancient* affords to the study of the *modern* tongues, as respects the utility of which there is no dispute; and that it is difficult, if, indeed, it be possible, to know well even our own language otherwise than through the medium of the Latin and the Greek."

Again: the utility of a critical knowledge of radical words, and of the derivatives formed from them, is clearly exhibited in the study of *linguistic* or comparative philology—a science which has done much to explode "those absurd opinions relative to the origin and classification of communities which are now slowly passing away from the world of letters, and are giving place to a more rational and legitimate spirit of research." In tracing the origin and settlement of nations an acquaintance with the roots of the ancient languages is indispensable. It is an auxiliary for which there is no substitute. The aid of history can scarcely be brought to the inves-

tigation of a people's rise and progress at a period which is itself anterior to the earliest historic record. It is only by cautiously and patiently comparing the words which compose their respective languages that we are enabled, in the absence of historical evidence, to arrive at any degree of certainty respecting the localities, migrations, and affinities of the primitive races of mankind. "Elevated to the rank of a science," says Professor Anthon, in an able disquisition on the study of language, "she proceeds to solve all problems relative to language on the surest and most philosophical principles. Does a philologist of this school wish to determine whether any affinity exists between two races or nations? He examines the vocabulary of each, and if he find that such terms as express the more immediate ties of relationship, the principal parts of the human frame, the heavenly bodies, the leading phenomena of nature, and the primary numbers, are either identical in their roots, or very nearly so, he concludes that these two nations sprang undoubtedly from one common source. It makes no matter how far they may be separated from each other by geographical position. Chance may produce a coincidence in three or four expressions, but never in three or four hundred." In like manner he discovers an analogy between the arts of government, of war, or of husbandry of different nations, by tracing an identity or strong resemblance in the terms which have reference to those arts respectively, and infers from such analogy an intercourse between the two nations or a community of origin. Thus the science of comparative philology renders a most important service to the study of history by supplying chasms in the latter, and enabling us to carry back our inquiries to a period more remote than even the earliest mythic accounts. Surely, then, a branch of study so intimately connected with philology as classical literature, and shedding light upon the history of the darkest periods, is deserving of the most liberal encouragement.

There is another advantage arising from an acquaintance with the mere *words* of the Latin and Greek, which ought not to be overlooked. The scholar is rendered at once familiar with the nomenclature of science, and with the whole technology of the legal and medical professions. "The very language of science," says Professor Moore, "is derived from Greece and Rome; and the zoologist, the botanist, the mineralist, the chymist, and others will bear witness to the necessity of some acquaintance with the ancient tongues to a clear understanding even of the terms of art." Languages which possess qualities that have caused them to be incorporated into the different branches of science, or extensively used in professional practice, ought not indeed to be proscribed as useless and unprofitable.

In reference, however, to the benefits here contemplated as arising from a knowledge of the *words* of the ancient languages, it is to be observed that they do not result from a mere acquaintance with the Greek and Roman vocabularies. They can only be fully realized by a thorough familiarity with the etymology of those tongues—by such a knowledge of words as it is almost impossible to acquire without learning the languages themselves.

2. Another advantage *inseparably connected with* the study of the ancient classics is the thorough knowledge of grammatical principles. This the student cannot fail to obtain. The easy simplicity

of the one, and the philosophical structure of the other of these languages, as well as the peculiar idioms of both, render them the most effectual, and, in the opinion of some, the only medium for the attainment of this object. By studying their inflections and construction the mind of the scholar is led to a more perfect understanding of the principles of his own tongue, and to a fuller comprehension of the philosophy of language, than he could by any other means attain to. When he has once mastered the principles of *universal grammar*, he has laid the foundation for the easy attainment of most other languages. The value of this acquisition, and the utility of the classics as auxiliary to it, we presume that none will deny. The intimate connection between the philosophy of language and the philosophy of mind stamps upon the former a degree of importance which no enlightened mind can fail to appreciate.

3. Again: the scholar, in his progress through a course of classical studies, acquires *necessarily* a vast store of useful knowledge which he would not otherwise possess. He imbues his mind with a more thorough and intimate acquaintance with the history of antiquity than he could possibly obtain from any modern writer, or from the most learned and correct translations. He learns the manners and customs, the laws, religion, opinions, arts, and sciences of the ancients with a degree of minuteness and accuracy to which the mere English scholar never attains, but which is yet essential to the profitable reading and right understanding of the history of those times. Without such auxiliary knowledge to illustrate it, what is the value of history? It is this collateral information which renders it intelligible, and makes it useful. Without this, its character would be entirely changed, and its most important end defeated. "The student," says Dr. Moore, "spends much time in learning words, no doubt; but he cannot learn the signs without at the same time gaining some acquaintance with the things signified. Does he not learn the history, geography, and chronology of the ancient world; the civil, military, and religious institutions, the private life, manners, and customs of the most interesting nations of the earth, as also the wisest systems of philosophy and morals that unassisted human reason has been able to invent? Does he not become acquainted with the most sublime and beautiful monuments of human wit and genius? And is it possible that all this should be unattended with most sensible advantage?" Indeed, the advantage thus resulting to the youthful scholar is too obvious to be questioned, and too important to be disregarded. They who underrate the knowledge thus gleaned in the pursuit of classical literature, and affect to consider it superfluous, might urge the same objection, with equal plausibility, against every kind and degree of knowledge that do not immediately become a source of lucre.

4. But the chief excellence of the study which we recommend, and that which gives it its highest value to man as a rational being, consists in its influence on the mental character. It is a most important medium of intellectual training—that training "in which the individual is cultivated, not as an instrument toward some ulterior end, but as an end unto himself alone; in other words, in which his absolute perfection as a man, not his relative dexterity as a professional man, is the scope immediately in view."

All the uses and benefits of study may be summed up under two

heads, viz.: the *forming* and the *furnishing* of the mind. Every branch of knowledge to which the scholar applies himself produces its designed result either by giving scope for the exercise of his intellectual powers, and thus invigorating the mind, or by supplying the memory with facts, which constitute the nutriment of the mind, or else in both these ways combined. But the mere acquisition of facts, unconnected with the proper exercise of the judgment, is seldom productive of real benefit, and liable to be attended with positive injury. It is true that a knowledge of facts is an indispensable element of intellectual culture; but their value entirely depends upon the manner and amount in which they are received. If they accumulate too rapidly, they clog the intellect, so to speak, and retard its operations. If, while the memory is treasuring them up, the understanding be not vigorously employed in arranging and classifying them, in comparing them together and determining their relative importance, the mind will be oppressed and distorted, instead of strengthened and developed. The chief aim of education—that which is admitted to be its most important object—is the harmonious evolution of the faculties. In this lies the perfection of our nature. Every branch of study, therefore, which contributes to this end possesses an intrinsic importance which entitles it to the highest consideration; while, on the other hand, the advantage of those studies which lack this quality may, for that reason alone, be justly suspected. "It is an ancient and universal observation," says an able living writer, "that different studies cultivate the mind to a different development; and as the end of a liberal education is the general and harmonious evolution of its capacities in their relative subordination, the folly has accordingly been long and generally denounced which would attempt to accomplish this result by the partial application of certain partial studies. And not only has the effect of a one-sided discipline been remarked upon the mind in general, in the disproportioned development of one faculty at the expense of others; it has been equally observed in the exclusive cultivation of the same faculty to some special energy, or in relation to some particular class of objects. Of this no one had a clearer perception than Aristotle; and no one has better illustrated the evil effects of such a cultivation of the mind, on all and each of its faculties."

That the study of the ancient classics contributes most essentially to the full and equal development of the intellectual powers is proved by long experience, and attested by all who are competent to judge. The study of language in general, and of the Greek and Roman tongues in particular, (for from these the philosophy of language is most effectually learned,) is one of the most useful exercises of the understanding, and eminently calculated to impart vigor and acuteness to the faculties. This is the opinion alike of scholars, critics, statesmen, and philosophers; and he must have unbounded confidence in his own pretensions who presumes, in the face of such authority, to disparage these pursuits, or deny their utility.

The opinion of so celebrated a critic and scholar as Madame De Stael, on this point, deserves to be quoted. In comparing the effects of classical studies with mathematical, she observes, "The study of languages, which in Germany constitutes the basis of education, is much more favorable to the evolution of the faculties, in the earlier age, than that of mathematics or of the physical sciences. * *

There is, no doubt, a point at which the mathematics themselves require that luminous power of invention without which it is impossible to penetrate into the secrets of nature. At the summit of thought the imaginations of Homer and of Newton seem to unite; but how many of the young, without mathematical genius, consecrate their time to this science! There is exercised in them only a *single faculty*, while the *whole moral being* ought to be under development at an age when it is so easy to derange the soul and the body in attempting to strengthen only a part."

Von Weiller, a distinguished German philosopher, and president of the Royal Institute of Studies in Munich, also bears decided testimony to the superiority of classical pursuits over mathematical. "Mathematics and Grammar," he remarks, "differ essentially from each other in respect to their efficiency as general means of intellectual cultivation. The former have to do only with the intuitions of space and time, and are, therefore, even in their foundation, limited to a special department of our being; whereas the latter, occupied with the primary notions of our intellectual life in general, is coextensive with its universal empire. On this account the grammatical exercise of mind must, if beneficially applied, precede the mathematical. And thus are we to explain why the efficiency of the latter does not stretch so widely over our intellectual territory; why it never develops the mind on so many sides; and why, also, it never penetrates so profoundly.—The best of our former *real scholars*, when brought into collation with the *Latin scholars*, could, in general, hardly compete with the most middling of these—not merely in matters of language, but in every thing which demanded a more developed faculty of thought."

To illustrate the *manner* in which these studies cultivate and improve the mental powers would exceed the limits of our present design. The following excellent remarks of Professor Pillans, of the University of Edinburgh, may, however, properly be added to the authorities already quoted, both on account of their justness and truth, and of the weight which attaches to the name of their author: "The ancient languages, from the circumstance of their incorporating the expression of various relations among objects and ideas into the words themselves, derive two advantages: first, by avoiding a crowd of such little words as encumber our diction they acquire a pomp, sonorousness, and condensation of meaning—'a long resounding march and energy divine'—which we cannot look for in our modern dialects; and, secondly, they admit a variety in the collocation of words, and a freedom of transposition, which materially contribute, in the hands of an accomplished writer, both to mould his periods into the most perfect music and melody to the ear, and, what is of more consequence still, to present them in the most striking forms to the understanding and imagination of his reader.

"It is, indeed, a great and just boast of these languages, that this liberty of arrangement enables the speaker or writer to dispose his thoughts to the best advantage, and to place in most prominent relief those which he wishes to be peculiarly impressive; and that thus they are pre-eminently fitted for the purposes of eloquence and poetry. It is owing to the same peculiarities in the structure of the ancient languages, that the writers in them were enabled to construct those long and curiously involved sentences which any attempt

to translate literally serves only to perplex and obscure; but which presented to the ancient reader, as they do to the modern imbued with his taste and perceptions, a beautiful, and, in spite of its complexity, a sweetly harmonizing system of thoughts. I have already alluded to the exertion of mind required to perceive all the bearings of such a sentence, as to an exercise well fitted for sharpening the faculties; and this view of the ancient tongues—considered as instruments of thought widely differing from, and in most respects superior to, our own—is one which recommends them to be used also as instruments of education."

When we consider that to these authorities may be added the names of Leibnitz, of Newton, of Milton, of Pitt, and a host of others no less distinguished for genius and learning, we own it confounds us, that men of immeasurably inferior capacities and humbler attainments should be so forward to gainsay these pursuits and decry their importance; and, especially, that men who neither understand, nor can appreciate them, should join in the proscription! Surely the cause of classical literature and liberal learning rests on too secure a foundation to be seriously affected by such an opposition. Its own intrinsic merit is sufficient to sustain it; and while it has, in addition, the concurrent testimony of the wisest and greatest men in its favor, it cannot suffer much from the fact, that some persons either cannot or will not perceive its advantages.

For the Methodist Magazine and Quarterly Review.

Art. VI.—CALM REVIEW OF THE ARTICLE ON THE "EXISTENCE AND FALL OF SATAN," &c.

BY REV. S. COMFORT.

The last number of the Review contains an article on "the existence and fall of Satan and his angels," in which the writer advances a theory on that dark and mysterious, though vastly important subject, which is in some respects entirely new. He claims, however, nothing more for the distinctive parts of his proposed system than that "the reader will receive with patience, and weigh with candor, his remarks;" and surely the subject is one of too much gravity, and involves considerations and bearings of too serious moment, to be disposed of in any other way. The author of the "propositions" has unquestionably bestowed much both of thought and labor on the subject on which he has projected his new theory; and he will probably have the satisfaction of gaining some proselytes to his doctrine. But however it may be regarded by others, for my own part I cannot but consider this new theory as being open not only to criticism, and encumbered by what, to my understanding, amounts, if not to an insuperable objection, at least to a difficulty of considerable magnitude. I have waited since I first read the article in the Review to see the subject taken up by some abler and more experienced pen; but, so far as I have seen, nothing has yet appeared. The silence of others, and, as I conceive, the importance of the subject, have induced me to submit the subjoined remarks to your disposal.

For all our actual information on this subject, and all others of a kindred nature, we are indebted exclusively to divine revelation. It is impossible to trace the lines of unrevealed truth while aided only by the dim light of mere reason, philosophy, and speculation; commencing in uncertainty, we shall be almost certain to end in error and disappointment. Indeed, what else must be the inevitable result of all speculative theories, in whole or in part, just so far as they are based upon any foundation which is not clearly authorized by a sober and consistent construction of the doctrines taught in the "lively oracles?" The most ingenious speculations and the most nicely adjusted theories generally leave the honest inquirer after truth precisely where they found him, if indeed they do not overcast his mind with an impervious haze which only serves to obstruct and intercept the diffusive rays of revealed truth. The moment we advance a step beyond the clear and well defined precincts of revelation, we exchange actual *terra firma* for the restless, tossing waves of the ever troubled sea of bold and boundless speculation; or we mount the aerial regions, where dazzling fancy and unchastened and restive imagination may play and wander in their unrestrained excursions until they reach the distant point beyond the utmost orbit known and traversed in the great revolutions of the system of revealed truth, and, in the conception of the poet,

"Where gravitation turns the other way."

But of all the subjects within the most expanded grasp of the human intellect, from the nature and tendency of most, if not all of those doctrines which are properly comprehended in the system of divine revelation, none are so unsuitable to be treated as subjects of speculation. And for two reasons: some subjects included in politics, metaphysics, and philosophy, after all the light which science and the researches of ages have shed upon them, are but floating and chimerical speculations still; and as such they seem destined to remain, since the theory which has been built up into a well arranged system by the labor and skill of an author of one age is exploded, the superstructure prostrated, and the materials scattered by those who succeed him in the next; and because the practical consequences of the most erroneous and absurd speculations on such subjects, even the most deleterious in their nature and tendency, are not to be compared with those consequences which may be the result of the same cause when applied to subjects connected with divine revelation. On all such subjects our highest wisdom, our greatest dignity, our only safety from error, consist in knowing *when and where to stop*, and in meekly receiving what the great Master has condescended to teach, while we humbly submit cheerfully to remain ignorant respecting those things of which he has not seen fit to give us more definite and extensive information. While all must acknowledge that in the Scriptures every thing requisite to life and godliness, truth and duty, faith and practice, is made so plain that he who runs may read, yet to a thousand speculative questions which we might be disposed to ask, we shall search the inspired records in vain for the desired answer. To an infinite number of inquiries of this sort God has not been pleased to give us a response by Urim nor Thummim, by prophet nor apostle. His only reply is, "*The secret things belong to God.*" And as Mr. Watson says in substance

(for I do not undertake to give his express words) revelation must necessarily contain mysteries from the very nature of our minds and the limited capacity of our intellectual powers; so that were every thing revealed to the utmost extent of the ability of the human understanding to comprehend, there would still be heights and depths in the divine Mind, and mysteries in the administration of his moral government, infinitely surpassing the greatest capacity of finite minds. This must be perfectly obvious—it may be considered in the light of an ultimate truth, therefore, incapable of support by argument, because nothing can be adduced in evidence plainer to the understanding than the thing to be proved. Moreover, the remark of the late Bishop Hobart, in regard to the doctrine of the Trinity, that, respecting the manner of the unity of the three persons in one God, one man knows as much as another, because no man knows any thing at all about it, may be applied to the new theory set forth in the article under consideration. This remark holds good in two respects: with regard to those things which, from their very natures, must constitute matters of divine revelation, but on which revelation preserves profound silence; and those things, whatsoever they are, provided they are within the grasp of the human understanding, which have been clearly revealed. With regard to the latter, the principle admits of but one exception—want of natural capacity and opportunity to learn and to understand the teachings of the divine oracles. With the same quantum of intellect I do not see why one man *may* not arrive at an equal degree of knowledge of the simple *facts* contained in revelation with another, both considered aside, of course, from personal divine inspiration.

Speculations and theories on religious subjects are liable to be worse than useless from their adaptation to gratify and cherish our native *love of novelty*. There is probably no one principle more deeply rooted in our intellectual constitutions, nor one the unresisted indulgence of which on religious subjects is attended with greater jeopardy to our steadfastness in that "faith which was once delivered to the saints." It is true, there may be instances in which, to the well balanced, clear, and strong mind of him who invents a new theory on a given subject of religion—a theory which does not sap the foundation of some cardinal truth in the system of Scriptural doctrine—and also to other minds distinguished by the same characteristic features, such theory in its results may be perfectly harmless. But who will be surety for every person into whose hands such speculations may chance to fall, against its injurious tendency upon their orthodoxy? As all men have not *faith*, so the minds of all are not well stored with *knowledge*, at least on some subjects, and those perhaps involving matters of the last importance to their great moral interests. They may be not only children but infants in the school of Christ; and allowing them to possess the ability, they may not be in the practice of making those nice discriminations which are necessary to distinguish between mere speculations and those cardinal truths which are essential to the perfection of the gospel system. Hence they will naturally either receive such new theories with blind avidity, or reject them with alarm for the solidity of the foundation of truth in general. Their liability to injury may not consist so much in a diminution of their confidence in the peculiar doctrines which they may have subscribed to, though it

were merely in accordance with the popular sentiment on that particular subject, as in unsettling their minds with regard to other doctrines which are essential to their salvation. It were better not to break up our fastenings, and not to relinquish our moorings, on points involving questions of mere speculation, when at most we can only exchange one uncertainty for another, without the remotest probability of conclusively settling the question at issue for want of clear and definite divine authority. But this is not all. The tendency of religious speculation is most of all to be dreaded with that class of persons who are already either professedly infidel, or actually skeptical in heart on important Scriptural doctrines. What is more likely to confirm them in their disregard to important truths than new theories professedly drawn from the same source with those doctrines declared to be essential to salvation? Will they not be disposed to class them all together, and thus neutralize the settled and cardinal doctrines of the gospel by associating with them the mere speculations of ingenious divines? We must go still farther. Nothing, we conceive, is hazarded in saying that a majority of the errors and heresies which have afflicted the church in every period of her history, have more frequently had their birth in the speculations of the brain than in the malice and corruption of the heart. According to Dr. Clarke, to this source we may trace the Arian heresy in the fourth century, which not only rent the church, but rekindled the torch of persecution, and added a long list to the number of martyrs to evangelical doctrine. In modern times we have but too many examples sufficiently well known without nominal and definite designation. But let us proceed to a more particular examination of the distinctive features of the theory contained in the "twelve propositions."

What is essential to the new theory respecting the "existence and fall of Satan and his angels," may be summed up in a very few words. 1. Their *place of residence*—"one or more of the many worlds which move in the regions of space, and compose the vast empire of God." 2. As a rule of action, and as a test of their loyalty, "they were commanded by their Creator to *remain* a certain length of time in this 'habitation.'" 3. Their *sin* consisted in "not keeping their first estate," and in "*leaving* their own habitation."

In regard to the first two distinctive features of this new theory, all we can say respecting them is, that they simply involve mere *circumstances*, which *may* or may *not* have attended the occurrence of the grand *fact* which alone is clearly revealed. The *fact* is evidently all that it is important for us to know on this subject. And were I called upon to decide whether these circumstances did or did not stand around this revealed fact, my only reply should be, I cannot tell; I do not know; it is not revealed; the divine oracles are to me silent on the question. And ought I not to be content to let the question rest where the great Author of divine revelation, doubtless for reasons infinitely important and sufficient, as I am bound to believe, has seen fit to leave it! And, moreover, what shall I gain by a vain attempt to decide on a question which cannot *be* decided without intruding into those things over which the veil of impenetrable obscurity has been spread by the hand of inscrutable, infinite Wisdom? Is it not abundantly more in keeping with the humble and distant stations assigned to creatures of such finite attributes as

those manifestly are which have been bestowed upon man, frankly to leave such untangible, because they are unrevealed subjects, sealed up in the unfathomable recesses of the divine Mind, than to attempt to draw them forth to the scrutiny and decision of mere human judgment?—an investigation conducted under the dim light radiating from the glimmering taper of feeble and erring human reason.

In regard to the fact which alone has been revealed, in whatever terms we choose to express it, it amounts substantially, as I conceive, to this, that some angels have forfeited their original standing and character of holiness and happiness; have ever since that event been hostile to the virtue and happiness of man, against whom they are engaged in constant and inveterate warfare; and that, together with wicked men, they shall be finally judged and punished.

These principles seem to me to constitute the only sober and fair deductions from the three following passages which contain all, as far as I have observed, that is written in the Scriptures expressly on this subject: "He [the devil] was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it," John viii, 44. "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," 2 Pet. ii, 4. "The angels which kept not their first estate, but left their own habitation, he hath reserved in chains under darkness unto the judgment of the great day," Jude 6. From the expressions, "kept not their first estate, but left their own habitation," in the last quotation, the third distinctive feature in the theory in question has been deduced. This is done by taking them in a *literal* sense, making the sin of the fallen angels to consist, as I understand the author of the "propositions," exclusively in "*leaving* their own habitation." But why may we not as well explain Jude by what our Saviour and Peter have said on the same subject, as to explain *them* by him? The former says that he (Satan) "*abode* not in the truth;" the latter, that "God *spared* them not, but *cast them down* to hell;" and are we not as amply sustained in the conclusion that the moral reason for God's doing so was because they "*abode* not in the *truth*," as we are in regarding the term, "*left* their own habitation," as an historical account of the sin and circumstances of their defection from God? Is there not as much reason for considering them *consequential* as *causal* of their sin and forfeiture of the divine favor? Which conclusion is sustained by the stronger probability that the three quotations *taken together* give us a simple statement of the *moral fact* of the voluntary sin and fall of such of the angels as have forfeited their Maker's favor, together with the change of their relation to God as subjects of his moral government from that of innocent, obedient, and happy, to that of disobedient, guilty, and miserable beings, held in durance until the full penalty of the broken law shall be eternally executed upon them; or that the form of expression in the last-quoted passage, *taken separately*, describes both the *occasion* and the *manner* in which the transaction occurred, involving such vastly important moral consequences both to themselves and other moral beings? While I would not undertake to deny the possibility of the latter conclusion, but leave every one to think and decide for him-

self, I confess my own judgment preponderates decidedly to the former.

This view of the subject may receive support from the following considerations:—A distinct recognition of the *naked fact* of the sin and fall of some of the angels, and their irretrievable condition in that state, together with a view of their final condemnation and eternal punishment, all of which are clearly revealed in the Scriptures, is all that can serve any valuable practical purposes to man, as far as their example and the immutable aversion which the great moral Governor necessarily bears against sin in all intelligent and accountable creatures, can have an influence upon him. Nor do the Scriptures profess to give a full and explicit history of this order of moral beings, analogous to the detailed manner in which it delineates the creation, character, temptation, fall, guilt, condemnation, corruption, and redemption of man. The substance of what it teaches in regard to angels is to hold up the example, purity, and benevolence of the *unfallen* for our imitation, that *we* "may do the will of God on earth as *they* do in heaven," as incentives to holiness; and the sin, fall, misery, malignant nature and character, and the certain ultimate and eternal punishment of the *fallen* are doubtless designed to act upon us as preventives against disobedience and unbelief. In this light a definite knowledge of the distinct facts pertaining to both classes of angels, which facts are clearly revealed in the Holy Scriptures, cannot be too highly appreciated by every firm believer in divine revelation. But here let us pause before we take another step, lest we "darken counsel by words without knowledge." Once more: the theory under consideration necessarily involves, as its counterpart, the doctrine that there was a time since their creation when the holy angels were not the denizens of the kingdom of heaven as they now are; when they did not "minister before God," "always beholding his face," as we are informed they now do. Well; perhaps all this is possible, nor shall I attempt to prove the contrary. But where is the proof that this ever was the case? It cannot be produced. Of these things we know nothing, because revelation is silent respecting them. And for my own part I can only say I am here again thrown back upon first principles—it is not revealed, and I am not allowed to make it a matter of speculation. Here let me be content to let the whole matter rest till I attain that improved state of future being which is the object of my present faith and hope, where many hidden things shall be adequately brought to light; "when we shall see as we are seen, and know as we are known."

I will only add, in conclusion, that though I might wish, with the intelligent and respected author of the theory which I have taken the liberty so freely to canvass, for "gray hairs" to give weight and influence to these strictures, in view of my immaturity, if I cannot add youthfulness also, I have no desire, were it possible, for them to receive the least authority from such considerations. If they are committed to the press, I wish to submit them to the candor and judgment of the reflecting reader, invested with nothing but their own truth and the importance of the subject.

Manchester, Mo., March 15, 1838.

For the Methodist Magazine and Quarterly Review.

Art. VII.—EXTEMPORANEOUS SPEAKING.

AN ADDRESS TO THE LYCEUM OF THE ONEIDA CONFERENCE SEMINARY, BY PROFESSOR N. ROUNDS.

Delivered December 29, 1837.

Young Gentlemen of the Lyceum,—Education consists not only in storing the mind richly with knowledge, but also in acquiring an ability to communicate that knowledge. To be destitute of an ability to express what one knows were a very serious defect. The knowledge of such a man is like a lamp placed under a bushel, or like the miser's gold locked up in his coffers; it can be of but little use either to himself or to others. That scholar must have studied to very little purpose, who, after having finished his academic course, in which he has devoted years to the study of languages, is nevertheless unable to address an audience in an appropriate and interesting manner in his vernacular tongue.

The modes of communicating thought are chiefly two: writing and speaking. Each has its place and its importance. Your attention at present, however, is solicited for a few moments to the subject of *extemporaneous speaking*. We would speak,

I. Of the means; and,

II. Of the motives for the cultivation of this important branch of education.

I. As a means for improving in extemporaneous address we would recommend, first, thorough premeditation. This is the foundation of all good speaking. The object of speaking is, to communicate thought. To attempt, therefore, to address an audience without premeditation is to attempt to communicate what we do not possess. This, besides being philosophically absurd, is both offensive to the hearer and injurious to the speaker. Such an orator encroaches upon the time of other people in order to make himself appear ridiculous. Would you invite a company of friends to dine with you, call them around the table, go through with all the preliminaries usual on such an occasion, and then ask them to help themselves, when, in fact, there was nothing before them but empty dishes? Yet that were no more inconsistent, and they would have no more reason to feel themselves imposed upon, than if you should call them together to hear you speak without premeditation, i. e., when you had nothing to say. The truth is, in order to entertain an audience you *must* be provided with a *substratum* of thought, a train of connected interesting ideas. For this there can be no substitute. No elegance of language, no pomp of rhetoric, can supply the *desideratum*. The more intelligent part of your auditory will discover the fraud. A hungry man will not be satisfied with flowers, nor a thirsty man with froth. And in these circumstances a speaker exhibits himself to the greatest possible disadvantage. For if he be a person of any sensibility, when conscious that his talk is mere sound without sense he will be deeply mortified and confused; and when confused, a speaker betrays all his faults in their most offensive light, while at the same time he is rendering those faults inveterate if not incurable.

The same principle will caution us against continuing to speak after our stock of ideas is exhausted, either by repeating what we have already said, or by expatiating upon what has already been made sufficiently plain. Dr. Clarke informs us that on certain occasions he occupied only a quarter of an hour in the delivery of a sermon. And if any one would wish to know the reason of his brevity, he very tersely informs them that he had said all he *had* to say on the subject in hand, and that he did not think it expedient to preach the sermon over again to the same congregation, and at the same time. It is said that when the celebrated E. Root, formerly a prominent member of the New-York legislature, was asked what he considered the essential requisites of a good speaker, he replied, with characteristic shrewdness, "Chiefly two things: first, he must have something to say when he gets up, and when he has said it he must sit down!" Become familiar, then, with your subject by reading, meditation, and conversation, and you will be very sure to succeed, whether in the private debate, or in the public assembly. It was a maxim with Horace, that close observer of nature, that

"Verba provisam rem non invita sequentur."

And have not *you* also had frequent occasion to remark that people are always eloquent on subjects which they fully understand, and in which they feel interested? The most illiterate countryman will describe to you the manner in which he succeeded in raising his fine field of wheat in terms as appropriate as those of the Georgics. The schoolboy can sketch his ramble in the grove like Irving; or if need be, he can prefer a charge against his fellow who has trespassed upon his rights, with all the point and pathos of Cicero *versus* Cataline. The lady who would be very uninteresting in a conversation upon the banking system, or upon politics, will nevertheless converse upon the merits of a favorite author, or upon the virtues of an esteemed friend, with the eloquence of a Sigourney or a More. "But some speakers appear to be ready on any subject." True, but it is not for the reason that they can speak without previous study, but because of the extent of their general knowledge. They have *informed* themselves upon almost every subject. It is not because they are universal geniuses, but because they approximate to universal scholars.

Secondly. We would notice writing as an important means of improvement in the art in question. "Stilus optimus et præstantissimus dicendi effector et magister." If it be advantageous to premeditate a subject thoroughly, it is equally so to commit the result of that premeditation to paper. Not that it may be committed to memory, and then publicly recited, but to give it a form by which it may be retained, for the purposes of arrangement, correction, and improvement. For though we shall take some exceptions to the practice of *rehearsing* sermons, yet we are not among the number of those who object to thorough pulpit preparations. We cannot subscribe to the notion that every thing spoken in the sacred desk from the impulse of the moment is *therefore* divinely inspired, while any thing premeditated elsewhere is necessarily of a secular origin. For that were just as absurd as to suppose that the omnipresent Spirit cannot affect the mind of his servants in one place as well as in another. What possible reason then can be assigned why a

minister may not, previously to its delivery, know in substance what he is going to present before the public? It has been properly remarked that while a man's thoughts are retained in his own bosom they are his exclusive property. But when they are once openly avowed they become the property of others. Then the public have a right to discuss them, and judge of their character. If weak, they will be despised; if wrong, they will be condemned. The reputation of their author will suffer, and his usefulness be proportionably circumscribed. This is true of those who address the public on any subject. But besides this consideration, the herald of the cross feels himself acting under a responsibility to his divine Master infinitely more solemn than that of any other human agent. I appeal to your candor, then, whether it does not become him most carefully to weigh and examine beforehand those sentiments for the expression of which he is amenable, not only to the bar of public opinion, but also to the bar of eternal judgment!

Thirdly. We may improve in speaking extempore by attention to our manner in social discourse. Whatever characterizes a man's common conversation will also distinguish his public performances. He is the same person in the latter situation as in the former. The same habits which he forms there will cleave to him here. They are as natural to him as his features. They are as inseparable from him as his complexion. Does he in common conversation violate the rules of grammar? does he employ low and vulgar expressions? is he incorrect and barbarous in his pronunciation? The same faults will expose him to ridicule in the senate or upon the missionary platform. On the other hand, let him be careful in the selection of his language and in the construction of his sentences in ordinary discourse; let him habituate himself to a wide command of words, and an easy and graceful elocution; and he will be able to instruct and please a public congregation almost without an effort.

Before leaving this point it may not be out of place to remark that the practice of translating from other languages into our own, may in a similar way be rendered highly beneficial to the extemporaneous speaker. In fact, translating is little else than extemporizing. The chief difference is this: in the latter we clothe our *own* thoughts in words; while in the former we do the same to the thoughts of *others*. But so far as the acquiring a facility in the use of language is concerned, the two exercises are entirely analogous. If proper attention be paid, therefore, to the manner of translating, to the kind of terms, and the style of expression employed, that exercise cannot but be decidedly advantageous to the young speaker. So thought Cicero, the prince of Roman orators. So he practised, and this practice he expressly recommends to others. But to proceed.

We would, in the fourth place, direct your attention to the importance of cultivating the voice. It is apprehended that in our country the importance of this subject has not been duly appreciated either by individual speakers or by our institutions of learning. True, some common-place rules for modulation and emphasis have been transmitted from one generation of compilers to another; but they are little more than the fancies of rhetoricians, or the superficial teachings of dull grammarians. They are not commensurate with the improvements made in other departments of science. They do not comport with the interesting nature of the human voice, its

invaluable purposes, and its unbounded capacity for improvement. That our practice should be better than our theory was not to be expected. Hence the defective elocution of our public speakers—the indistinctness of some, the monotony of many, and the want of proper inflection, emphasis, and melody, in almost all. Of how many of our seminary and college orators may it be said that "their eloquence is noise"—a rapid current of uncouth and unedifying, not to say unintelligible sound! And the case of many who, to use the phrase in a sarcastic sense, "have finished their education," is not much better. The improper intonations marking the performances of some of our modern Massillons is strikingly illustrated in the instance of a clergyman who, according to the testimony of one of his hearers, went through with an address of fifteen minutes without once making a cadence,—no, not even at the closing period! His audience were notified of the close of the discourse by the accustomed "Amen!" not by any peculiar change in his voice. Or of another, who, having lulled one of his auditors to sleep by his monotony, awoke him about the close of the service hour with a sentence so marked with emphatic stress, and in a tone so pathetic, that the hearer at first imagined him in the height of some affecting passage; but upon the more perfect recovery of his faculties he perceived that the preacher was merely giving notice of an appointment.

We rejoice, however, in the approach of a brighter era in the history of elocution. The indefatigable labors of Dr. Rush, of Philadelphia, have resulted in the production of a work which, while it places him at the head of this science in this country, if not in the world, has laid a broad, original, and permanent foundation for the future cultivation and improvement of the speaking voice. The peculiar excellence of this author arises from the fact, that, instead of retailing the trite and arbitrary dogmas of his predecessors, he refers all his principles to nature; and discarding conjecture and hypothesis, he advances in all his investigations by the sure process of inductive philosophy. The truths he has thus developed are invaluable, and these truths or principles are so explained and illustrated as to render them obvious to every mind of ordinary perception and perseverance. This is an advancement in science in which community in general, though not sufficiently aware of the fact, are greatly interested; but students more than any others. Rush on the Voice should be their constant and familiar companion; and especially if they are candidates for the legal or the clerical profession.

Finally. Gentlemen, permit me to recommend the frequent practice of extemporaneous debate. For though you should make an occasional preparation with great care, though you should acquire great facility in composing, though you should render your language in common conversation chaste and classical, and the qualities of your voice highly attractive, yet you never can become successful public speakers without practice. It has been well remarked that the most renowned of all the heroes that went to the siege of Troy was not the one who possessed by nature the greatest muscular strength, or who carried the heaviest bow, but it was he whom practice and self-discipline had best taught how to bend it. But that practice makes perfect, is no more true in war than in the art

before us. It is upon this principle that the society has been established to which you belong. It was to develop and mature the speaking powers of its members by frequent exercise. Therefore be prompt and faithful in your efforts; and though you may sometimes falter, or even stumble and fall, yet be not discouraged. Such things are expected. If young men were originally perfect speakers there would be no necessity for such associations. All must creep before they run. The child that stumbles at almost every step to-day, will, hereafter, by repeated attempts, be able not only to walk with firmness, but to run with the ease and agility of an Asahel. Behold yonder youthful Athenian! At his first attempts at eloquence he is hissed from the tribunal of his native city. But what was the effect? Despair? No; but tenfold resolution. Look for him again, and where do you find him? Why, he is hurrying up yonder steep ascent, speaking as he goes, to improve his breath, which was so short that he was obliged to stop in the middle of every sentence. Now he is pronouncing with pebbles in his mouth to cure his stammering. And now again you behold him declaiming in his private pulpit, under the point of a halbert, to correct the habit of shrugging up his shoulders. And what was the final result? I need not tell you that you will find it in the history of the subsequent triumphs of the great Demosthenes. Let similar exertions be yours, young gentlemen, and you will meet with similar success; and the talents now being cultivated in the lyceum shall hereafter adorn the bar, the pulpit, and the legislative hall.

II. This introduces us, in the second place, to the consideration of the *motives* for improvement in extemporaneous speaking. And we may remark, in general, that the motives which should incite you to improvement in this department of education are as great in the present age as they have been in any other; and they are more important in a republican government, like our own, than elsewhere, because here, in common with the great body of the people, you are to have a voice in every movement of church and state.

But let us consider these motives a little more particularly. Beginning with the lowest, we would observe, first, that your own interest, whether as private or professional men, will be most favorably effected by acquiring a facility in this method of communicating your ideas. Though Providence should assign you your path along the peaceful vale of retired life, there would still be a thousand instances in which your personal benefit, and that of your friends, might be greatly promoted by an ability to express yourself extempore before a numerous assembly. But if this acquirement be important for private citizens, how much more so for those whose profession will call them to act a prominent part in the scenes of public life? It is here that the beautiful motto of your society is strikingly exemplified, Eloquentia vincit omnia. It is here that a ready popular eloquence overcomes every obstacle to its own elevation, while it exerts an unlimited influence upon public sentiment and action. To what a lofty eminence did this talent exalt a Patrick Henry and a Fisher Ames! How bright the halo of glory that encircles their names! How broad the influence they wielded in the counsels of the nation! The former spoke with a voice which made the British lion quail, while it warmed the blood and nerved the hands of three millions of freemen. And of the powers of the latter we may form

some conception from the fact, that, after his celebrated speech in congress, on the treaty with England, a member in the opposition arose, and moved that the decision of the question might be postponed, lest, under the influence of their present deep excitement, they might pass a vote which their subsequent more deliberate judgment might condemn. What a triumph for oratory was that when all Greece flocked to Athens to hear the master of ancient eloquence, who at that time swayed the policy of the state at his will, and who extorted from the ambitious monarch of Macedon the acknowledgment, that Demosthenes did him more harm than all the fleets and armies of the Athenians! "For I myself," says Philip, "had I been present, and heard that vehement orator declaim, should have been the first to conclude that it was indispensably necessary to make war against me!"

But, secondly, I trust I am addressing those who act from higher motives than mere self-interest—those who aim at distinction in your acquirements chiefly because it will enlarge your sphere and multiply your facilities for doing good. But, in order to be useful, it is doubtful whether there be any talent more important than a ready command of your thoughts and words. See this illustrated in the case of the faithful advocate at the bar, pleading the cause of justice and of injured innocence against the machinations of fraud and the cruelty of lawless oppression. Or still more conspicuously in that of the statesman as he enters the arena of political strife, and fearlessly supports and defends those principles and measures which he deems of vital interest to the well-being of his country. How happily is this talent employed at the anniversaries of the various benevolent associations of the day. On these occasions the speaker seems to become the soul of the assembly. Spell-bound they follow him through fields of fresh luxuriant thought, or rise with him as he soars amid the bright visions of imagination. Their hearts and hands open at his bidding. He kindles a flame in a thousand bosoms which shall glow through life, prompting to deeds of high and holy enterprise. In a word, he imparts an impulse to the public mind which shall not only open the fountain of sympathy and benevolence to the suffering and the destitute of the present generation, but which shall cause those fountains to flow on in their perennial course till they shall have made glad the hearts of unborn millions. Perhaps the most influential and useful man in the British Wesleyan Connection at the present time is the Rev. Dr. Bunting. Pre-eminent as a preacher, standing at the head of their literature, and acknowledged as one of the most successful advocates of the missionary cause, he is the guiding mind in that distinguished ecclesiastical body. That, however, in which he particularly excels, and which gives a grace and efficiency to all his other qualifications, is his unrivalled ability at extemporaneous address. "He is sure to please," says a graphic writer, "even when he fails to convince. Listen to him in conference debate. He takes, perhaps, at first, a general view of the question; next goes on to establish certain positions, and notices the remarks of previous speakers so far as they interfere with his own sentiments, encircling himself all the while in a tower of strength, from whose impregnable walls he nods defiance to all his assailants. Very often, at a moment when an opponent is congratulating himself on the probability of a happy escape from

notice, he will come down upon him in an instant, like an unexpected flash of lightning, broad and vivid, shivering to pieces by a single stroke the whole superstructure he had reared, and upon which he had gazed with the fondness of a parent. He never approaches a subject without illuminating it, and rarely retires from the field without conquest, followed by the smiles of his friends, and leaving the opposing powers in a state of suspense, or of blank astonishment." But to return: it is in the pulpit, after all, that we behold the most signal benefits of this branch of practical knowledge—in the pulpit, where the momentous truths of the gospel are proclaimed, that gospel which is the power of God unto salvation to every one that believeth. In other places we can consult for the temporal interests of men, but in this we labor to improve their spiritual condition. In others we may rescue their persons, property, or reputation from injury; in this we are the honored instruments of saving their souls from endless death. The faithful minister of Christ

> "Doth *here* the current of destruction stem,
> And warns the sinner of his wo; leads on
> Immanuel's members in the evil day;
> And with the everlasting arms embraced
> Himself around, stands in the dreadful front
> Of battle high, and wars victoriously
> With death and hell."

And here permit us to remark that these sublime results, we believe, are most fully realized under that preaching which is extemporaneous. Some write their sermons, and then read them. That this method has its benefits we will not deny. Nay, we grant that there are certain peculiar subjects, and some particular occasions, when it is required. But as an ordinary practice we think it is not to be preferred. It fails to interest an audience, and consequently fails in doing them good. "The most accurate and sensible discourses of mere readers," says a learned man, "are disregarded; while the discourses of others which appear to flow 'ex imo pectore,' though perhaps less accurate and elegant, are listened to with pleasure and avidity. In this respect human nature is the same in every country, and will continue the same to the end of time." Again: others, having written and committed their sermons, repeat them from memory. This custom we consider quite as exceptionable as the other. In the first place, it is servile; it makes all the other powers of the mind dependent on the memory. If that should be propitious and faithful, you may proceed with tolerable success; but if it play the truant, and fail you, which sometimes happens, you are embarrassed and confounded, and your congregation with you. But suppose the memory to be infallible, still you are subjected to a serious loss of time. You are committing words when you should be acquiring ideas. You are barely exercising the memory when you should be improving the understanding, the imagination, and the taste; in fine, all those noble endowments of the mind which go to make up the character of the ready speaker, the eloquent man. For while the memorizing method may improve the fluency of expression on a given subject, it fetters thought, clips the wings of fancy, and dries up the gushing fountains of the soul. The brightest displays of thought, the highest flights of the imagination, the most overwhelm-

ing bursts of eloquence, are extemporaneous; the corruscations of excited intellect, the overflowings of a heart moved and melted by spontaneous emotion.

Who have been among the most useful preachers of modern times? May we not answer, A Wesley, a Whitefield, a Robert Hall, a Summerfield, and a Watson? Who can measure the amount of good these men have accomplished? Yet their discourses were neither read nor recited. Are not the revivals of religion which distinguish the church at the present day, both at home and in the missionary stations, the fruit of extemporaneous preaching? And it was the same in ancient times. This was the manner in which Ezra explained the law to the Jews on the memorable occasion of their return from captivity, when the whole nation wept around him. Paul spoke thus when Felix trembled. This was the manner of Peter's discourse on the day of pentecost, when many were pricked in their hearts, and three thousand were added to the church. To this cause, among others, must be referred the rapid rise and present extent of the Methodist connection, which, in less than a century from its origin, has come to embrace more than a million of souls within its ample pale. Such is the effect of the divine blessing upon the ministrations of his servants delivered impromptu; and in view of such facts who can avoid coming to the conclusion, that if the world be ever converted it must be through the instrumentality of extemporaneous preaching?

With these remarks, young gentlemen, permit me, in conclusion, to express my friendly interest in your behalf, both as individuals and as a society. Go on and prosper. Employ the best means to attain the best ends. In all your efforts to improve your talents keep constantly in view the glory of Him who bestowed them. So shall the renown you reap in this life be but the prelude to that honor which will await you in the world to come. The Parnassian wreath and the civic chaplet must soon wither, but the crown which the Saviour shall place upon the brows of his faithful servants is incorruptible—a crown of glory that fadeth not away.

N. B.—In my article published in the number of this work for July, 1837, there is the following error. The quotation p. 269 commencing with, "Ignorance is one principal cause," &c., is pointed as if it ended with the first sentence, whereas the quotation extends to the top of the next page. I introduce this remark here, because I contemn the principle as much as I deprecate the name of a plagiarist.

N. R.

For the Methodist Magazine and Quarterly Review.

Art. VIII.—PROPHECIES CONCERNING ISHMAEL.

There are no subjects so important as those contained in the Bible, and yet there are but few treated with equal lightness and neglect. How many, without even a perusal of the sacred volume, doom it to perpetual ridicule and scorn! Yes, this precious book, which alone tells them *how* they may be saved; which has transformed the lives of thousands; which has afforded tranquillity and peace to the troubled mind; and through which the radiant light of

Jehovah's smiles beams upon the departing Christian, and enables him to exult in the hour of dissolution, and to exclaim with David, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me;"—yes, this book of truth, of love, and heaven, is branded as a fable; stigmatized as a fiction, and as a relic of superstition, it is impiously cast to the moles and to the bats. And is this because it is an idle legend of the past, unaccompanied by evidence? Surely this cannot be; for it bears indubitable marks of genuineness and authenticity; it is supported by irrefragable and overwhelming evidence that demonstrates its truth; and it is corroborated by a cloud of witnesses, that with a thousand tongues proclaim it to be the book of God.

Among the many evidences of the divine authority of the Scriptures the prediction concerning Ishmael and his posterity, viewed in connection with its wonderful fulfilment through a succession of ages down to the present day, is not the least striking and conclusive. It is recorded in Gen. xvi, 10–12; xvii, 20.

In the first place, it is predicted that he should have a numerous posterity. "I will multiply thy seed exceedingly, that it shall not be numbered for multitude;" and farther, "Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly." Ishmael was married to an Egyptian woman, and in a few years his family was so increased that in the 37th chapter of Genesis we read of Ishmaelites trading into Egypt. Afterward his seed was exceedingly multiplied, in Hagarenes, Ituræans, Nabatheans, Arabs, and Saracens, who are a numerous people of the present day. Not only is this part of the prediction precisely accomplished, but,

Secondly, It is said, "Twelve princes shall he beget." This prediction is very particular. They are to be *princes*, and their number is to be *twelve*. But, particular as it is, it was punctually fulfilled. Moses says, "These are the sons of Ishmael, and these are their names, by their towns and by their castles; twelve princes according to their nations," Gen. xxv, 16. And the same testimony, in substance, is borne by several ancient historians, as well as by a tradition existing among themselves, even at this day.

Thirdly. "He will be a wild man," or, as it is translated by the celebrated Bochart, "as wild as a wild ass." Some of the most eminent oriental travelers assure us that the best description of the wild ass is to be found in Job xxxix, 5–8: "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountain is his pasture, and he searcheth after every green thing." Both ancient and modern travelers testify that the descendants of Ishmael have been and still are independent and loosed from all political restraint; that "in the wilderness and the parched land, where no other human beings could live, they have their dwellings; that they scorn the city, and therefore generally have no fixed habitations; that when they make depredations on cities and towns they retire into the desert with so much precipitancy that all pursuit is eluded: in this respect 'the crying of the driver is disregarded;' that they may be said to have no lands, and yet 'the range of the mountains is their pasture;' they

pitch their tents and feed their flocks wherever they please; and that 'they search after every green thing,' are continually looking after prey, and seize on every kind of property that comes in their way."—Dr. A. Clarke on Gen. xvi, 12.

Fourthly. "His hand will be against every man, and every man's hand against him." Ishmael lived by prey and rapine in the wilderness, and ever since his posterity have infested Arabia and the adjacent countries with their robberies and incursions. They live in a state of continual war with the rest of the world, and are both robbers by land and pirates by sea. Formerly, and even now, travelers are obliged to go armed, and in caravans, and to march and keep guard, like an army, to defend themselves from the assaults of these freebooters, who run about in troops, and rob and plunder all whom they can by any means subdue. As they have been such enemies to mankind, it is no wonder that, in return, mankind have been enemies to them, and that many and powerful efforts have been made to extirpate them from the face of the earth. But the most amazing part of the prediction is yet to be examined.

Fifthly. "He shall dwell in the presence of all his brethren." This is indeed very extraordinary, that "his hand should be against every man, and every man's hand against him," and yet that he should be able to "dwell in the presence of all his brethren;" but, extraordinary as it was, this likewise has been fulfilled, both in Ishmael and in his posterity. Concerning Ishmael the sacred historian relates, Gen. xxv, 17, 18, that "the years of the life of Ishmael were a hundred and thirty and seven years, and he died in the presence of all his brethren." And in respect to his posterity, they dwelt likewise in the presence of all their brethren: Abraham's sons by Keturah; the Ammonites and Moabites, descendants of Lot; the Israelites, descendants of Abraham by Jacob; and the Edomites, his descendants by Esau. And they still subsist a distinct and independent people, possessing the country of their fathers, notwithstanding the perpetual enmity between them and the rest of mankind.

Let it not be said that the barrenness of their country was the cause of its preservation. Though the greater part of it be sandy and barren deserts, yet here and there are interspersed beautiful spots and fruitful valleys. On the green mountains of Yemen flourishes an almost continual spring; there the silvery streamlet glides sweetly along; there the golden corn richly waves in the breeze, while the senses are regaled by the purple grape, the blooming flowers, the verdant foliage, and the fragrant odors sweetly wafted in the gentle zephyrs that breathe along the fields of Arabian spice, so famous in history and song.

But were the country ever so barren and worthless, still it would be to the interest of the neighboring princes at any hazard to subdue such a pestilential race of robbers, who, by their depredations and incursions, are constantly injuring and frequently destroying the subjects of the adjacent states. And, indeed, their subjugation has often been attempted, but never accomplished. They have from their beginning until now maintained their independence; and notwithstanding the most powerful efforts made for their destruction, they still dwell in the presence of all their brethren, and in the presence of all their enemies.

In the time of Moses "they dwelt from Havidah unto Shur," and

yet we do not find that they were ever subject to either of their powerful neighbors, the Egyptians or the Assyrians. The mighty Sesostris, who led forth his victorious legions from conquering to conquest; who revelled in the gore of nations; and whose dominion extended from the Danube to the Ganges,—he, in the pride of his greatness, turned his arms against Arabia, and though a few of the western provinces, bordering upon Egypt, submitted, yet he who had triumphed over the nations in Europe, Africa, and Asia, was himself compelled to draw a line from Heliopolis to Pelusium, to secure Egypt from the incursions of his Arabian enemies. Cyrus, who took the invulnerable Babylon, directed his arms against the Arabians; but neither he nor his haughty successors, with their innumerable hosts, were able to reduce more than some of the exterior parts; and Herodotus expressly assures us that while Phenicia, Palestine, Syria, and the neighboring nations were taxed, the Arabian territories continued free from paying any tribute.

Alexander overthrew the Persian empire, and conquered Asia. The neighboring princes sent their ambassadors to make their submissions. The Arabs alone disdained to acknowledge the conqueror, and scorned to send any embassy. Provoked by this slight, he resolved on an expedition against them; and the great preparations which he made for it showed that he thought them a formidable enemy; but death intervened, and put an end to all that his ambition or resentment had formed against them. And Antigonus, one of the greatest of his successors, made two attempts upon them, yet without any success.

Afterward the Romans invaded the East, and subdued the adjacent countries; but never were able to reduce Arabia into the form of a Roman province. Lucullus subdued some particular tribes; but being recalled, the command was given to Pompey; and though he triumphed over three parts of the world, yet he could not subdue the Arabians. Elius Gallus, in the reign of Augustus, penetrated far into the country; but a strange distemper made terrible havoc in his army, and after two years spent in this unfortunate expedition he was glad to escape with the small remainder of his forces. The Emperor Trajan reduced some parts of Arabia, but he could never subdue it entirely; and when he besieged the city of the Hagarenes his soldiers were repelled by lightnings, thunderings, hail, whirlwinds, and other prodigies, and were constantly so repelled as often as they renewed their assaults. At the same time great swarms of flies infested his camp, so that at last he was forced to raise the siege, and retire with disgrace into his own dominions. Afterward the Emperor Severus and others attempted the conquest of Arabia; but they met with no better success than their illustrious predecessors. And the Arabs continued their incursions and depredations in Syria and other Roman provinces with their usual license and impunity.

Such was the condition of the Arabs to the time of their famous prophet, Mohammed, who laid the foundations of a great empire,—and then, for several centuries, they were better known in Europe by the name of Saracens. Their conquests were amazingly rapid, and can be compared to nothing more properly than to a sudden inundation. They were then not only free and independent of the rest of the world, but were themselves masters of the most consi-

derable parts of the earth. And thus they continued for about three centuries; and after their empire was dissolved, and they were reduced within the limits of their native country, they still maintained their liberty against the Tartars, Mamelukes, Turks, and all foreign enemies whatsoever. Whoever were the conquerors of Asia, *they* were still unconquered, still continued their incursions, and preyed upon all alike. Though for several centuries the Turks have been lords of the adjacent countries, yet they have been under the necessity of paying to the Arabs a kind of annual tribute for the safe passage of their caravans through their territories. And, indeed, notwithstanding this tax, the celebrated traveler, Dr. Shaw, in his journey from Ramah to Jerusalem, was robbed by a party of Arabs, though he was escorted by four bands of Turkish soldiers.

Here we have a prophecy delivered more than three thousand seven hundred years ago, and we have seen its precise and wonderful accomplishment, even to the present day. Since it was first pronounced ages have passed away, centuries have rolled into oblivion, and in their mighty sweep have carried with them the nations of the earth, leaving naught but their names and the story of their greatness. As the rolling waves that lash the resounding shore efface the marks of each other's greatness, so empire has succeeded empire, and all the pomp and majesty of the one has soon been lost in the grandeur and splendor of its successor. Now the pride and greatness of the nations of the world are humbled in the dust beneath the majesty of the Egyptian arms; then the greatness and grandeur of Babylon droop and expire before Cyrus's conquering sword; here Alexander, like a fiery tempest, sweeps destruction over the kingdoms; there the Roman heroes march from conquest unto victory, overturning kingdoms, destroying thrones, and crowns, and sceptres, and scattering their broken fragments to the winds of heaven. Nations and their names have perished; ten of Heaven's chosen tribes are lost; the remaining two are scattered, without a country, a temple, or a priest; but Ishmael's sons have still their liberty and their land.

Could frail man have seen through more than three thousand years that Ishmael's sons should become a great nation; that they should retain their *fierceness*, their *enmity*, and their independence; and that amid this general wreck of nations the Arabs should stand secure? Ah! rather let me ask him what to-morrow shall bring forth. He knows not. Surely then it is God that hath spoken the prophecy; it is he that hath directed it to a lucid fulfilment, even in our own day, "that seeing we might believe, and that believing we might have life through his name." Let us then reverence this book of God, that, by its prophecies, as well as the purity and power of its truths, demonstrates the divinity of its origin.

W. H. W.

Rushville Ill. Feb. 16, 1838.

From the Wesleyan Methodist Magazine.

Art. IX.—MR. WESLEY'S CONVERSION.

I FIND from the Minutes of the last Wesleyan conference that it is intended in the year 1839 to celebrate the centenary of the formation of the Methodist societies: an arrangement from which great good may be anticipated. Communities as well as individuals are liable to degenerate; and hence the necessity of a frequent recurrence to the principles upon which they were originally founded, and to the objects which they were intended to accomplish. There is one fact connected with the rise of that form of Christianity which is denominated Methodism, to which I think attention might at present be profitably directed. I allude to Mr. Wesley's conversion, the centenary of which will fall upon the 24th of May next. It was on the 24th of May, in the year 1738, that the Rev. John Wesley obtained the inward witness of God's pardoning mercy, with that new and holy nature which was manifest in his active zeal and blameless conduct during the remainder of his very useful life. Of this great and momentous change he has given a circumstantial account in his Journal, which I beg leave to transcribe, and to which I shall take the liberty of appending a few remarks. The following is his own account:—

"Monday, Tuesday, and Wednesday I had continual sorrow and heaviness in my heart; something of which I described, in the broken manner I was able, in the following letter to a friend:—

"'O why is it, that so great, so wise, so holy a God will use such an instrument as me? Lord, *let the dead bury their dead!* But wilt thou send the dead to raise the dead? Yea, thou sendest whom thou wilt send, and showest mercy by whom thou wilt show mercy! Amen! Be it then according to thy will! If thou speak the word, Judas shall cast out devils.

"'I feel what you say, (though not enough,) for I am under the same condemnation. I see that the whole law of God is holy, just, and good. I know every thought, every temper of my soul, ought to bear God's image and superscription. But how am I fallen from the glory of God! I feel that *I am sold under sin.* I know that I, too, deserve nothing but wrath, being full of all abominations; and having no good thing in me, to atone for them, or to remove the wrath of God. All my works, my righteousness, my prayers, need an atonement for themselves. So that my mouth is stopped. I have nothing to plead. God is holy; I am unholy. God is a consuming fire; I am altogether a sinner, meet to be consumed.

"'Yet I hear a voice (and is it not the voice of God?) saying, *Believe, and thou shalt be saved. He that believeth is passed from death unto life. God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

"'O let no one deceive us by vain words, as if we had already obtained this faith!* By its fruits we shall know. Do we already feel *peace with God*, and *joy in the Holy Ghost?* Does *his Spirit bear witness with our spirit, that we are the children of God?* Alas! with

* "That is, the proper Christian faith."

mine he does not. Nor, I fear, with yours. O thou Saviour of men, save us from trusting in any thing but thee! Draw us after thee! Let us be emptied of ourselves, and then fill us with all peace and joy in believing, and let nothing separate us from thy love, in time or in eternity!'

"What occurred on Wednesday, the 24th, I think best to relate at large, after premising what may make it the better understood. Let him that cannot receive it ask the Father of lights that he would give more light to him and me.

"1. I believe, till I was about ten years old, I had not sinned away that 'washing of the Holy Ghost' which was given me in baptism, having been strictly educated, and carefully taught that I could only be saved 'by universal obedience, by keeping all the commandments of God;' in the meaning of which I was diligently instructed. And those instructions, so far as they respected outward duties and sins, I gladly received and often thought of. But all that was said to me of inward obedience or holiness I neither understood nor remembered. So that I was, indeed, as ignorant of the true meaning of the law as I was of the gospel of Christ.

"2. The next six or seven years were spent at school; where, outward restraints being removed, I was much more negligent than before, even of outward duties, and almost continually guilty of outward sins, which I knew to be such, though they were not scandalous in the eye of the world. However, I still read the Scriptures, and said my prayers, morning and evening. And what I now hoped to be saved by was, 1. Not being so bad as other people. 2. Having still a kindness for religion. And, 3. Reading the Bible, going to church, and saying my prayers.

"3. Being removed to the university, for five years, I still said my prayers, both in public and private, and read, with the Scriptures, several other books of religion, especially comments on the New Testament. Yet I had not all this while so much as a notion of inward holiness; nay, went on habitually and, for the most part, very contentedly, in some or other known sin; indeed, with some intermission and short struggles, especially before and after the holy communion, which I was obliged to receive thrice a year. I cannot well tell what I hoped to be saved by now, when I was continually sinning against that little light I had, unless by those transient fits of what many divines taught me to call 'repentance.'

"4. When I was about twenty-two, my father pressed me to enter into holy orders. At the same time the providence of God directing me to Kempis's 'Christian Pattern,' I began to see that true religion was seated in the heart, and that God's law extended to all our thoughts, as well as words and actions. I was, however, very angry at Kempis for being too strict, though I read him only in Dean Stanhope's translation. Yet I had frequently much sensible comfort in reading him, such as I was an utter stranger to before; and meeting likewise with a religious friend, which I never had until now, I began to alter the whole form of my conversation, and to set in earnest upon a new life. I set apart an hour or two a day for religious retirement. I communicated every week. I watched against all sin, whether in word or deed. I began to aim at, and pray for, inward holiness. So that now, 'doing so much, and living so good a life,' I doubted not but I was a good Christian.

"5. Removing soon after to another college, I executed a resolution which I was before convinced was of the utmost importance, shaking off at once all my trifling acquaintance. I began to see more and more the value of time. I applied myself closer to study. I watched more carefully against actual sins. I advised others to be religious, according to that scheme of religion by which I modelled my own life. But meeting now with Mr. Law's 'Christian Perfection,' and 'Serious Call,' (although I was much offended at many parts of both, yet) they convinced me more than ever of the exceeding height, and breadth, and depth of the law of God. The light flowed in so mightily upon my soul that every thing appeared in a new view. I cried to God for help, and resolved not to prolong the time of obeying him as I never had done before. And by my continued 'endeavor to keep his whole law,' inward and outward, 'to the utmost of my power,' I was persuaded that I should be accepted of him, and that I was even then in a state of salvation.

"6. In 1730 I began visiting the prisons, assisting the poor and sick in town, and doing what other good I could, by my presence or my little fortune, to the bodies and souls of all men. To this end I abridged myself of all superfluities, and many that are called necessaries of life. I soon became a by-word for so doing, and I rejoiced that 'my name was cast out as evil.' The next spring I began observing the Wednesday and Friday fasts, commonly observed in the ancient church, tasting no food till three in the afternoon. And now I knew not how to go any farther. I diligently strove against all sin. I omitted no sort of self-denial which I thought lawful; I carefully used, both in public and in private, all the means of grace at all opportunities. I omitted no occasion of doing good: I for that reason suffered evil. And all this I knew to be nothing, unless as it was directed toward inward holiness. Accordingly this, the image of God, was what I aimed at in all, by doing his will, not my own. Yet when, after continuing some years in this course, I apprehended myself to be near death, I could not find that all this gave me any comfort, or any assurance of acceptance with God. At this I was then not a little surprised, not imagining I had been all this time building on the sand, nor considering that 'other foundation can no man lay than that which is laid by God, even Christ Jesus.'

"7. Soon after, a contemplative man convinced me, still more than I was convinced before, that outward works are nothing, being alone; and in several conversations instructed me how to pursue inward holiness, or a union of the soul with God. But even of his instructions, (though I then received them as the words of God,) I cannot but now observe, 1. That he spoke so incautiously against trusting in outward works, that he discouraged me from doing them at all. 2. That he recommended (as it were, to supply what was wanting in them) mental prayer and the like exercises, as the most effectual means of purifying the soul, and uniting it with God. Now these were, in truth, as much my own works as visiting the sick or clothing the naked; and the union with God thus pursued was as really my own righteousness as any I had before pursued under another name.

"8. In this refined way of trusting to my own works, and my own righteousness, (so zealously inculcated by the mystic writers,) I dragged on heavily, finding no comfort or help therein till the time

of my leaving England. On shipboard, however, I was again active in outward works; where it pleased God, of his free mercy, to give me twenty-six of the Moravian brethren for companions, who endeavored to show me a more excellent way. But I understood it not at first. I was too learned and too wise: so that it seemed foolishness unto me. And I continued preaching and following after and trusting in that righteousness whereby no flesh can be justified.

"9. All the time I was at Savannah I was thus beating the air. Being ignorant of the righteousness of Christ, which by a living faith in him bringeth salvation 'to every one that believeth,' I sought to establish my own righteousness, and so labored in the fire all my days. I was now properly under the law; I knew that the law of God was spiritual; I consented to it, that it was good. Yea, I delighted in it, after the inner man. Yet was I carnal, sold under sin. Every day was I constrained to cry out, 'What I do, I allow not; for what I would, I do not; but what I hate, that I do. To will is indeed present with me; but how to perform that which is good, I find not. For the good which I would, I do not; but the evil which I would not, that I do. I find a law, that when I would do good, evil is present with me; even the law in my members, warring against the law of my mind, and still bringing me into captivity to the law of sin.'

"10. In this vile, abject state of bondage to sin I was indeed fighting continually, but not conquering. Before, I had willingly served sin; now, it was unwillingly; but still I served it. I fell and rose, and fell again. Sometimes I was overcome, and in heaviness; sometimes I overcame, and was in joy. For as in the former state I had some foretastes of the terrors of the law, so had I in this, of the comforts of the gospel. During this whole struggle between nature and grace (which had now continued above ten years) I had many remarkable returns to prayer, especially when I was in trouble. I had many sensible comforts, which are indeed no other than short anticipations of the life of faith. But I was still under the law, not under grace: the state most who are called Christians are content to live and die in. For I was only striving with, not freed from sin; neither had I the witness of the Spirit with my spirit, and indeed could not, for I sought it not by faith, but (as it were) by the works of the law.

"11. In my return to England, January, 1738, being in imminent danger of death, and very uneasy on that account, I was strongly convinced that the cause of that uneasiness was unbelief, and that the gaining a true, living faith was the one thing needful for me. But still I fixed not this faith on its right object: I meant only faith in God, not faith in or through Christ. Again, I knew not that I was wholly void of this faith; but only thought I had not enough of it. So that when Peter Bohler, whom God prepared for me as soon as I came to London, affirmed of true faith in Christ, (which is but one,) that it had those two fruits inseparably attending it, 'dominion over sin, and constant peace from a sense of forgiveness,' I was quite amazed, and looked upon it as a new gospel. If this was so, it was clear I had not faith. But I was not willing to be convinced of this. Therefore I disputed with all my might, and labored to prove that faith might be where these were not; especially where the sense of forgiveness was not: for all the scriptures relating to

this, I had been long since taught to construe away, and to call all Presbyterians who spoke otherwise. Besides, I well saw no one could (in the nature of things) have such a sense of forgiveness, and not feel it. But I felt it not. If then there was no faith without this, all my pretensions to faith dropped at once.

"12. When I met Peter Bohler again, he consented to put the dispute upon the issue which I desired, viz., Scripture and experience. I first consulted the Scripture. But when I set aside the glosses of men, and simply considered the words of God, comparing them together, endeavoring to illustrate the obscure by the plainer passages, I found they all made against me, and was forced to retreat to my last hold, 'that experience would never agree with the literal interpretation of those scriptures. Nor could I, therefore, allow it to be true till I found some living witnesses of it.' He replied, 'He could show me such at any time; if I desired it, the next day.' And accordingly the next day he came with three others, all of whom testified of their own personal experience that a true living faith in Christ is inseparable from a sense of pardon for all past, and freedom from all present sins. They added with one mouth, that this faith was the gift, the free gift of God, and that he would surely bestow it upon every soul who earnestly and perseveringly sought it. I was now thoroughly convinced, and by the grace of God I resolved to seek it unto the end:—1. By absolutely renouncing all dependence, in whole or in part, upon my own works or righteousness, on which I had really grounded my hope of salvation, though I knew it not, from my youth up. 2. By adding to the constant use of all the other means of grace continual prayer for this very thing—justifying, saving faith; a full reliance on the blood of Christ shed for *me;* a trust in him as *my* Christ, as *my* sole justification, sanctification, and redemption.

"13. I continued thus to seek it (though with strange indifference, dulness, and coldness, and unusually frequent relapses into sin) till Wednesday, May 24th. I think it was about five this morning that I opened my Testament on those words:—Τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα γένησθε θείας κοινωνοί φύσεως. 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature,' 2 Pet. i, 4. Just as I went out, I opened it again on those words: 'Thou art not far from the kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I called unto thee, O Lord: Lord, hear my voice. O let thine ears consider well the voice of my complaint. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? But there is mercy with thee; therefore thou shalt be feared. O Israel, trust in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins.'

"14. In the evening I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.

"15. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith; for where is thy joy?' Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will.

"16. After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and he sent me help from his holy place. And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace; but then I was sometimes, if not often, conquered: now I was always conqueror.

"17. Thursday, May 25th.—The moment I awaked, 'Jesus, Master,' was in my heart and in my mouth; and I found all my strength lay in keeping my eye fixed upon him, and my soul waiting on him continually. Being again at St. Paul's in the afternoon, I could taste the good word of God in the anthem, which began, 'My song shall be always of the loving kindness of the Lord: with my mouth will I ever be showing forth thy truth from one generation to another.' Yet the enemy injected a fear, 'If thou dost believe, why is there not a more sensible change?' I answered, (yet not I,) 'That I know not. But this I know, I have now peace with God. And I sin not to-day, and Jesus my Master has forbid me to take thought for the morrow.'

"18. 'But is not any sort of fear,' continued the tempter, 'a proof that thou dost not believe?' I desired my Master to answer for me, and opened his book upon those words of St. Paul: 'Without were fightings, within were fears.' Then, inferred I, well may fears be within me; but I must go on, and tread them under my feet."

According to Mr. Wesley's statement, the change which he describes took place at what he calls "a society in Aldersgate-street." This was doubtless one of the "religious societies" of which Dr. Woodward published an account in the beginning of the last century. They are often referred to in Mr. Wesley's Journal; and he appears frequently to have attended their meetings at this period of his life.

Dr. Woodward states that they originated about thirty-two years before he wrote; and that they first consisted principally of young men belonging to London and Westminster, who were brought under deep religious convictions, and met together to promote each other's spiritual improvement. They at length became numerous in London and its neighborhood, where they were patronized by the more zealous and devout of the clergy, by several of the bishops, and even by royalty. At their meetings they contributed money, which was expended in the education of poor children, and in the relief of the afflicted. They were discountenanced during the popish reign of James II., and many of the members withdrew for a time, under an apprehension of danger. They rallied again after the Revolution; and several were formed in different parts of the country, where

they were a means of promoting an increased attendance upon the religious services of the church, and of suppressing vice and immorality. Out of them also arose several societies for the reformation of manners, which called in the assistance of the magistracy, and successfully put the law in force against Sabbath-breaking, profane swearing, prostitution, and various other evils. It is highly honorable to them that the schools which they established and supported in and about London amounted to one hundred. To show more fully the character of these societies, and the principles upon which they were conducted, the following rules of the society at Poplar are adduced:—

"That the sole design of this society being to promote real holiness of heart and life, it is absolutely necessary that the persons who enter into it do seriously resolve, by the grace of God, to apply themselves to all the means proper to accomplish these blessed ends: trusting in the divine power and gracious conduct of the Holy Spirit, through our Lord Jesus Christ, to excite, advance, and perfect all good in us.

"That in order to their being of one heart and of one mind in this design, every member of this society shall own and manifest himself to be of the Church of England, and frequent the liturgy and other public exercises of the same; and that they be careful withal to express due Christian charity, candor, and moderation toward all such Dissenters as are of good conversation.

"That the members of this society shall meet together one evening in the week, at a convenient place, in order to encourage each other in practical holiness, by discoursing on such subjects as tend thereunto: observing the Holy Scriptures as their rule, and praying to God for his grace and blessing. And to this assembly any serious person, known to any of the society, may be admitted upon request.

"That at such meetings they decline all disputes about controversial points, and all unnecessary discourse about state affairs, or the concerns of trade and worldly things: and that the whole bent of the discourse be to glorify God, and edify one another in love.

"That it be left to every person's discretion to contribute at every weekly meeting what he thinks fit toward the public stock for pious and charitable uses, especially for putting poor children to school: and the money thus collected shall be kept by the two stewards of the society, who shall be chosen by a majority of votes once a year, or oftener, to be disposed of by the consent of the major part of the society for the uses above mentioned. And the said stewards shall keep a faithful register of what is thus collected and distributed, to be perused by any member of the society at his request.

"That any respective member may recommend any object of charity to the stewards, who shall (with the consent of the rest) give out of the common stock according as the occasion requires; and in a case of extraordinary necessity every particular person shall be desired to contribute farther, as he shall think fit.

"That every one that absents himself four meetings together, without giving a satisfactory account to the steward, shall be looked upon as disaffected to the society.

"That none shall be admitted into this society without giving due notice thereof to the stewards, who shall acquaint the whole society therewith; and after due inquiry into their religious purposes and

manner of life, the stewards may admit them, if the major part of the society allows of it, and not otherwise. And with the like joint consent they may exclude any member proved guilty of any misbehaviour, after due admonition, unless he gives sufficient testimony of his repentance and amendment before the whole society.

"It is hereby recommended to every person concerned in this society, to consider the dangerous snares of gaming, and the open scandal of being concerned in those games which are used in public houses; and that it is the safest and most commendable way to decline them wholly; shunning all unnecessary resort to such houses and taverns, and wholly avoiding lewd playhouses.

"That whereas the following duties have been too much neglected, to the scandal and reproach of our holy religion, they do resolve, by the grace of God, to make it their serious endeavor,

"1. To be just in all their dealings, even to an exemplary strictness. 1 Thess. iv, 6.

"2. To pray many times every day; remembering our continual dependence upon God, both for spiritual and temporal things. 1 Thess. v, 17.

"3. To partake of the Lord's supper at least once a month, if not prevented by a reasonable impediment. 1 Cor. xi, 26; Luke xxii, 19.

"4. To practise the profoundest meekness and humility. Matt. xi, 29.

"5. To watch against censuring others. Matt. vii, 1.

"6. To accustom themselves to holy thoughts in all places. Psa. cxxxix, 23.

"7. To be helpful one to another. 1 Cor. xii, 25.

"8. To exercise tenderness, patience, and compassion toward all men. Titus iii, 2.

"9. To make reflections on themselves when they read the Holy Bible, or other good books, and when they hear sermons. 1 Cor. x, 11.

"10. To shun all foreseen occasions of evil; as evil company, known temptations, &c. 1 Thess. v, 22.

"11. To think often on the different estates of the glorified and the damned in the unchangeable eternity to which we are hastening. Luke xvi, 25.

"12. To examine themselves every night, what good or evil they have done in the day past. 2 Cor. xiii, 5.

"13. To keep a private fast once a month, (especially if near their approach to the Lord's table,) if at their own disposal, or to fast from some meals when they may conveniently. Matt. vi, 16; Luke v, 35.

"14. To mortify the flesh, with its affections and lusts. Gal. v, 19, 24.

"15. To advance in heavenly mindedness and in all grace. 1 Pet. iii, 8.

"16. To shun spiritual pride and the effects of it, as railing, anger, peevishness, and impatience of contradiction, and the like.

"17. To pray for the whole society in their private prayers. James v, 16.

"18. To read pious books often, for their edification, but especially the Holy Bible; and herein particularly John v, 39; Matt. v,

vi, vii; Luke xv, xvi; Rom. xii, xiii; Eph. v, vi; 1 Thess. v; Rev. i, ii, iii, xxi, xxii; and in the Old Testament, Lev. xxvi; Deut. xxviii; Isa. liii; Ezek. xxxvi.

"19. To be continually mindful of the great obligation of this special profession of religion; and to walk so circumspectly that none may be offended, or discouraged from it, by what they see in them; nor occasion given to any to speak reproachfully of it.

"20. To shun all manner of affectation and moroseness; and to be of a civil and obliging deportment to all men.

"That they often consider (with an awful dread of God's wrath) the sad height to which the sins of many are advanced in this our nation, and the bleeding divisions thereof in church and state; and that every member be ready to do what, upon consulting with each other, shall be thought advisable toward the punishment of public profaneness, according to the good laws of our land, required to be put in execution by the queen's and the late king's special order; and to do what befits them in their stations, in order to the cementing of our divisions.

"That each member shall encourage the catechizing of young and ignorant people in their respective families, according to their stations and abilities; and shall observe all manner of religious family duties.

"That the major part of the society shall have power to make a new order, to bind the whole, when need requires, if it be approved by three pious and learned ministers of the Church of England, nominated by the whole society.

"That these orders shall be read over at least four times in the year by one of the stewards; and that with such deliberation that each member may have time to examine himself by them, or to speak his mind in any thing relating to them.

"Lastly, that every member of this society shall (after mature deliberation and due trial) express his approbation of these orders, and his resolution to endeavor to live up to them; in order to which he shall constantly keep a copy of them by him."

These rules explain with sufficient distinctness the nature of the societies in question. Such institutions, of course, would strongly recommend themselves to the anxious and inquiring mind of Mr. Wesley at this period of his life, especially as they were carried on in immediate connection with the Established Church, to which his attachment was inviolable.

At the weekly meetings of these societies the members united in acts of prayer and praise, forms of which were printed for their use, and also exhortations to piety. These appear to have been generally read by the stewards, as well as the Holy Scriptures and other good books. When Mr. Wesley obtained "the pearl of great price," the faith of God's elect, the man who conducted the religious services was reading Luther's preface to the Epistle to the Romans. It is remarkable that none of Mr. Wesley's biographers should have referred to this document, which is singularly adapted to the state of his mind at that particular period. It proves that Luther was not only a powerful opponent of ecclesiastical abuses, and of those theological errors which the Church of Rome has invented and maintained; but that he was also well acquainted with the work of God in the human heart. The preface in question was published in

English during the latter part of Queen Elizabeth's reign; and it is probable that it was a reprint of this translation that was read in the meeting which Mr. Wesley describes. This book has long been extremely scarce, so that I have never been able to get possession of a copy: I should otherwise have had great pleasure in laying before the readers of the Wesleyan Magazine the exact words to which the venerated founder of Methodism was listening when the Son of God was revealed in his heart.' In the absence of that tract I have no alternative but to give the passages from Luther in an original translation. They occur in the fifth volume of Luther's Works, in folio, A. D. 1554. The small treatise from which they are selected bears the title of *Prefatio methodica totius Scripturæ in Epistolam ad Romanos.* It was, like many other of Luther's valuable productions, originally written and published in the German language, and translated A. D. 1523, by the famous Justus Jonas, into Latin. Each paragraph, according to the usage of the learned in the fifteenth and sixteenth centuries, has a distinct heading, descriptive of the subject on which it treats. The following are a few specimens; and they contain that part of the tract which Mr. Wesley mentions, as "describing the change which God works in the heart through faith in Christ."

"THE LAW IS SPIRITUAL.

"THEREFORE the apostle says, in chap. vii, 'The law is spiritual;' as if he had said, If the law were only carnal and moral doctrine, it might be fulfilled by outward works. For since it is spiritual, that is, as it requires all our spirit and affections, then no one fulfils it unless he performs those things which the law commands with a cheerful heart, and with a certain ardor of mind, and with entire affection. But thou obtainest such a new heart, and these ardent and cheerful affections of the heart, not through any strength or merit of thine own, but solely through the operation and afflatus of the Holy Spirit. For he alone renews the heart, and makes a man spiritual; that, thus being spiritual, he may love *spiritualem legem*, the law of the Spirit; and not through fear, or through desire of any advantage, but with a cheerful and free heart, may fulfil it; and may be borne on by *quodam impetu*, a sort of divine impulse, spontaneously and without constraint, to do those things which belong to the law. 'The law is spiritual,' must therefore be thus understood: The law is not fulfilled except with a spirit and heart renewed by the Holy Spirit. Therefore, wherever this spirit and renovation of heart through the Holy Spirit are not, so far is the law from being there fulfilled, that, on the contrary, all the [natural] repugnance to it and hatred of it remain there, although the law of itself 'is holy, and just, and good.'"

"WHAT IS MEANT BY FULFILLING THE LAW.

"BUT to fulfil the law is to perform those things commanded in the law, with hilarity, uprightness, and cheerfulness of heart; that is, spontaneously, and of one's free choice, to live to God, and to perform good works, even though the law had no existence. But *non contingit cordibus*, our hearts have not any such hilarity, cheerfulness, favorable inclination of the will, and ardent affection, except through *vivificatorem*, the life-giving Spirit, and his lively

impulse and *agitationem*, motion in the heart: as the apostle says in chap. v. But the Spirit is bestowed solely through faith in Jesus Christ. In like manner, at the commencement he has said, Faith cometh by hearing the gospel, or the word of God; by which Christ is preached as having died for us, as having been buried, and raised from the dead, as he declares in chap. iii, iv, x. Our entire justification, therefore, is of God; faith and the Spirit are likewise of God, and not of ourselves."

"FAITH ALONE JUSTIFIES.

"HENCE, also, faith alone justifies, and it alone fulfils the law. For faith, through the merits of Christ, obtains the Holy Spirit. This blessed Spirit renews, exhilarates, excites, and inflames the heart, so that it spontaneously performs what the law requires. And then, at length, from the faith thus efficaciously working and living in the heart, freely *fluunt*, proceed those works which are truly good. The apostle wishes to convey this meaning in the third chapter. For after he had, in that chapter, utterly condemned the works of the law, and might almost seem, by the doctrine of faith, about to destroy and abolish the law, he at once anticipates the objection by asserting, 'We do not destroy the law, but we establish it;' that is, We teach how the law is really fulfilled by believing, or through faith."

"WHAT IS TRUE FAITH.

"BUT true faith is the work of God in us, by which we are born again and renewed, through God and the Spirit of God, as we are told in John i; and by which the old Adam is slain, and we are completely transformed *per omnia*, in all things; as the apostle declares, 'We are made new creatures in Christ through faith;' *ubi*, in which new creatures the Holy Spirit becomes *vita et gubernatio cordis*, the living and ruling principle of the heart. But faith is an energy in the heart; at once so efficacious, lively, breathing, and powerful, as to be incapable of remaining inactive, but bursts forth into operation. Neither does he who has faith *moratur*, demur about the question, whether good works have been commanded, or not; but even though there were no law, feeling the motions of this living impulse putting forth and exerting itself in his heart, he is spontaneously borne onward to work, and at no time does he cease to perform such actions as are truly pious and Christian. But whosoever from such a living affection of the heart produces no good works, he is still in a state of total unbelief, and is a stranger to faith, as are most of those persons who hold long disputes, and give utterance to much declamation in the schools, about faith and good works, 'neither understanding what they say, nor whereof they affirm.'"

"WHAT FAITH IS.

"FAITH, then, is a constant *fiducia*, trust in the mercy of God toward us; a trust living and efficaciously working in the heart; by which we cast ourselves entirely on God, and commit ourselves to him; by which, *certo freti*, having an assured reliance, we feel no hesitation about enduring death a thousand times. And this firm trust in the mercy of God is *tam animosa*, so animating as to cheer,

elevate, and excite the heart, and to transport it with certain most sweet affections toward God; and it animates this heart of the believer in such a manner that, firmly relying on God, he feels no dread in opposing himself *solum*, as a single champion against all creatures. This high and heroical feeling, therefore, *hos ingentes animos*, this noble enlargement of spirit, is injected and effected in the heart by the Spirit of God, who is imparted [to the believer] through faith. And hence we also obtain [the privilege] to be impelled to that which is good, by this vital energy in our hearts. We also obtain such a cheerful *propensionem*, inclination, that freely and spontaneously we are eager and most ready to do, to suffer, and to endure all things in obedience to a Father and God of such great clemency, who, through Christ, has enriched us with such abundant treasures of grace, and has almost overwhelmed us with such transcendent benefits. It is impossible that this efficacious and vital principle of faith can be in any man without continually operating, and producing fruit to God. It is just as impossible for a pile of dry fagots to be set on fire without emitting flames of light. Wherefore use watchfulness, *ibi*, in this quarter, so as not to believe the vain imaginations of thy own mind, and the foolish cogitations and trifles of the sophists. For these men possess neither heart nor brains: they are mere animals of the belly, born only for these solemn banquets of the schools. But do thou pray to God, who by his word has commanded light to shine out of darkness, that he would be pleased to shine into thy heart, and create faith within thee; otherwise thou wilt never believe, though thou shouldest spend a thousand years in studying to fabricate such cogitations about a faith already obtained or to be hereafter acquired."

While the great German reformer thus "described the change which God works in the heart through faith in Christ," the English clergyman, who had gone to the ends of the earth to convert the heathen, and returned in a penitent state of heart, having there learned that he was not converted himself, tells us, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

It is worthy of remark, that the principles which Mr. Wesley recognized in this most solemn and momentous transaction he steadily maintained till his spirit returned to God. He regarded the natural state of men as a state of guilt and condemnation, and of depravity and helplessness. They are under the sentence of eternal death; and they are at the same time under the power of sin, so as to be unable either to offer to God acceptable worship or acceptable obedience. They cannot atone for any of their sins; nor can they escape from their evil nature by any devices that they can form, or any efforts that they can put forth. The salvation which has been merited for them by the death of Christ, and which the gospel reveals, fully meets their case. It comprehends two great blessings, justification and sanctification, by which we understand deliverance from the guilt and from the power of sin. This salvation is obtained by the simple exercise of faith in Christ crucified. Whatever may be the depth of a man's penitential sorrow, the correctness of his moral conduct, the intensity of his desire to please and enjoy God, or the earnestness and importunity of his prayers, he is not

accepted and regenerated till he believes in Christ. It is only when he trusts in Christ that forgiveness is sealed upon his conscience, and the sin that dwelleth in him ceases to have the dominion. There is an inseparable connection between these blessings. No man can receive one without the other. Yet in the order of nature justification is first vouchsafed. It is, indeed, absurd to suppose that the Holy Ghost will so renew us in the spirit of our minds as to make us partakers of the divine nature, while we remain under the curse of God's violated law. But when we are "accepted in the Beloved," there is no "charge" against us; we are as fully justified as if we had never committed a single sin, but had actually fulfilled all righteousness; and hence there is nothing to hinder the communication of the Holy Spirit in all his plenitude of regenerating power. This salvation is matter of personal consciousness. There is the Spirit of adoption in the believing heart, crying, "Abba, Father;" and permanently happy are the men whom the Son thus makes free by an application of his blood, and the mighty working of the Holy Ghost.

Little did Mr. Wesley and the few devout people who met with him a hundred years ago in a private house in Aldersgate-street imagine what important results would arise from the events of that evening. From that hour he was a new man. He found what he had long desired, a conscience calm and tranquil, and a heart purified from sin. Up to that period he had wearied himself in ineffectual struggles to gain the mastery over the evils of his own nature. His sincerity and his outward conduct were indeed unimpeachable; for the gratuitous insinuation, that he was guilty of some immoral act in Georgia, which has been recently advanced by a biographer of his friend Mr. Whitefield, I will venture to affirm was never previously heard of; yet he painfully felt that he was not inwardly holy: he was not prepared to die. But now the prevailing disposition of his heart was that of heavenly love, connected with the peace of God which passeth all understanding. Long had he accustomed himself to fasting and prayer; he had carefully studied all the arguments in favor of natural and revealed religion; he had collected the finest devotional compositions, both in prose and verse, and repeated them upon his knees with great seriousness and sincerity; yet after all he felt himself to be the slave of unbelief, of the fear which hath torment, and of various inward evils. "But now," says he, "I always conquered." He had reproved sin, and warned the wicked, from a sense of duty; but now he loved the souls of men with a yearning pity, like that of his Saviour. It was his intention to bury himself for life in the retirement of his college; but now his heart expanded in universal charity. He saw that there was something in Christianity which meets the wants of the world; this substantial good he longed to make known; and he soon began to offer this salvation, in all its magnitude and freeness, to condemned felons, to sinners of every grade, and many "rejoiced for the consolation."

At first he was weak in faith; but he was greatly strengthened and encouraged by a visit to Hernhuth, and his conversation there with several intelligent members of the Moravian Church, "who were in Christ before him." He was happily compelled by the force of circumstances to violate that canonical order which was a direct infringement upon the liberty wherewith Christ had made his people free, by preaching this salvation in the open air, in private houses,

in barns, in town halls, and other unconsecrated places, sanctioned by the example of his Lord and the apostles. In the same manner he was led to accept the assistance of preachers on whose heads episcopal hands had never been laid. To make this salvation known to the widest possible extent was the one business of his subsequent life. His ministry, his authorship, his disciplinary arrangements, had all reference to this great end. In recommending this salvation he patiently endured opposition and discouragements of unexampled severity; for he felt that the object which he had in view immensely outweighed every personal consideration; and when laid upon the bed of death, the Lord whose mercy he had known and preached for more than fifty years was still "all his salvation and all his desire."

How many persons have been saved by his instrumentality, directly and indirectly, within the last century, the day of the Lord will declare. None will deny that his labors have exerted a powerful influence both upon the Established Church and the different bodies of evangelical Dissenters. In the present day more than a million of people, scattered over the four quarters of the globe, have adopted the discipline which he recommended to guard and foster the work of God; and perhaps five times that number attend the ministry which he was a means of providing. "Behold how great a matter a little fire kindleth!" To what extent the labors of this great man will be a means of good in future ages, the divine Mind only can foresee. But whatever that good may be, the elements of it all are to be traced to the change which took place in his heart in the little meeting in Aldersgate-street. Had he not found peace with God through our Lord Jesus Christ, he would never have been an itinerant and a field preacher; nor would he ever have been a means of effecting that revival of religion the fruits of which are visible in the length and breadth of the land, among all denominations of Christians, and in some of the remotest nations of the earth. Nothing but the love of Christ, shed abroad in his heart by the Holy Ghost given unto him, could have prompted him to undertake the gigantic labors in which his life was spent; nor have enabled him to bear up under the violence and mockery of mobs, and the bitter contumely that was heaped upon him from the press.

That the Methodist body tenaciously adhere to their original doctrine of free, present, and conscious salvation from sin by faith in the Lord Jesus, is matter of sincere congratulation. Upon the faithful preaching of this doctrine the Lord of the harvest at present vouchsafes his signal blessing, as he has done from the beginning. The various revivals of religion which are now witnessed in Great Britain, and upon several of the mission stations, attest this. That some men should misapprehend the doctrine in question, and represent it as big with Antinomian licentiousness, is not at all surprising; but such objectors neither know what they say, nor whereof they affirm. The salvation which Mr. Wesley obtained by faith in Christ, and which he taught other people to expect, is salvation from sin, its guilt, its power, its pollution, its pain; and that such a salvation should lead to the practice of sin is a positive contradiction; for it is a salvation which comprehends both inward and outward holiness. The Wesleys and their zealous associates measured their success, not by the number of persons that embraced their opinions and

modes of worship, but by the number of persons that were saved from sin, and made the holy and spiritual worshippers of God. This is still our great calling; and to this Methodist literature, preaching, and missionary operations ought to be most sacredly directed. "Let the dead bury their dead; but go thou and preach the kingdom of God."

It will be delightful, during the ensuing month of May, to contemplate John Wesley, with a sad and disconsolate heart, meeting with half a dozen people like minded with himself, in a private room in Aldersgate-street, to read and pray, and there finding rest to his soul; and to contrast this scene—this "day of small and feeble things"—with the joyous crowds that will assemble at a comparatively short distance from that place to commemorate the anniversaries of their great religious and philanthropic societies. Tidings of success from the wide mission field will then be recited; reports will be given of the progress of Christian education, both at home and abroad, and of the distribution of the Holy Scriptures; so as to awaken the most grateful emotions, and to call forth loud expressions of praise and thanksgiving.

"See how great a flame aspires,
Kindled by a spark of grace!
Jesus' love the nations fires,
Sets the kingdoms on a blaze.
When he first the work begun,
Small and feeble was his day:
Now the word doth swiftly run,
Now it wins its widening way;
More and more it spreads and grows,
Ever mighty to prevail;
Sin's strong holds it now o'erthrows,
Shakes the trembling gates of hell.
Sons of God, your Saviour praise!
He the door hath open'd wide;
He hath given the word of grace,
Jesus' word is glorified:
Jesus, mighty to redeem,
He alone the work hath wrought;
Worthy is the work of Him,
Him who spake a world from naught."

DIDYMUS.

April 11, 1838.

For the Methodist Magazine and Quarterly Review.

ART. X.—JESUS CHRIST VERY GOD AND VERY MAN.

AN ESSAY, BY REV. EBENEZER WASHBURN.

THE writer of the following short essay has long felt it his duty to lay before the world his sentiments with regard to the true character of the Lord Jesus Christ, the Prophet of Nazareth; not that he expects to present any new ideas or arguments on a subject which has so much agitated and divided the Church, both in ancient and modern times, and called forth the talents and the eloquence of the learned, both from the pulpit and the press, but because he views the subject to be one of vital importance to the Church, and to the world at large.

Considering that most of what has been written on it has been in long and somewhat abstruse treatises, he thought it necessary that, at the present time, the rising generation, as well as adult persons, should have the arguments and proofs in favor of what he deems the true character of Christ put into their hands in that plain, simple, and concise form which, with a few hours' labor, each one might read and compare with the Holy Scriptures. These are the only and the sufficient rule both of our faith and practice, and the only source from which we can derive a knowledge of the truth on this question.

I. First, then, I believe Christ to be complete and very man, our brother as concerning the flesh, possessing the soul, body, and spirit of a man, and partaking of all the innocent infirmities of human nature. He hungered, he thirsted, he wept; he was a man of sorrow, and acquainted with grief. I view him a holy, immaculate man, having never been contaminated by the fall of Adam. But though he was born of a woman, made in the fashion of a man, made under the law, took upon him the form of a servant, and was "tempted in all points like as we are;" he was "yet without sin." These, being almost universally acknowledged points, need no farther argument or proof. But when I view Messiah in the light of the Holy Scriptures, I consider him as having existed long prior to his appearance in the flesh: and with me the important inquiry is, In what light are we to consider him in his pre-existent nature? I have examined, with care, prayer, and much attention the different opinions of men on this important question. I cannot subscribe to the doctrine which recognizes him as a mere man. 1. Because he existed long prior to the existence of the first man. His address to his Father just before his passion was, "And now, O Father, glorify thou me with thine own self; with that glory which I had with thee before the world was," John xvii, 5. Man was not created till after the creation of the world, for he was formed of the dust of the ground, (Gen. ii, 7.) He who existed before the materials were created out of which the first man was formed cannot be mere man. 2. Because he is the Maker of all men. (John i, 3.) Whatever was created was created by him, whether it be in heaven or in earth. (Col. i, 16.) But no mere man has created himself; therefore Christ cannot be mere man. 3. Because a mere man is a man by ordinary generation from Adam. Prove that Christ is any thing more than a man by ordinary generation from Adam, and you prove that he is something more than a mere man: and prove that he did come by ordinary generation from Adam, and you disprove his pre-existence, and sink him to a level with the rest of Adam's fallen posterity. Do this, and you strip him of every essential qualification to save sinners, rob the world of every possible hope of salvation through any medium yet revealed, put the palm of triumph into the hands of infidelity, and leave the whole apostate race of Adam, together with their long-boasted Saviour, to perish under the ruins of the fall. I cannot acknowledge him as an angel, 1, because the apostle Paul informs me that "he took not on him the nature of angels, but he took on him the seed of Abraham," Heb, ii, 16. 2. Because God spake to him as he never spake to an angel; "For to which of the angels said he at any time, Thou art my Son, this day have I begotten thee," Heb. i, 5; "But to which of the angels said he at any time, Sit on my right hand, till I make thine enemies thy footstool," Heb.

i, 13. Now, if God has said these things to the Son, and has never said them to an angel, then it follows that the Son is not an angel. And that he has said them to the Son I learn from the second and the hundred and tenth Psalms. I cannot believe him a super-angelic creature, because I cannot believe any thing without evidence; and I have no evidence that God has ever created any such order of beings: and for me to conclude that God might have made such an order of beings, and, therefore, (because I think Omnipotence *could* have done it,) take it for granted that he *has done it;* and then say, I will trust the salvation of my soul in the hands of such a creature, appears to me like presuming to make a Saviour in my own imagination. But I confess I doubt my ability to make a saviour that would answer my turn in the trying hour. Neither dare I trust my soul's immortal interest in the hand of an ideal saviour formed by the fruitful imagination of any of my fallen brethren. I cannot receive him as a created god, a god less than the Father; 1, because God has forbidden me to do so, "Thou shalt have no other gods before me," Exod. xx, 3. Now, if Jehovah has made a god, and sent him into the world, and required me to receive him by faith, on the penalty of damnation, has he not laid me under the necessity of losing my soul for ever, or breaking his holy commandment in order to save it? 2. Because God has long since promised his church that there never shall be any such god formed. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and believe in me, and understand that I am he: before me there was no God formed, neither shall there be after me," Isa. xliii, 10. If, therefore, God has created another god, has he not broken his promise to the church? 3. Because if there be any such god, Jehovah is ignorant of him. "Ye are even my witnesses. Is there a god besides me? Yea, there is no god; I know not any," Isa. xliv, 8. Now, for me to acknowledge a god, of whom Jehovah declares himself to be ignorant, appears like setting up my knowledge as superior to Omniscience itself. In a word, the idea of a created deity appears to me a palpable self-contradiction; for a created being is a creature, at best; and a creature must be finite; and a creature-finite god must, in the view of an understanding Christian, be just no god at all. I do most sincerely and devoutly believe in him as very, essential, and eternal God, of the same substance, power, and glory with the Father of eternity.

II. This I believe, 1. Because the works of God are ascribed to him. Moses said, "In the beginning God created the heaven and the earth," Gen. i, 1. John said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made," John i, 1, 2, 3. That John spake this of Christ, is evident from the twelfth verse, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." If the Christ of John was not the God of Moses, Moses and John, two very eminent inspired writers, are found to differ very widely with regard to the true author of the universe. It will not be satisfactory to me to be told that Christ was delegated, by God, to create all things; because the testimony of God is greater with me than the declaration of any man; and God utterly disclaims the assistance of any delegated

being in the work of creation. "Thus saith the LORD thy Redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself," Isa. xliv, 24. "I have made the earth, and created man upon it: even my hands have stretched out the heavens, and all their hosts have I commanded," Isa. xlv, 12. If God has done it alone by himself, if his own hands have performed it, then he has not done it by another whom he hath delegated. The Apostle St. Paul, on the behalf of Jesus Christ, wholly disclaims his having been employed as a delegate by another in the creation of all things. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers: all things were created by him, and for him: and he was before all things, and by him all things consist, Col. i, 16. If all things were created by him, and for him, then they were not created by him for another; but by him, by the exertion of his own innate and underived omnipotence; and for him as the rightful proprietor of his own work. 2. Because the distinguishing attributes of God belong to him. We have already proved him possessed of omnipotence, unless we believe that a power short of omnipotence could create the universe. In addition to this, he claimed to himself this attribute, when he appeared to John on the Isle of Patmos: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY," Rev. i, 8. It is equally certain that he is omniscient; for no wisdom short of that which is infinite could have devised the wondrous plan of creation, could have hung out in empty space so many worlds, or orbs, supported only by the laws given them by their wise and powerful Author, to govern them in the performance of their various revolutions. He proved his omniscience when he sent Peter to draw tribute money from the mouth of a fish. Who but an omniscient being could have known that there would be a fish at the very place where Peter would cast his hook into the sea bearing a piece of money in its mouth, and that *that* fish should be the first to take hold on Peter's hook? His disciples believed him omniscient: "Now are we sure that thou knowest all things," John xvi, 30. How could they believe otherwise when they so frequently heard him tell the scribes and Pharisees the secret movings of their hearts, before their thoughts were expressed by words? They knew also that he had often told them their inward and unuttered thoughts, and reproved them for their private bickerings and disputes among themselves.

His omnipresence is also undeniable. His own testimony is, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man that is in heaven," John iii, 13. There he was, visible upon earth, talking familiarly with Nicodemus, and at the same time claiming to be in heaven. His promise to the church: "Wheresoever two or three shall be gathered together in my name, there am I in the midst of them." This promise is to the whole militant church, scattered over the whole earth; and if two or three are met in his name, in thousands of different places at the same time, he is in the midst of each assembly. And at the same time that his presence pervades the different assemblies of his saints below, he fills the mediatorial seat above—he is the joy of angels, and the glory of the heavenly

place. These three distinguishing attributes are infinite attributes, and he who possesses them must be an infinite being. Jesus Christ does possess them, therefore Jesus Christ is infinite. Infinity fills all time and all space, therefore an infinite being must be eternal. Hence it follows that Jesus Christ is the eternal God, for none but God is eternal. 3. He is the object of our hope: "Paul, an apostle of Jesus Christ, by the commandment of God our Saviour and the Lord Jesus Christ, which is our hope," 1 Tim. i, 1. 4. He is the object of our faith: "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi, 31. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts xiii, 39. 5. He is the object of our love: "If any man love not our Lord Jesus Christ, let him be anathema maranatha," 1 Cor. xvi, 27. 6. He professed to be one with the Father: "I and my Father are one," John x, 30. 7. He claimed equality with God: "Who, being in the form of God, thought it not robbery to be equal with God," Phil. ii, 6. 8. He professed to be proprietor of all that belongs to God: "And all mine are thine, and thine are mine," John xvii, 10. "And all things that the Father hath are mine," John xvi, 17. 9. He is the proper object of worship: "And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him," Heb. i, 6. Did God, who has so expressly forbidden idolatry on earth, command it in heaven? It must be so if the first begotten be not very and essential God. But God requireth it of all men to worship the Son; and no man can fulfil the duties of a Christian and withhold worship from the Son of God; "For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him," John v, 22, 23. Surely no rational being can suppose he has fulfilled this requirement, while he pretends to pay divine honors to the Father, and worships him as self-existent and independent God, and treats the Son as a mere created and dependent menial. Let every man, therefore, when he enters his closet to pay divine honors to the Father, remember that the Father requireth him to honor the Son, even as he honoreth the Father; and that to withhold it from the Son is withholding it from the Father also. 10. He received worship, and never rebuked those who worshipped him. The wise men of the east worshipped him; see Matt. ii, 11. The lepers worshipped him, Matt. viii, 2; Luke xvii, 16. Stephen worshipped him, and acknowledged his claim to divine adoration with his dying breath, Acts vii, 59, 60. 11. The inspired writers represent him as the supreme, eternal God: "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another, and said, Holy, holy, holy is the LORD of hosts: the whole earth is full of his glory," Isa. vi, 1, 2, 3. Here the prophet had a most wonderful view of the glory of God our Saviour, the Lord Jesus Christ. That the prophet spake this of the Messiah we can have no doubt, when we compare the sixth chapter of Isaiah with John xii, 40, 41. "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," Isa. vii, 14: compare this

with Matt. i, 23, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which, being interpreted, is, God with us!" "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace," Isa. ix, 6. "Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert," Isa. xxxiv, 4, 5, 6. Compare this with Matt. xi, 2, 3, 4, 5: "Now, when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again the things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." This was enough for John. He remembered that there was a promise in the prophecy of Isaiah, that the God of Israel should come with a recompense, to save his people: and that when he should come great and mighty works should be wrought by him. Jesus Christ had come. He professed to be one with the Father—equal with God—and proprietor of all that belonged to God—to have come with a recompense, a sufficient redemption price, even his own soul, body, and blood, to offer as a vicarious sacrifice for sin. And all the mighty works which the prophets foretold should take place, when the God of Israel should come, were performed by him. "He is over all, God blessed for ever. Amen," Rom. ix, 5. "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. iii, 16. The reader will please to observe that God is nominative case to all the verbs in this sentence. "For therefore we both labor and suffer reproach, because we trust in the living God; who is the Saviour of all men, especially of those that believe," 1 Tim. iv, 10. Jehovah hath several times declared himself by the prophet the only Saviour. One instance may serve our turn for the present. "I, even I, am the Lord; and besides me there is no Saviour," Isa. xliii, 11. St. Peter said that Jesus of Nazareth was the only Saviour: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved," Acts iv, 12. The prophet and the apostle both allege that there is but one Saviour; Isaiah contends that Jehovah is that Saviour; and Peter with equal assurance affirms that Jesus is that Saviour. Now, unless the Jesus of the apostle be the Jehovah of the prophet, one or the other of the inspired witnesses must be wrong; for, to say they are both right would be to suppose two Saviours; that is, if Jesus be not God: but that would go to destroy the testimony of both the witnesses, and leave us in the dark whether there be any Saviour in whom we may trust. These are some of the reasons why I, as did Thomas, receive Christ as my Lord and my God, and render to him the true homage of my heart.

By an examination of the foregoing remarks it will be perceived that in the character of my Redeemer I combine the true essential God with very man—the Father of eternity with a child born of a woman—the strength of Omnipotence with the feebleness of the babe of Bethlehem—the Lord and proprietor of all things in heaven and in earth with the son of the carpenter, complaining that he had not where to lay his head—the God whom angels worship with the suffering victim in the garden, baptized in his own blood and sweat—the glorious Being who only hath immortality with the man upon the cross, on Mount Calvary, who suffered, bled, groaned, and died in the most exquisite agony. And these opposite traits of character I view as essential to constitute the character of a Mediator between God and man. I cannot, nor shall I undertake to, explain the mystery. The facts I find revealed by God himself, in the holy Scriptures, and I believe them; and believing, my soul is happy. And now, reader, let us retire to our closets, and pay our humble and fervent devotions to Almighty God, rendering equal honors to the Father and the Son: and may Heaven hear and answer our prayers, and pour upon us the quickening influences of the Holy Ghost; that, being led into all truth, we may grow in grace and in the knowledge of God; be saved from sin here, and saved with an eternal salvation hereafter. So prays your sincere friend and humble servant in Christ Jesus,

E. WASHBURN.

For the Methodist Magazine and Quarterly Review.

ART. XI.—MAN SAVED THROUGH HUMAN INSTRUMENTALITY.

AN ESSAY.

VARIOUS are the subjects which come within the range of human contemplation. But it is certain there is none of such vital importance as that which relates to the salvation of the soul. If, therefore, among the magnificent plans to which the eternal Mind has given birth for the salvation of man, we can designate one that has been for this purpose adopted with more uniformity than another, we claim, for the execution of such plan, the concentrated energies and exuberant resources of the church of God. The salvation of man is an object of deep solicitude with the hosts of heaven, as his destruction is that of demons in hell. Earth has been the theatre of their action, and has therefore presented a scene of wild commotion since it first felt the shock, and gave "signs of wo that all was lost." To discover the operations of the divine hand controlling these rival powers, and bending them in subservience to the will of the Almighty, has been a subject of intense solicitude in every period of the world. But vain is the stretch of human intellect in its efforts to comprehend the Infinite. From the *development* of his plans alone can we judge of the benevolence of his purposes. Such developments, however, in all their variety of aspect and peculiar features, tend to show that the means of man's ultimate salvation are contemplated in the administration of Providence. If, therefore, in this administration we discover that the Supreme Ruler has called man to act a prominent part, we shall have a lofty object of

faith, a ground of hope, and an inducement to energetic action in carrying forward the religious enterprises of the church. To settle this question the attention of the reader is invited to the following proposition, viz.:

It is in accordance with the divine economy to save man by human instrumentality.

That there have been many instances of angelic interference to rescue particular individuals from untimely death is indeed readily admitted. But such peculiar cases of *personal* deliverance do not by any means affect the general question. In support of our proposition, it may not be irrelevant to advert to the incarnation of the Son of God. He, to save man, assumed his nature, and in it died to atone for sin. For this work he took upon himself the form of a servant, and became very man. The circumstances connected with the preservation of the patriarchal family in Egypt, while famine raged in Canaan, show how man was made instrumental in the salvation of his brethren, and impart to us moral instruction of a most interesting character. Not less striking and appropriate is the argument drawn from the series of miracles wrought through the instrumentality of Moses for the deliverance of God's ancient people. They were groaning under the galling oppressions of a tyrannical monarch. What measures did the Almighty adopt for their relief? Did he cause an earthquake to shake the kingdom and make the tyrant tremble on his throne? Did an armless hand portray his destiny on the wall of his palace? No, he sent Moses, whose ministry was authenticated by numerous manifestations of miraculous power. The burden of his instruction was, "Go speak unto Pharaoh, that he may let my people go." But the mandate was disobeyed till Heaven, by a high hand and outstretched arm, softened the tyrant's heart. In contemplating this exodus from Egypt, the psalmist was overwhelmed with the scenes of grandeur that arose before him. He indulged in the boldest flights of fancy in his description of Jehovah riding forth in his chariot of salvation. Here inanimate nature springs into life. "The waters saw thee, the waters saw thee, and were afraid! The depths also were troubled; the clouds poured out water; the sky sent out a sound; the voice of thy thunder was heard in the heavens; the lightnings lighted the world; the earth trembled and shook." Yet this exhibition of the divine majesty was through human instrumentality; for he adds, "Thou leddest thy people like a flock, *by the hand of Moses and Aaron*," Psa. lxxvii. Take another instance. Immediately after this display of glory we find the people of Israel in the trackless wilderness, agonized with all the apprehensions of prospective death, and because of this they complained against Moses. But at the command of God he smote the flinty rock, and the crystal wave rolled, and life and joy were diffused through the famishing ranks of Israel! The liquid stream forbears to flow, but rises to a wall, and the solid rock suspends its laws, by a stroke of the same rod. But again. In their onward march they approach the flowing of Jordan; the priests who bear the ark of God dip their feet in its brim; the turbid waters roll back; and the redeemed captives march in triumph to the land of promise.

Again: the sacramental hosts of God's elect are marshalled on the field of battle in array against nations ripe for the vengeance

of Heaven. Now, at the mandate of Joshua, the sun stays his wheel, and the moon darts her silvery beams in silent majesty over the vale of Aijalon, till the shout of triumph tells the victory won.

We remark, farther, that when the knowledge of the true God was communicated to the kingdom of Syria, it was accomplished through the instrumentality of a little captive maid, who had been placed in the family of Naaman, the leprous general. The sympathies of the little captive were roused in behalf of her master. She expressed her artless wish that her master were with the prophet in Samaria, that he might be healed of his leprosy. How true that "the foolishness of God is wiser than men!" At the suggestion of the captive, the general repairs in pomp to the prophet at Samaria. Here God honors a living ministry. But the simple prescription of the prophet gave offence to the leper. He directed him to dip seven times in the Jordan. But he turned away enraged, saying, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" Rebuked by his servants, he returned to the prophet; he obeyed; and his "flesh was restored like the flesh of a little child." Now his bounding heart was moved with pure sentiments of gratitude; and when his offering of silver and garments was refused by the prophet, he desired two mules' load of earth that he might build an altar, and offer sacrifice to God, in the land of Syria. The same is true under the gospel dispensation. Notice the case of Cornelius the centurion. While he fasted and prayed, an angel was sent to tell him that his prayers and alms had come up for a memorial before God. But why not tell him the whole story of redemption? This was not consonant with the divine economy. It was reserved for his fellow-man; and therefore he was directed to send to Joppa for one Simon Peter, who should instruct him in things pertaining to the kingdom of God. "And while *Peter taught them the way of God more perfectly*, the Holy Ghost fell on all that heard the word."

A farther illustration of the subject is found in the case of the eunuch of Ethiopia. He had obtained a copy of the "law and the prophets," and he read it. But, in the absence of a teacher, "the veil was on his heart." It is true, the Spirit that moved the ancient seers was present, and competent to teach; and this process would have been effectual, but a different one was adopted: and hence the Spirit said to Philip, "Go join thyself to the chariot." He obeyed, and while he preached unto the stranger Jesus, as the true Messiah, the veil was taken away, and he believed and was baptized, and went on his way rejoicing in the knowledge of personal salvation. The case of Saul of Tarsus is another instance. On his way to Damascus, on an errand of persecution and blood, he was arrested by the power of God, and overwhelmed by a light exceeding the effulgence of an Asiatic sun; he fell to the ground, and exclaimed, "Who art thou, Lord? What wilt thou have me to do?" This seems to be a case of more than ordinary interest. In the days of the Saviour's incarnation a question of similar import was proposed to him by the rich young man, to whom he gave a direct reply, "Go sell that thou hast," &c. But now after Christ was glorified, and no longer tabernacled among men, he did not answer Saul as he had the young nobleman, but sent him into the city, and directed *Ananias to go and lay his hands on him*, that he might receive the Holy Ghost.

From these facts, and many more that might be named, which are matter of historical record, we think the proposition above stated is clearly sustained.

The language of the whole scheme of Christianity is, "He that believeth shall be saved." But St. Paul very justly asks, "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher?" From this view of the divine plan, but partially executed as yet, we may anticipate success in any religious enterprise which may claim the attention of the church. We say, but partially executed; for certainly if the principles above stated be correct, the want of success in the cause of Christianity is to be attributed, in a very great degree, to the indifference of the church. The heathen were promised to Christ for his inheritance, and the uttermost parts of the earth for his possession. But how is this to be effected? Simply by the method already stated. St. Paul says, "To the intent that unto principalities and powers in heavenly places might be made known by the *church* the manifold wisdom of God." Without any forced construction of this passage, we think it strongly corroborates the views already expressed. It is then through the *church:* "Out of Zion, the perfection of beauty, God will shine." From the present attitude of the church we behold, in delightful perspective, the full execution of this plan of Heaven's own appointment. He that dwelleth between the cherubim is shining forth "to give the light of the knowledge of the glory of God in the face of Jesus Christ." A voice more thrilling than the trump of Judah's holy seers has issued from the most excellent glory, "Awake, O Zion! put on thy strength!" God is raised up out of his holy habitation, and before the silent gaze of all flesh is marching to the actual redemption of the world!

Behold! a whirlwind cometh out of the north, and a great cloud of mercy, and a fire infolding itself, and a brightness about it; connected with this, is the terrible wheel of providence encircling the Spirit of the living God. It sweeps in dreadful majesty, covering the heavens with his glory, and filling the earth with his praise! Before it the mountains of opposition are trembling; the waters of sin are rolling back; the depths of iniquity utter a voice in wild consternation; the sun and moon stand still in their habitation; and every revolution of the mighty chariot wheels of the great God is marked with light, and life, and liberty, and salvation!

Behold he cometh! The clouds are his chariot, illumined by the burning coals at his feet! Floods of light are poured on the dark habitations of man; monuments of his power lift themselves amid the desolated waste; and he that runs may read, "Life and immortality are brought to light by the gospel!" Salvation's banner waves in peaceful triumph over the sepulchral temples of heathen idolatry; the fires of the funeral pile are being quenched in the waters of life; the shriek of despair is hushed in the anthem of praise; and the valley of dry bones begins to teem with life through the vivifying efficacy of a dying Saviour's blood. The bewildered pagan casts his idols to the moles and bats; and, guided by the light of truth, is crying, "Open thou mine eyes to behold wondrous things out of thy law!"

The nineteenth century is the most illustrious epoch of the world's history—an age characterized by the most liberal schemes of bene-

volence. It is distinguished by moral enterprises of such magnificence as shows their origin to be in the Spirit of God. They contemplate nothing short of the complete execution of the plans of Heaven. A voice of thunder has broken on the ear of the church. We behold her "coming up out of the wilderness, fair as the moon, clear as the sun, and terrible as an army with banners." She swells beyond the measure of the chains that burst from around her. She stretches herself to distant regions, and reaches an anxious arm to rescue the millions who fall within the circle of her vision, who have hitherto been left to "live, sicken, die, and sink to hell." The Sun of righteousness is melting away the icy fetters which have closed her avenues, and fast bound her energies. Now a holy flame begins to burn on the altar of every heart. The hoary-headed sire, in deeds of moral daring, is rivalled by the buoyant youth he but yesterday dandled on his knee. The deep tinge of conscious guilt on the cheek of the miserly worldling is rapidly yielding to the more generous aspect which marks the nobler spirit of the Christian philanthropist. The fertilizing stream still rolls on. The rich cast in of their abundance, and the indigent widow contributes her mite, while the smiles of heaven sit undisturbed upon her brow. But a short time since a cloud of portentous aspect darkened the horizon of the church. Her friends looked with gloomy anticipations upon the future. They feared lest the spirit of covetousness, like the gathering strength of Samson, should grasp the pillars of the church, and bury itself beneath her ruins. But the cloud has disappeared; the evil spirit has been rebuked, and fled; the rock has been smitten, and living waters are gushing out to fertilize our spiritual Jerusalem. What though Sanballat and Sabeath rage, the temple of God rises in stately grandeur, and the gathering nations say, "Beautiful for situation is Mount Zion, the joy of the whole earth."

SELIM.

From the Biblical Repertory and Princeton Review for April, 1838.

ART. XII.—GRAPHICS:

A Manual of Drawing and Writing, for the use of Schools and Families. By REMBRANDT PEALE. Second edition, improved. New-York: B. & S. Collins. 1835. pp. 96, 12mo.

THIS is the second edition of a manual, which comes to us recommended by such names as those of Mr. Sully, Professor Morse, Judge Hopkinson, Professor Anthon, Chancellor Kent, Miss Leslie, and the late Dr. Hosack. We are led to notice it as pointing out a path in the field of elementary education somewhat unfrequented, and highly promising. On some points of the system we are not entirely free from doubt; but the manly and liberal tone of the work, and the reputation of the artist from whose pen it proceeds, command our unqualified respect.

On such a subject it is always pleasant to be instructed by a master. To use a favorite expression of Coleridge, Mr. Peale manifestly "writes down upon his subject," and his remarks are merely the overflowings of a full mind. Being an artist almost by inheritance, familiarized

by frequent visits with the great works of Italy, and for many years in the practice of the art, he gives us directions which awaken far more confidence than those of the ordinary guides to the use of the pencil. It is an additional recommendation, that the book is written with terseness and condensation of style, and without a single dash of egotism. It is a small volume of about one hundred pages, well executed as to type and illustrations. The characteristic of the system is the position that drawing and writing are branches of the same imitative art, and that the former is the proper introduction to the latter. The general views of the author may perhaps be best learned from his own words :—

"Writing is nothing else than drawing the forms of letters. Drawing is little more than writing the forms of objects. Every one that can learn to write is capable of learning to draw ; and every one should know how to draw, that can find advantage in writing. The two may be taught together without increasing the task of the learner, provided the teacher understands the right method ; which is to habituate the hand to move in all directions, and the eye to judge whether the movements be correct. The art of drawing, therefore, requires a knowledge of the forms and proportions of objects, and the practice of marking them on a plane surface, as they might be marked on a glass held between the eye and the objects.

"Writing is chiefly acquired by practice, and executed without thought, becoming so mechanical a habit, by constant repetition, that the writer can seldom form his letters but after one fashion. Those persons, therefore, who are capable of diversifying their writing have learned to draw their letters after different models ; and can, with comparative facility, learn to draw the forms of other objects.

"It is worthy of especial remark, that there is no person, however ignorant of drawing, who does not habitually discriminate between the proportions and contours of objects, even in the human countenance, in their most minute variations. This demonstrates the universal accuracy of the eye, and leaves us to conclude that nothing more is required to become draughtsmen than to analyze those objects, to reason upon their proportional differences, to define them by specific rules, and to acquire, by strict manual exercise, a habit of prompt obedience to the will in the imitation of those contours; as all the facility which is necessary and may be attained in drawing, as in writing, depends upon the habits of motion to which the fingers and wrist may be trained by frequent observations and practice."

In correspondence with these principles, the author proceeds to give a series of studies, directions, and examples, first in drawing, and then in writing. The analysis of forms is simple and pleasing. The pupil begins with the practice of simple lines, straight and curve, regular and irregular, and is taken through sixteen examples of this kind. Special attention is directed to the means of overcoming the difficulty of perpendicular lines, and oblique lines from the left downward, and to what the author well calls "fixing the rule and compass in the eye." In this, as in every part of this manual, we are agreeably impressed with a marked exemption from that artistical pedantry which would tie down the beginner to the necessity of drawing perfect figures before he advances to practice; a pedantry which deforms many instruction books, and disheartens many learners.

Next comes the transition from drawing to writing. "The regular course of drawing is here suspended, to introduce a system of writing which is essentially founded on that of drawing, and for which the student must be now prepared. To attempt to write before the eye has become critical of the forms, and the hand can obey the judgment, is only to labor against reason, and to fall into bad habits. The teacher of writing endeavors to guard against these by the force of habit, which, in a degree, answers the purpose; but not with the certainty and charm which encourage such as have been prepared by the elements of drawing. It is time enough then to commence writing, which is of so much importance that its attainment is worthy of every effort; but no effort can be so effectual as one which follows a well-grounded study of principles which are the foundation of that as well as so many other arts. Children are usually put to writing too young. They cannot begin to draw too soon. And they should not be permitted to learn to write until they are somewhat prepared for it, which will make it easy and desirable: indeed it is the only rational mode of proceeding, and chiefly advantageous as the eye is taught to judge without hesitation of every kind of line which the hand may be required to execute."

Without the use of figures it would be scarcely possible to render any abstract of this portion intelligible. Let it suffice to express our high admiration of the judicious rules and models here suggested. Especially would we commend the liberality of views with respect to allowable variations in the form and posture of letters, which we have seldom found in teachers of this art. The remainder of the work is occupied with exercises in drawing and writing intermixed. On these we need only remark, that they seem to be exactly such as the system demands, and such as will secure proficiency to those who faithfully use them. There are a few observations of Mr. Peale, on instruction in writing, which express so exactly our own views, that we shall subjoin them in an insulated manner.

"As in drawing, so in writing, it is an error to commence with heavy strokes. Accuracy of form is best attained by light lines; and all the beauties of hairstroke and swell can be afterward studied, and easily grafted upon the true forms. It is enough to conquer one difficulty at a time; nor is it necessary to compel delicate little fingers to strain in the formation of very large letters in copies, the professed object of which is to teach a small current hand, when a medium size is sufficient for their definition.

"It may be remarked, as advantageous in this manual, that the elegances of copperplates have not been employed, which, both in writing and drawing, frequently deter young people from attempting to imitate them. Ruder lessons, given with the pencil or the pen, less perfect though they may be, are more within the reach of ordinary abilities. The object here is to teach correct principles and a good honest practice, a medium common-sense course, which may enable the student afterward to acquire, by self-directed efforts, more varied refinements and elaborate excellences.

"Since the great purpose of writing is to be understood, simplicity of form, with certainty and facility of execution, are more desirable than curious and bewildering flourishes; yet every elegance in the fashions of writing may be ultimately cultivated by those who have a

fancy for such refinements. It appears, therefore, to be of primary importance in seeking the power and advantages of writing, to divest it of all needless incumbrances, to articulate every letter distinctly, —and, as in music, to understand the air before attempting any variations.

"The course which is usually pursued in learning to write, enjoining the absolute necessity, undeviatingly from the first stroke to the last, of giving the exact swell and hair stroke of every letter, greatly retards the progress of the learner, whose first and chief attention should be directed to the forms and proportions of letters. Besides, as every person's experience shows, the regular and alternate succession of hairstroke and swell, which has been acquired with so much labor at the copy-book, is almost entirely incompatible with that facility which the business of life requires; and the rapidity, which is often subsequently practised, is attained by abstaining from the effort to swell, except in a few letters, which serve to give some force and effect to the page. Is it not reasonable, therefore, so to instruct the writer, that he shall have nothing to unlearn? and to obtain the essential use of writing before any attempts be made at the embellishment of it? The style of writing which is taught in large-hand copies is seldom wanted, and may much more easily be learned after the student is able to draw the letters correctly, and write them fluently; which depends less upon the motion of the joints of the fingers and thumb than upon that of the wrist and elbow, with an occasional exception.

"Although facility can be gained only by practice, yet to practise carelessly or incorrectly is to labor in obtaining bad habits. Every repetition of a line or copy should be made with the spirit and resolution to perform it better, or it should not be done at all. It is therefore seldom advisable to write at one sitting more than two or three lines of the same copy. The custom of filling up a page with one dull theme always proves itself to be injurious or useless, when the last lines are worse than the first or second—which is generally the case."

If to any reader we should appear to be dwelling unduly on a trifling subject, let us make the avowal, that we regard nothing as unimportant which lies among the foundations of all sound education. Before leaving Mr. Peale's little volume we must take occasion to say that his whole manner of delivering his opinions is at once so modest, concise, polished, and original, that we feel persuadad he would do well to let the public hear from him more at length, upon such topics of the arts as might draw forth richer results of his long experience.

It has been usual to rank drawing among the mere *accomplishments* of education; that is, to regard it as an elegant and ornamental art, but altogether supererogatory. It is high time that so gross a misconception should be dislodged from the public mind. Drawing should enter into every plan of education, as being a useful and elementary art. "Writing is nothing else than drawing the forms of letters. Drawing is little more than writing the forms of objects." The remarks of Pestalozzi are quoted by Mr. Peale, and must carry conviction with them.

"Our artists have no elements of measure; but by long practice they acquire a greater or less degree of precision in seizing and imitating outlines, by which the necessity of measuring is superseded.

Each of them has his own peculiar method of proceeding, which, however, none of them is able to explain. Hence it is, that if he comes to teach others, he leaves his pupils to grope in the dark, even as he did himself, and to acquire, by immense exertion and great perseverance, the same sort of instinctive feeling of proportions. This is the reason why art has remained exclusively in the hands of a few privileged individuals who had talents and leisure sufficient to pursue that circuitous road. And yet the art of drawing ought to be a universal acquirement, for the simple reason, that the faculty for it is universally inherent in the constitution of the human mind. This can, at all events, not be denied by those who admit that every individual born in a civilized country has a claim to instruction in reading and writing. For let it be remembered, that a taste for measuring and drawing is invariably manifesting itself in the child, without any assistance of art, by a spontaneous impulse of nature; whereas the task of learning to read and write is, on account of its toilsomeness, so disagreeable to children, that it requires great art, or great violence, to overcome the aversion to it which they almost generally evince; and that, in many instances, they sustain a greater injury from the means adopted in gaining their attention, and enforcing their application, than can ever be repaired by the advantages accruing to them from the possession of those two mechanical acquirements. In proposing, however, the art of drawing as a general branch of education, it is not to be forgotten that I consider it as a means of leading the child from vague perceptions to clear ideas."

The phrenologists have an organ allotted to the cognizance of *form*. We have all observed the difference of men's apprehensions with regard to figure, and other accidents of visible things, and also the high degree of cultivation which may be given to this power, as in the case of all delicate artizans. The faculty of observation cannot be neglected with impunity, and it should be a chief part of juvenile education to develop and train it. There is no species of discipline which will so effectually do this as the art of drawing. There is a new sense of things communicated by the practice of design. We never so fully learn a figure, as when we contemplate it with a view to reproduce it. This is perpetually taking place in the use of the pencil. Such of us as have not forgotten the impressions of the drawing-school know that after our earliest attempts at regular imitation we were at once drawn to the eager examination of every outline in nature. The exercise is highly important, even without reference to practical utility. Between the man who contemplates nature with the ordinary, undiscriminating gaze, and him who traces and scans the lines and shades of the whole scene, there is almost the same difference as between the clown who sees the characters of the printed pages, and the scholar who recognizes in them letters and words: it is the difference between *looking* and *reading*.

This admits of an exemplification in the case of geography. Time was when geography was taught chiefly by getting sentences by rote out of a book; maps were few and imperfect, and less regarded than the text-book. The state of things is altered, if not wholly, yet in good measure. The map and the globe are considered as the grand source of information. Now, in the study of geography, the learner would be perfect, if he could carry a complete map in his head; and

he is best who approaches most nearly to this. If we were desirous of putting to the test the knowledge of any one as to the geography of Germany, for instance, we should not be content to ask him for the latitude and longitude of Munich, Dresden, Leipsick, and Frankfort; but we should call upon him to describe with pen or pencil the trapezium formed by these four great cities. In like manner we should cause him to delineate the precise courses of the great rivers, singly and comparatively. He who can do this is so far a geographer: and no one can do this without cultivating just that kind of observation which is educed by the practice of drawing. Hence the use of outline maps, and of black-board exercises in map drawing. The old-fashioned mapping, wherein the girl or boy slavishly copied a given map, is by no means desirable; the pupil should be in the daily practice of delineating from memory, on a large surface, and in bold outline, every country which he pretends to learn. Why do boys find the geography of *Italy* comparatively easy? Because it resembles a *boot*. Hence they carry in their mind the inflections of the coast. But if they were accustomed to catch the outline of every country, as drawing forces them to do, they would find a similar assistance in all. In the work before us, Göethe is quoted as saying that "we talk too much, and draw too little," and that "persons who never see attentively, and whose eyes convey but dim images to the mind, never become good observers, and seldom close reasoners." This brought to our mind the descriptive writings of this great poet, and we reflected with pleasure on the means by which he probably improved his wonderful faculty of minute and graphic description. The reader of Göethe's works remembers his scenes, as actually beheld, rather than described. We shall add a passage from his autobiography, which happens to strike us as illustrative of his great nicety and care in this particular. "As I had been accustomed from my youth to look upon every landscape as a picture, I was naturally led to seek some way of fixing in my mind a permanent impression of the momentary view. Interruptions and haste conspired to render necessary a strange method. No sooner had I seized upon an interesting object, and indicated its outline on my paper by the most general touches, than I began to fill up *with words* the details, which time forbade me to represent with the pencil. By this means I gained so intimate a presence with such views, that if afterward I had occasion to introduce the locality in a poem, or a narrative, the whole scene passed before my memory, and stood at my command."* Nothing could more fully point out the sort of observation which is cultivated by the arts of design.

The art of drawing is almost indispensable to a teacher of mathematics or the natural sciences. There is in the university of Paris a celebrated professor of comparative anatomy, who is said to owe much of his popularity to the ease and accuracy with which he executes drawings on the black-board, in gigantic outline. The same facility is in a certain degree important to the student, that he may carry away with him exact copies of the numerous figures which illustrate his course. If space were allowed, we could introduce numerous facts, showing the value of drawing in various branches of British manufacture.

* Göethe's Works, vol. xlviii.

There is one consideration which has been too much overlooked in estimating the value of this art; it is that the introduction of visible illustrations into books is more common than it has ever been in any age of the world; and therefore it is in the same proportion desirable that every author should be able to avail himself of the important auxiliary. The wonderful improvements in wood engraving, and the cheapness of lithography, have united to bring pictorial embellishments within the reach of the poorest readers. We can scarcely regard a man as fully competent to be a traveller, particularly in a new field, who knows nothing of drawing. How different are the impressions and recollections of such a one from those of a Bartlett or a Catherwood! When we consider that our missionaries are penetrating into every region of the earth, and are transmitting to us accounts of foreign and almost undiscovered countries, accounts and narratives superior in fidelity and fulness to any thing the world has had before; coming as they do from veracious and educated men, usually residing in the lands which they describe; we cannot but lament that so few of them should have acquired even the elements of drawing.

In all that has preceded, we have not even touched upon the art of design as one of the fine arts: being desirous to rest our little argument on a safe foundation, from which it could not be pushed by the most resolute or cynical utilitarian.

From the New-York Observer.

Art. XIII.—THE ACROPOLIS AND THE PARTHENON.

The Acropolis of Athens! It is difficult to conceive the perpetual and vivid interest with which the stranger wanders around its scenery, inhaling, at every step, the air of ancient Athenian glory. Even now it is an object which one would never be wearied with gazing at; and in its perfection it must have been a combination of natural beauty of situation with the highest magnificence of art,—such as would renew the admiration of the mind with every day's examination. Its Propylæa, its Parthenon, and its other temples, in solemn, melancholy ruins, make it an altar of *the past*, magnificent beyond description. How glorious must it have been in the freshness of its early unity, and the unbroken symmetry of all its outlines—a vast white pile of fretted Pentelican marble, with every sculpture in the pediments and friezes of its temples breathing with life, its noble columns perfect in all their ranges, and every line and corner sharply defined in the clear transparent atmosphere! All things were full of beauty; the advance toward it, emerging from the common city, and winding around the base of its crags toward the deep arches of its entrance; the view of its Propylæa in front, a splendid temple for a gateway, with the supporting towers on either side crowned with statues, and the ranges of columns with their fine marble portals admitting the strangers up the access to the tabular summit of the rock; there the sight of the Parthenon, rising in its majesty, and filling the mind like the realized idea of all beauty in architecture; together with the prospects around in every direction of mountain and plain, sea and sky, the city, the harbors, the ships,

the islands, the temples, the monuments, the statues of the gods,—such a combination of objects and associations as the whole world besides could not exhibit, and which must have exerted no small influence in moulding the minds of the Athenians, and maintaining the spirit of their poetry and eloquence.

These objects are all present now to the mind of the beholder, with the additional melancholy interest of ruins and the clustering remembrances of a people of great genius long passed from existence. Walk with me, then, to the Acropolis as it is, and let us enjoy the almost sacred sadness that steals over the mind amid its present piles of shattered magnificence. Passing from the modern city, your path coasts the base of the northern battlement and crags of the citadel, and as you look upward to observe the masonry of its polygonal walls, you notice that portion which was probably rebuilt by Themistocles after the Persian war, with a haste of which Thucydides supposed that he saw the evidences in the foundations of variously shaped stones inserted just as they happened to be brought, and mingled with columns and wrought blocks. From some conspicuous fragments of large Doric columns, Col. Leake supposes that Themistocles made use of the remains of the old Hecatompedum, or Temple of Minerva, which the Persians burned. In the crags of the rocks we observe several caves or grottoes, and climbing up to that which we pass beneath the north-western corner of the citadel, we find it filled with niches and grooves cut in the surface of the stone for tablets and votive offerings. It was a grotto sacred to Pan; and almost every part of the mountain, as well as the temples with which it was covered, seems to have been thus consecrated to some favorite deity. A little past the north-western corner is an exterior gateway, probably erected by the Greek chief Odysseus in fortifying the Acropolis against the Turks, the side column of which seems to have been the architrave of some sacred building in ancient times, containing a long inscription, still legible, and translated by Mr. Wordsworth as follows: "I deliver to the infernal gods this chapel to guard; to Pluto, and to Demeter, and Proserpine, and the Furies, and to all the infernal gods: if any one shall deface this chapel, or mutilate it, or remove any thing from it, either by himself or by any other, to that man may not the land be passable, nor the sea navigable. He shall be extirpated utterly; he shall make trial of all evils; of ague, and fever, and quartan ague, and leprosy; and as many other ills and sufferings as befall men, may they befall that man who dareth to remove aught from this chapel." It is a commination which might be rendered worthily by the curse of Kehama. A few steps farther in this ascent, and Mars' hill rises near us, just on our right, with a valley intervening, which is now partially sown with wheat. The harbor of the Piræus, with the sea and the coast of the Morea, here begins to be visible. The front western wall of the Acropolis, before which we now stand, looks directly toward the port of the Piræus. Entering now the deep massive arched way which forms the only access to the citadel, we see beneath us on our right the remains of the Theatre of Herodes. Passing another dilapidated gateway, and presenting our passport or permit at the door of the cell of the keeper, a precaution that, if it had been adopted at a much earlier period, would have saved the ruins of the Parthenon from many a pilferer,

we are conducted to the innermost gateway, through which, amid broken pillars and pedestals lying in heaps around us, we pass upward directly in front of the grand ranges of columns which constitute the centre of the Propylæa. A square marble tower, formerly crowned with an equestrian statue, rises on the north, and opposite, on the south, the Temple of "Victory without wings" is still visible, having been recently disinterred from the rubbish, and restored almost completely to its ancient proportions.

Here let us step back a little nearer to the brink of the massive western walls of the citadel, and from this point you will think it scarcely possible to conceive a design of purer majesty in architecture than the remaining splendors of the Propylæa offer to the view. A huge square tower, erected by the Turks, at the southern wing, encumbers and disfigures the harmony of the picture, but originally it must have been a pile of surpassing magnificence and beauty. By quoting a part of Col. Leake's accurate description of the plan and execution of this work under the administration of Pericles, you will have a better idea of the whole than I can otherwise convey: "The western end of the Acropolis," says this writer, "which furnished the only access to the summit of the hill, presented a breadth of only 168 feet—an opening so narrow that it appeared practicable to the artists of Pericles to fill up the space with a single building, which, in serving the main purpose of a gateway, should contribute at once to fortify and adorn the citadel. This work, the greatest production of civil architecture in Athens, which equalled the Parthenon in felicity of execution, and surpassed it in boldness and originality of design, was begun 437 years before Christ, and completed in five years. Of the 168 feet which formed the natural entrance to the Acropolis, 58 were left near the centre for the great artificial entrance, and the remainder was closed by two wings which projected 32 feet in front of the grand colonnade of the entrance. The entire building, like others of the same kind, received the name of Propylæa from its forming a vestibule to the five gates or doors by which the citadel was entered. The wall in which these doors were pierced was thrown back about 50 feet from the front of the artificial opening of the hill, which was itself thrown back a few feet behind the natural entrance." The whole structure was entirely of Pentelican marble. There were six fluted Doric columns in front, each five feet in diameter, and 29 feet high. Behind this was a vestibule 43 feet deep, with six Doric columns on each side. Marble beams 22 feet long covered the side aisles. This vestibule leads to the five doors of the Propylæa, and through these you pass into the inner eastern portico, with its Doric colonnade.

"Here, above all places at Athens," says Mr. Wordsworth, "the mind of the traveler enjoys an exquisite pleasure. It seems as if this portal had been spared in order that our imagination might send through it, as through a triumphal arch, all the glories of Athenian antiquity in visible parade. In our visions of that spectacle we would unseal the long Panathenaic frieze of Phidias representing that spectacle, from its place on the marble walls of the Parthenon, in order that, endued with ideal life, it might move through this splendid avenue as it originally did of old. It was this particular point in the localities of Athens, which was most admired by the Athenians themselves; nor is this surprising. Let us conceive such

a restitution of this fabric as its surviving fragments will suggest; let us imagine it restored to its pristine beauty; let it rise once more in the full dignity of its youthful stature; let all the architectural decorations be fresh and perfect, let their moulding be again brilliant with their glowing tints of red and blue, let the coffers of its soffits be again spangled with stars, and the marble antæ be fringed over as they were once with their delicate embroidery of ivy leaf; let it be in such a lovely day as the present day of November; and then let the bronze valves of these five gates of the Propylæa be suddenly flung open, and all the splendors of the interior of the Acropolis burst at once upon the view!

"But ye shall see! for the opening doors I hear of the Propylæa!
Shout, shout aloud of the view which appears of the old time-honor'd Athenæ,
Wondrous in sight and famous in song, where the noble Demus abideth."
ARISTOPHANES, Eg. 1326.

But let us pass upward through this splendid portal to the grand interior object of interest on the Acropolis, the Parthenon in ruins. A little more than one hundred years ago this perfect temple stood almost entire. The Turks, who possessed the citadel, kept their powder magazine within its chambers; and the Venetians, under Morosini, on the evening of the 20th of September, 1687, destroyed by a bomb, in five minutes, what time, and genius, and history, and poetry, had consecrated, and what time, and ignorance, and barbarism, and decay, had spared for thousands of years. And it might have stood for thousands of years longer, for its destruction was effected by none of the common agents of nature in her work of decay, but by elements which were not even known when the fabric was erected. The middle portion of the temple was entirely destroyed by the explosion; but the eastern and western portions, with their fronts, remain, though the cupidity of civilized spoilers has stripped them of their sculptured metopes, friezes, and pediments. The British Museum has been enriched at the expense of the dead body of Greece; and a sentiment of deep indignation burns in the mind at the contemplation of these ruins. It seemed to me, while gazing upon them, and thinking with what sort of feelings a man could fix his scaling ladders, and point the levers of his workmen to pry up and wrench off the exquisite sculptures with which the temple was adorned, that the land pirates, who strip the corpses cast ashore from shipwreck, show scarce a deeper insensibility to the sentiments of kindness and decency.

In part of the space of that portion of the Parthenon which was blown down by the explosion, a clumsy Turkish mosque was afterward erected upon its marble pavement, and still remains, a barbarian deformity, between the eastern and western portions of the temple, surrounded by huge piles of columns, cornices, and blocks of marble; a great quantity of fragments of statues and sculptures have been collected from the ruins, and arranged within it as a sort of museum. In spite of every injury, the beauty of the temple as it still stands is wonderful; and the pleasure of gazing upon its majestic columns, and upon the lovely scenery on every side, from amid its shattered piles, is very great. In this temple, as well as in that of Theseus and Jupiter Olympus, and also in the columns of the Propylæa, a singular effect of earthquakes is visible, showing at

once the force of the shocks and the solidity of fabrics which could have been thus moved by them, and yet so little injured. The enormous grooved marble blocks in the pillars are not unfrequently wrenched around, notwithstanding the prodigious superincumbent weight, in such a manner that the corner of the groove in one lies directly in a line with the hollow or curve in the next. This is observable sometimes in the very middle of a column 60 feet high, and could have been produced by no other cause but the shock of an earthquake. Many excavations have been made amid the rubbish of the Acropolis, and will probably be continued as long as there is prospect of any new discoveries. It is made a question among the literati of the modern city, whether any attempt ought to be made to restore the Parthenon with the fragments that lie in such immense piles around it; the preponderating opinion seems to be, that in its present situation it is an object of greater beauty and interest than it ever could possess by any attempted restitution of the fabric. If the exquisite fragments of art pilfered from it could be snatched back from the spoilers, and replaced in their original beauty, then, indeed, the effort would be desirable; but it would be difficult by any means to increase its power over the imagination as a spectacle of decaying grandeur, and a memorial of past ages.

There are other remains upon the Acropolis, which I have not noticed, especially the Erectheum, northward from the Parthenon, including in its fabric a temple to Pandrosas, and another to Minerva Polias. The beautiful Caryatides, or images of virgins, which support the roof on one wing instead of columns, have been recently discovered and set up again in their original position, and the farther renewal of the temple is gradually going forward. Here in ancient times were the trident of Neptune and the sacred olive tree of Minerva. Erectheus was believed to have been buried here, and hence the name.

The interest of our visits amid the ruins of the ancient city is strangely mingled with the spectacle of its modern houses, confusedly rising from heaps of rubbish, and the aspect of its modern population in their shops and market places. The prospects of the future are pleasingly colored by the missionary efforts still but just commenced, and the schools in successful prosecution. Many thoughts occupy the mind in a day's excursion amid such scenes of classical, social, and religious interest, all mingled together, and borrowing increased vividness from each other. In a visit to Mrs. Hill's schools we were deeply interested with the various departments, from the infant school upward. Many of her scholars have been redeemed from poverty and degradation, especially some of the young ladies beneath her own roof, and exhibit already the power of a refined education in moulding the mind, the feelings, and even the form into beauty.

Truly yours, G. B. C.

Athens, December, 1837.

From the Western Christian Advocate and Journal.

Art. XIV.—LECTURES ON THE INSPIRATION OF THE SCRIPTURES.

BY LEONARD WOODS, D.D.

The above is the title of a work published at Andover, in 1828. Dr. Woods is professor of Christian theology in the Theological Seminary at Andover, and these lectures form a regular course delivered to the members of that institution. They are what they profess to be—the fruit of much thought, and contain the most serious and deliberate views of the church to which he sustains the relation of an authorized teacher of theology. I do not wish to arrogate to myself the office of reviewer, but simply desire to call the attention of my brethren in the ministry to a work which, in my humble opinion, forms a desideratum in theology, and which has been greatly needed in this country, inasmuch as there are many teachers of religion who deny the doctrine of the plenary inspiration of the Holy Scriptures.

The plan pursued by our author is pretty much the same as that found in systems of Christian theology, (Watson's particularly;) but the subject is carried out to a much greater length than could be expected in a work embracing the evidences, doctrines, morals, and institutions of Christianity, and therefore commends itself to the careful perusal of every student of theology. In the introduction of this work, after stating the intimate connection the subject has with the great controversy in Christian countries at the present day, the author adds, "On the particular views we entertain of the inspiration of the Scriptures, must depend our views of the Christian religion; and every thing which pertains to the doctrines and precepts, to the belief and practice thereof, will be colored by these particular views. As soon as we discover the sense of an inspired book, we are bound to yield to it our cordial assent; not because we could make out that sense by the use or exercise of our own unaided reason, but simply on the authority of God. The moment men leave this high position, *that the Scriptures are divinely inspired*, they cease to have an infallible standard for their faith, and are thrown back upon human ignorance as their guide. Not regarding the Bible as the word of God, they feel at liberty to doubt or deny any of its decisions, and the most they will do will be, to use it as they do other books, to assist them in forming a religion for themselves. This subject is likely, before long, to form the dividing line between those who adhere to the doctrines of our forefathers and those who renounce them.

The first lecture is divided into eight parts. After showing the mode of reasoning proper to be used in this subject, two questions are propounded:—First, Can the inspiration of those who wrote the Scriptures be proved from the miracles which they performed? Second, Can the divine inspiration of those who wrote the Bible be proved from the excellence of what it contains? To the first question the author gives an affirmative decision, alleging that miracles prove the commission of those who are sent to declare doctrines which God only could teach them; and the nature of their commission proves the necessity of divine inspiration. The second question

in which the proof in the affirmative of divine inspiration is urged from the sublimity, the purity, the harmony, and the efficacy of the Scriptures, is rendered inconclusive. The same is said of the arguments drawn from the character of the writers, and the care of divine Providence in the preservation of the sacred book; nevertheless these are indispensable to our belief of the doctrine, and, in connection with other things, very satisfactory evidence of its truth.

He next notices mistakes which ought to be avoided, and cautions which are necessary to be observed in the examination of the subject of inspiration. He says we are not to suppose that we can exactly understand the *manner* in which the mind of man is affected by inspiration of God, or how *any man knows he is under infallible divine guidance*, and his words or declarations clothed with divine authority. In the next place, we are not to assume that the influence of inspiration upon the writers of Scripture *was confined to the revelation of new truths.* Again: it is no objection against the inspiration of the Scriptures, that *they were written in a language completely human, and that they exhibit all the varieties in the mode of writing which are common in other works.* He also adds, "It is not to be admitted, as an argument against the doctrine of inspiration, understood even in the highest sense, that in writing the Scriptures the sacred penmen evidently made use of their own faculties; that the Scriptures contain many things which in themselves are of little or no consequence; or that the real and full meaning of some passages was not known at the time they were written, or even that they remain unknown to the present time; or that instances of incorrectness in the present copies of the Scriptures cannot be brought as an objection against the inspiration of the writers; or that instances of apparent disagreement among different writers of the sacred volume, and of apparent contradictions in the same writers, form no valid objection against their inspiration."

The above is a synopsis of the first lecture in the work; and although it is a very meager one, it will at least show that these lectures on inspiration would be a valuable acquisition to the library of any student of theology. There is an appendix attached to the book, in which the author enters more critically into the subject of inspiration, and in which he gives the views of several German professors.

W. P. S.

ART. XV.—THE HAWAIIAN SPECTATOR:

Conducted by an Association of Gentlemen. January, 1838. Honolulu, Island of Oahu, Sandwich Islands. Printed by Edwin O. Hall, for the Proprietors. 8vo. Pp. 112.

WONDERFUL! a respectable quarterly, in the English language, issuing from a cluster of islands unknown to the civilized world until 1778, and then only known in connection with blood and massacre—islands where, until 1819, infanticide, human sacrifices, and idolatry in its most debasing forms, reigned uncontrolled! What is it that has wrought the astonishing change which we now witness; driven the ten thousand idols to the moles and the bats; dotted the islands with churches and schools; elevated women from slavery to companionship; introduced the press, that mighty engine of civi-

lization and freedom; caused the Sabbath to be respected, intemperance to be abhorred, and licentiousness in a great measure to disappear—what is it, in short, that has made the Sandwich Islands a peaceful and happy abode, instead of being a chaos of abominations? What but the religion of the despised Nazarene, promulgated by a few missionaries! It is even so. And here we have before us a Sandwich Island periodical, which would do honor to any country in Christendom, whether we regard its contents or the style of execution.

The contributors, and subjects treated of, in this number, are as follows:—1. Introductory observations, by P. A. Brinsmade, Honolulu. 2. A sketch of the Marquesian character, by Richard Armstrong, of Wailuku, Island of Maui. 3. Marquesian and Hawaiian dialects compared, by W. P. Alexander, Waioi, Island of Kauai. 4. The Oahu Charity School, by John Diell, Honolulu. 5. Female Education at the Sandwich Islands, by J. S. Green, Wailuku, Island of Maui. 6. Account of the alleged attempt of the Russians to take possession of the Island of Kauai, by Samuel Whitney, Waimea, Kauai. 7. Decrease of population, by Artemas Bishop, Ewa, Island of Oahu. 8. Sketches of Kauai, by J. J. Jarves, Boston, Mass. 9. Correspondence and reports on the condition of the unevangelized, by R. Tinker, Honolulu. 10. Notice of the remarkable phenomena in the tides at the Sandwich Islands on the 7th November, 1837, by T. Charles Byde Rooke, Honolulu. Then follow a table of meteorological observations, and a shipping list. Six out of the ten contributors to this number are American missionaries; one is an American merchant residing at the Sandwich Islands; and one is a seamen's chaplain, Mr. Diell, employed by the American Seamen's Friend Society. Success to the undertaking, and to the great objects which it is designed to promote. The agents for the work in this city, if we mistake not, are Wm. Robinson & Co., successors to Leavitt, Lord & Co. Price $3 per annum.

Art. XVI.—MISCELLANEOUS PUBLICATIONS.

Dr. Fisk's Travels in Europe.

This work was announced in our April number as forthcoming. It has since been issued, and, as we understand, widely circulated. It is to be had of the publishers, Harper & Brothers, Cliff-st., New-York; of the Book Agents, T. Mason & G. Lane, at the Methodist Book Room, 200 Mulberry-st., New-York; or of the Book Agents, J. F. Wright & L. Swormstedt, at Cincinnati. The work exceeds the size promised in the prospectus by a hundred pages, is handsomely executed, and contains a number of fine engravings.

It was not our object in taking this brief notice of the work before us to enter into a discussion of its merits. Justice to the writer and the public would forbid our attempting such a task without more time than we have at this moment to bestow upon the subject. We may venture to say, however, that the work will fully meet the expectation of subscribers and the public generally.

Lafayette's Legacy to the American People.

We learn from the preface of the American editor of "The Memoirs of General Lafayette," now on the eve of appearing, that it was the desire of the lamented general that these "Memoirs" of his life should be considered as his legacy to the American people—his last expression of regard. There is, perhaps, no department in literature more intrinsically valuable and interesting than autobiography, especially when it develops, as in the present instance, the career of one whose whole life was one continued expression of philanthropy and patriotism—one of the most splendid, perhaps, that is to be found on the pages of the world's history. The very mention of the name of Lafayette must still continue to excite in the breast of every true lover of his country the liveliest emotions of grateful regard; and we doubt not the perusal of these posthumous memoirs will awaken afresh every latent feeling of interest and enthusiasm with which the recollection of his splendid services, and his noble self-denial in behalf of the cause of liberty, have ever been cherished.—*Boston Galaxy.*

[The following items are copied from the American Biblical Repository, for January last.]

SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

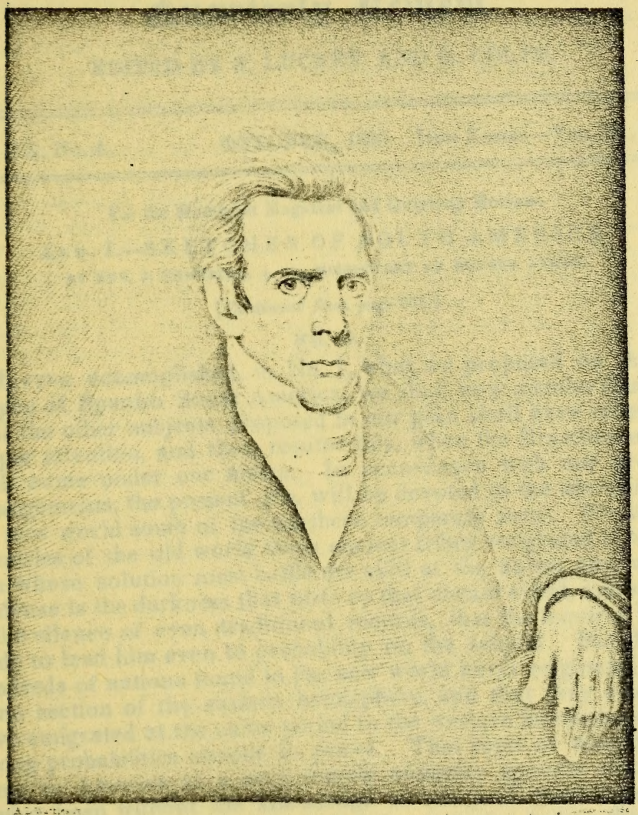
We have received the first sheets of Prof. Bush's Exposition of the books of Joshua and Judges. His main object is to afford facilities for the correct understanding of the sacred text—to aid the student of the Bible to ascertain with exactness the genuine sense of the original. Though the general aspect of the book is critical, yet practical remarks have been inserted to such an extent as to adapt it happily to popular use. One of the excellences of the author's commentaries on the Scriptures is, that he grapples with the really difficult passages, instead of adroitly passing them over, as some commentators do, with a cursory practical remark. We are glad to learn that it is Prof. Bush's purpose to go over all the historical books of the Old Testament on the same plan. The book of Genesis is already in a considerable state of forwardness.

The first part of Prof. Nordheimer's Critical Grammar of the Hebrew Language has come to hand. It is printed at New-Haven by B. L. Hamlen, and apparently with great accuracy. The paper is good, and the whole appearance is neat and prepossessing. The work will be completed in two volumes, of about 300 pages each. The first volume (the first part of which, of 120 pages, is now published) will contain the whole of the Grammar as far as the Syntax; the second will contain the Syntax and a grammatical analysis of select portions of the Scriptures, of progressive difficulty, including those portions usually read in the principal institutions of this country. The whole will be published in the course of the present year. The price of the two volumes will probably be about $6.

Persia.

We have just received the following items of information from Mr. Perkins, of Ooroomiah:—"You inquire respecting European

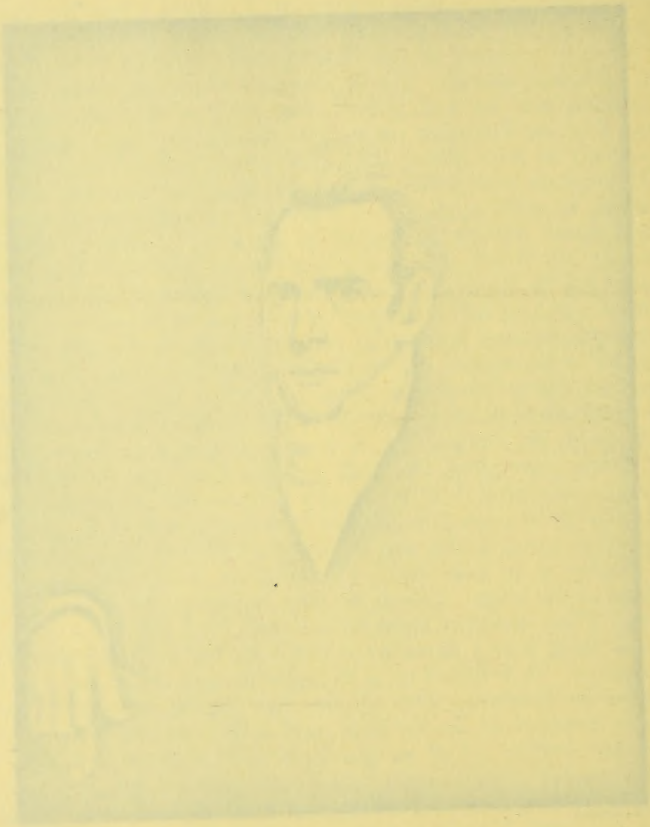
travelers now in these regions. I know of but few. Mon. Auchet Eloy, a French botanist, recently traveled through Persia and the adjacent regions. He had gathered a large and very valuable collection of botanical specimens, and had reached Constantinople on his return; but in that city of conflagrations his lodgings took fire, and his collection of plants and flowers—the fruits of almost endless toil—were all consumed in the flames. I think he will repeat his botanic excursions in these regions, as I believe it was his intention to publish. Mr. William Hamilton, a young English gentleman, has recently traveled in Asia Minor, and, I believe, to some extent, also, in Mesopotamia. He is a very able young man, and it is understood that he will publish the result of his travels. James Brant, Esq., his Britannic majesty's consul at Erzroom, has traveled extensively in Asia Minor, and an interesting article from his pen, on the regions over which he has traveled, together with a map of the same, recently appeared in a periodical magazine of the Royal Geographical Society, published at London. I was kindly entertained by Mr. Brant, during my late visit at Erzroom, and he mentioned to me his intention of soon making a tour into Kûrdistán, as the result of which he will doubtless be able to give to Christendom important information respecting regions which have never yet been visited by a European. The English embassy in this country are at present doing little of a literary nature. Its members are too fully occupied in political matters to allow them the necessary time. Mr. M'Neill, the ambassador, is a man of very high literary standing. Many interesting and able articles from him have, within a few years, appeared in Blackwood's Magazine. All the articles on Persia that have been published in that work are from his pen. The lithographic press which was formerly at Tabreez is now at Teherán, employed in publishing a periodical newspaper, under the auspices of the king. This is the first newspaper ever published in Persia. Four numbers have been issued; and though it is a small thing in itself, it is a day-star of glory for the civil regeneration of this country. It is edited by a Persian Meerza, who was once ambassador to England, who speaks the English language, and is ardently desirous to see the light and civilization of Europe introduced into Persia. And as this light rolls in, how important is it that the gospel should come with it, and give it the right direction! We have nothing new respecting Mount Ararat. On my late journey to Erzroom, I again passed along its base; and I never felt so strong a desire to ascend it as in this instance. The earliness of the season, however, forbade the attempt. The snow extended down, at that time, (May,) almost to its base. But I have no doubt that it may be ascended, on the north-west side, which is by far the least steep, with the aid of proper facilities and preparations, and at the right season of the year. In August and September the snow covers not more than one-third of the mountain. The region west and south-west of Ararat presents striking indications of having felt the effects of former volcanic action. For a distance of fifteen or twenty miles the surface of the ground is almost entirely covered with stones, each weighing from five to ten or fifteen pounds, which give indubitable evidence of having been in a state of partial fusion."



REV. ROBERT HOPKINS,

of the Pittsburgh Conference.

Published by T. Mason & G. Lane, 200 Mulberry St. N.Y.



THE

METHODIST MAGAZINE

AND

Quarterly Review.

EDITED BY S. LUCKEY AND G. COLES.

VOL. XX, No. 4. OCTOBER, 1838. NEW SERIES—VOL. IX, No. 4.

For the Methodist Magazine and Quarterly Review.

ART. I.—SKETCHES OF SOUTH AMERICA.

BY REV. J. DEMPSTER, A. M., MISSIONARY AT BUENOS AYRES.

[*Continued from page* 264.]

NO. II.

HAVING accomplished, in No. I, what we proposed on the *geography* of Spanish South America, we shall now dismiss this topic until the other subjects proposed in our plan shall have received a proper attention, and then resume this, when the Brazilian empire shall come under our notice. In accordance with our previous arrangements, the present No. will be devoted to the *aborigines* of the new world south of the northern temperate zone. From what countries of the old world these ancient tribes emigrated is a question whose solution must baffle the skill of the ablest antiquarian. So dense is the darkness that rests on that distant event, and so deep is the silence of even traditional records, that the inquirer has no guide to lead him even to probability on the subject. But that the hundreds of nations found in the new world never originated in the same section of the eastern hemisphere, and that they could not have emigrated at the same period to the western hemisphere, very strong probabilities concur to prove. That some of these nations came to America at a very remote antiquity appears from their having been without the knowledge of many of those arts which were known, both in Europe and Asia, centuries before the Christian era, and without many of those conveniences of life which, when once known, could scarcely ever be forgotten. Among many of these may be instanced the use of wax and oil for light. This may also be inferred from the facts, that some of these nations preserved in their traditions and paintings the memory of the creation of the world—of the building of the tower of Babel—of the confusion of languages—and of the dispersion of the people, but had no knowledge of the most marked events that have since occurred in Europe, Asia, or Africa, though many of those events once known are of such a character that the knowledge of them could never have been entirely lost; while that of earlier events was retained. Nor was there among the earliest nations of America any knowledge of the inhabitants of the old continent, or the least trace there

of their passage to this. From these and kindred considerations it appears that the first emigrations occurred at a subsequent period, not very remote from the dispersion from Babel. Nor is it less evident that some of these nations came to America at much later periods. Evidence of this is furnished by physical facts, American paintings, and historical documents. The vast number and astonishing variety of aboriginal languages could never consist with that *identity* of origin, and period of emigration, which have so often been ascribed to the Americans. By languages are not intended merely those various dialects and idioms with which the new world abounds: of these many hundreds have been recorded:* but languages which have no more affinity than the eastern and western languages of the old world, which are most dissimilar. As grammars and lexicons have been formed of more than twenty native languages, it is ascertained with the utmost certainty that there are five languages in Mexico, and more than twice that number in South America, which are as radically different as the Latin and the Hebrew, and therefore could never have originated in the same nation. Philological learning has for three centuries exhausted all its resources to find points of resemblance between these ancient languages; but the result has been a complete failure. It has also sought, with the greatest patience and labor, for some likeness between the oldest of these languages and any of those known in Europe, Asia, and Africa; but not a feature of resemblance is discernible. As, then, these languages nowhere exist in the world, the nations that used them must have long since disappeared from the families of the earth. The new world has afforded a refuge to the remnants of those nations of the old world whom war and revolution have consigned to oblivion. The striking *contrast* between many languages of America proves the tribes to have had a very various origin. Some of these are poor and inexpressive to an extent that would adapt them only to savage life. Others are copious and forcible beyond several of the polished languages of Europe. The inadequacy of the former to express any complex idea with precision, or communicate any sentiment with vigor—to clothe any general ideas, or to furnish terms for the most simple principles of science, proves it to have originated in very remote antiquity, or at least to have continued in use for many ages in the lowest and most uncivilized state of society. On the other hand, the rich and powerful languages used by several nations of America direct us to seek their origin in far more cultivated nations, and their emigration to the woods of America at much later periods. It is true, that the fact of any of these Indian languages being copious and refined has been denied by authors of some name. At the head of these is found M. De Paw, a Prussian philosopher, who, though he was never nearer South America than the city of Berlin, speculates and dogmatizes on the native Americans as though he had been born in their country, and had mingled with their tribes. He positively affirms that "in no one of these languages can they count more than *three;* that it is impossible to translate a book into the Mexican or the Peruvian language, because of their great deficiency in terms to express general ideas." Dr. Robertson, who evidently derived

* Of these fifteen hundred have been counted south of the north temperate zone.

many of his materials from such philosophical speculations on the new world, has been led to the most erroneous conclusions on this and kindred matters. But with regard to their numeral terms, the most ample evidence is adducible to refute that groundless assertion. A highly qualified historian, distinguished for his scrupulous accuracy,* who has long resided in Spanish America, and made deep researches into the antiquities of that country, gives us the ancient Mexican terms by which they counted from a unit to forty-eight millions, and those by which they could ascend to any assignable number. The same accomplished author shows with equal clearness that directly the reverse of the alleged poverty of the Mexican language is true. He shows from his personal knowledge of that language that it possesses a rich variety of terms both for moral and metaphysical subjects; and after carefully comparing it with the Hebrew, Greek, Latin, French, Italian, and Spanish, he concludes that in abstract terms it far exceeds any of those languages. Indeed, from the specimen he gives us of this class of their words, it appears that there is scarcely an operation of the human mind, or a known attribute of the infinite Creator, for which the Mexican language does not supply a term. No European has deeply studied this native language without eulogizing it as admirably adapted to express the most delicate sensations of the heart and the loftiest emotions of the mind. These opposite characters in the Indian languages are not peculiar to those of Mexico, but have been observed in numerous parts of South America. Of these our limits will permit us to notice only a single instance in Peru. The early inhabitants of that empire used the Guichua language, which was radically unlike that of the incarial race. So total was the dissimilarity of the languages of these two nations that those who perfectly understood one had not the least knowledge of the other. Indeed, a knowledge of the language used by the incas was confined entirely to the royal family. No subject in this vast empire, not even the nobles themselves, was permitted to become acquainted with it. So entirely was it diverse from the ancient language of the empire that messages were transmitted in it, *viva voce*, by persons stationed at intervals to the extremities of the country. Thus all the councils of the monarch were matured and communicated to any section of the empire in a state of secrecy deep as the arcana of the future. None but the royal family could suspect his plans till they burst into execution. Though this language was lost in less than two ages after the Spanish conquest, it survived the fall of the incarial throne long enough to be examined and found far superior to the ancient language of Peru, both in force and copiousness. All the *traditions* of the Peruvians entirely accord with the inference flowing from this contrast in the two languages. The following may be given as an epitome of these traditional records of the origin of that race that so long governed them. About twelve generations anterior to the Spanish invasion there appeared in Peru two extraordinary personages by the names of Manco Capac and Mama Orollo. Their complexion was fair, their appearance majestic, and their apparel was cotton garments of the most glittering white. They claimed to be children of the sun, whom that beneficent parent of our race had sent, in his deep commiseration for the miseries of

* Clavigero.

mankind. But this claim to divinity, so common to ancient heroes and lawgivers, was not at first accorded to these offspring of the sun. The following were some of the peculiar circumstances under which this claim was made by these pretenders, and finally conceded by the natives:—These two descendants from the orb of day were the son and daughter of a white man who had come to the cacique of that country, become his son-in-law, and taught to these his only two children many of the useful arts till then totally unknown in Peru. After the death of this stranger, the father-in-law, determining to *deify* his family, placed his grandson on a mountain overhanging the densely peopled valley of Cusco, assembled the natives, and declared to them that their god, the sun, had taken pity on them, and sent two of his children to govern them; that they would find these celestial personages on the summit of the mountain; and as an attestation of his statement, they should find the color of their hair like that of the sunbeams. But the people, believing that the light hair and fair countenance of these youth were the effects of witchcraft, banished them to the valley of Rimac. The cacique, persisting in his purpose to deify his posterity, removed his golden-haired grandchildren from the place of their exile to the Island of Titicaca, whose inhabitants were of an easier faith. He then caused the young man to assemble those islanders, and return at their head to Cusco. Those who first banished this bright-faced stranger, now seeing him at the head of so powerful a force, quietly submitted to his claim, and proclaimed him their inca. To all acquainted with the history of Peru it is well known that *inca* is an official name, by which regal authority was implied, and that the monarchs of that dynasty had *Capac* or *Manco Capac* for their common name. Etymologists attempt, in a plausible manner, to account for the origin and application of this name. They inform us that when the father of the first inca was asked by the cacique who he was, he answered, *Englishman*, which, in the Guichua language, was pronounced *ingasman*, to which was added *Cocapac*, (blooming,) expressive of the fair complexion of the European stranger; which united was Ingasman Cocapac, from which came the three words, Inca, Manco, Capac. To dispose of the probabilities against an Englishman's having been cast on this shore of the new world more than eight hundred years ago, we leave entirely to antiquarians. But whether or not the manner how, and the period when, the incarial race entered America are here correctly stated, nothing can be more indubitable than that the period of their arrival at this continent was many centuries later than that at which the first inhabitants of Peru made their appearance. The cultivated state of the arts, and the deeply concerted system of government introduced by this race into Peru, prove no less than the superiority of its now lost language that it was not a wandering tribe of the American woods, but a portion of some civilized nation of the eastern continent. Cusco was the seat of empire under the reign of this powerful dynasty. The shattered remains of this once splendid empire still exhibit some of the most exquisite works of art. Such are especially found in the historical descriptions of this city at the period of its capture. Among many others may be instanced the most curious ornaments of gold and silver which were numerously placed in the royal garden. Some of these were gigantic representations of flowers and shrubs,

containing incredible quantities of the precious metals, and exhibiting a skill in the artists which designed and manufactured them that never belonged to a race of barbarians. Those gold and silver bushes of these burnished metals so filled the area with the glory of their reflected splendor as to give the whole scene an unearthly aspect. Of the architectural skill of this mysterious people some of the most magnificent monuments have disappeared since the Spanish conquest. A relic of them, however, appears in the remains of the ancient temple of the sun. The inconsiderable portion of its walls which remains—on which a most splendid convent has been built—indicates the exquisite art by which the vast superstructure was erected. The chambers of this spacious building, which, in the times of the incas, were occupied by the virgins of the sun, would have vied with some of the finest models of Grecian architecture. But the most remarkable monument of the perfection to which this art was carried in Peru is found in the ruins of a gigantic fortress, portions of whose walls are still in a state of perfect preservation. The stones which form these walls are of amazing magnitude, of polygonal shapes, and of various dimensions. They were placed together in massive walls, without any kind of cement; yet, notwithstanding their numerous angles and various dimensions, with such surprising nicety was this done as to preclude the insertion of a needle between them. How the Peruvians conveyed to the spot these enormous masses, and raised them to such heights in those lofty walls; how they fitted those amazing blocks of numerous corners and diversified dimensions with such minute precision, are still arcana which European acuteness has never yet penetrated. These and other monuments in Cusco, which have survived the destructive barbarism of its more than Vandal conquerors, attest the civilization and power of the incarial dynasty.

Nor was the superiority of this race less evinced by the depth of policy which existed in the system of its government. Though this government was a pure despotism, it was so ingeniously modified by patriarchal customs and institutions that the authority of the monarch was enthroned both in the fear and affections of his subjects. On a few simple principles was based the vast system of jurisprudence by which the empire was governed. Among the most prominent of those were these three precepts:—Am sua, ama qualla, ama llulla, (i. e., Thou shalt not steal, thou shalt not lie, thou shalt not be idle.) The produce of agriculture was enjoyed in common. All the fruits of the earth were divided into four equal parts by officers to whom that important apportionment was committed. One quarter of the whole was devoted to the support of the widow, the orphan, and the helpless. Another was applied to the support of religion, from which means were derived to erect temples, to sustain the priesthood and that numerous train of women called the virgins of the sun. The third quarter was enjoyed by the community at large, to whose various parts it was distributed with the utmost care and impartiality; and the fourth part maintained in more than regal splendor the inca and his wide-spread family, though in the lapse of successive ages this became exceedingly numerous. Like the Spartans, this people never used gold and silver as money. As ornaments these precious metals abounded among the higher classes of the Peruvian nation; but as a circu-

lating medium they were never known here until European invaders laid the incarial power in the dust. Another marked trait in the Peruvian policy appears in the arrangements made by that government for the aggrandizement and extending influence of the capital, and also to secure the subordination of the influential class of citizens to the extremities of the empire. Every nation that successively bowed to the sway of incarial power was permitted to add a new division to the city, so that whatever portion of each nation might choose to reside in it for political, commercial, or other purposes, it could retain its usages, costume, and all its other distinctive characteristics. Hence the capital not only exhibited that striking variety which existed in all the nations of that vast empire, but possessing a part of each nation, it held a kind of security for the loyalty of all. The government also required that the sons of certain superior classes, in every part of the empire, should reside at the capital until their education was finished. These youth, thus becoming deeply imbued with the principles of government, and strongly attached to its leading functionaries about the throne, were admirably qualified to countenance and perpetuate the royal authority in the various provinces to which they should return. And as these were continually, in great numbers, near the centre of absolute power, they were a sufficient pledge for the good conduct of their parents, whose rank would have given an alarming character to any treasonable design they might have otherwise formed. Thus was accomplished the double purpose of giving the best qualifications to officers, to the very limits of the empire, and of furnishing the best security against revolt. Indeed, none can so acquaint himself with the ancient system of Peruvian government as to perceive the depth and combination of the various parts of its policy without feeling compelled to seek its origin in a social state very different from that of savages. Nor was this political system merely a stupendous fabric in *theory*. It was mighty in its practical power. Such was the stable control it held over millions that not a single intestine broil disturbed the tranquillity of the state during the ten long successive reigns. By so steady a hand was *tempered* justice administered that not a page of Peruvian history was stained with blood until the eleventh inca ascended the throne, immediately anterior to the Spanish invasion. All their wars during the successive centuries of the incarial dominion, by which numerous neighboring tribes were made to bow to that sway, were waged in equity, and terminated without savage cruelty; and in some instances the sole condition required by the conqueror was, that the vanquished should abandon *their idols*, and worship the sun. Now where on the whole globe can there be found a greater contrast between two nations than that which appears in the social state of the ancient inhabitants of Peru and in the state of that later race which mysteriously entered among them? Those aboriginal tribes, up to the time of the incas, were in the lowest state of savage degradation. Their dwelling places were holes and caves in the mountains. Their food was not the product of the soil, but—excepting human flesh—the game of the woods, the fish of their streams, and the wild roots, fruits, and berries of the forest. Those who were not in a state of entire nudity covered themselves with the undressed skins of the beasts they caught. But the most horrifying feature in their savage character

was their cannibalism. They did not content themselves with imitating the Mexicans, who feasted on the human flesh offered to their gods, or other tribes who made their prisoners of war the meat of their table; but they fed and fattened their *own children* that they might butcher them, like swine, and feed on their bloody corpses. But no sooner had the incarial family entered Peru, and acquired authority, than these shocking atrocities vanished from the country. Those dismal caverns, fit only for ferocious beasts, were exchanged for habitations erected for man; agriculture took the place of hunting; the undressed skins of wild beasts were exchanged for cotton garments; simple homage to the sun succeeded the sacrifice of their offspring to that imaginary deity; and the horrid practice of butchering their children for common meals soon existed nowhere but in the records of the past. Surely a change so speedy and felicitous, which has turned wild wastes into fruitful fields, and ferocious cannibals into intelligent agriculturists, could only be effected by a race of greatly superior intelligence. Now the fact that the *native* Americans originated in various nations in the eastern hemisphere, and emigrated at very different periods to the new world, is made evident by the Mexican paintings and several other historical documents. The hieroglyphical tables of the ancient Astics have transmitted to us the principal epochs of the great emigrations toward the south. According to these records, these occurred between the sixth and thirteenth centuries. The thinly peopled valley of Mexico was invaded by the Taultecs in 648, about two centuries later than that great rush took place from the north into the populous and civilized regions of Europe. But while this latter invasion plunged millions of civilized men into the long night of barbarism that shaded the middle ages, that of Mexico shed the first light of civilization on those wandering hordes which had roamed for ages in the desert. At different periods of the twelfth century four other nations successively entered Mexico. These were the Chichimecks, the Nahualticks, the Acolhues, and the Astics, who all evidently flowed from the north, and great portions of whom passed on south of that delightful valley, about which so many of them took up their residence. An author, distinguished for the depth of his researches into the origin of ancient nations, has adduced Chinese annals to show that America was visited by that nation posterior to the middle of the fifth century; and the ingenious Horne, with several later writers of deserved celebrity, collected historical evidence of great strength to prove that *old relations* existed between Asia and America; and the considerations urged by Count Humboldt, that most distinguished traveler, go far toward proving that the Taultecs or Astics were a part of the Hiongnoux, who, according to the Chinese historians, emigrated under Punon, their leader, and were lost in the northern part of Siberia. This fierce nation of warlike shepherds had more than once changed the political face of oriental Asia, and in an early age, under the name of Huns, it desolated the fairest portions of civilized Europe. Though there are the most indubitable evidences that all those nations which emigrated to the tropical parts of America after the sixth century traveled from the north, there is not a single remaining trace by which to determine from what direction those earliest tribes came which had dwelt there for many generations. The place of their origin, the route they

traveled, and the time of their arrival, are covered with the impenetrable gloom of unrecorded ages. Would our limits allow of so much minuteness it might be convincingly shown by *asteology* that all the American tribes never sprang from the Mongol or any other *one* race; but that some of them owe their origin to people who have long since been blotted out from national existence. And we learn by various indications that the earliest tribes in this part of the new world were of extremely remote antiquity, that some of the most ancient of them have even become extinct. Reference can now be had to only one of these. In Mexican paintings still preserved are human figures of enormous aquiline noses. No people has been known of such features to exist in America for many past centuries. This race must therefore have, many ages since, sunk in oblivion. Those who entered the tropical regions after the sixth century must have emigrated from the old world at a much later period than those wild hordes that bowed to their superior discipline. Their knowledge of the arts and sciences leaves this unquestionable. In agriculture and horticulture they excelled. They made extensive dikes, excavated great canals, erected magnificent bridges, and possessed the art of founding metals, and of cutting and giving the highest polish to the hardest stones. They erected those huge pyramids the largest of which measured on one side of the base more than fourteen hundred feet. The perfect manner in which they prepared the material for their hieroglyphics, and the extensive scale on which it was formed, were unequalled by any ancient nation of the eastern world. This, which was argave paper, or stag skin, was often seventy-two feet in length. It was folded here and there, in the form of a rhomb, and thin boards, fastened to the extremities, formed their binding, and gave them a resemblance to our books in quarto. Their hierarchy was formed on principles which so combined the civil, military, and clerical functionaries as to prove that a system so complicated, and so well adjusted, must have been preceded by a long series of political experiments which could never have been made in that immense wilderness of the new world. These, and kindred facts which speak the same language, uttered by historical intimations and hieroglyphical paintings, bring us irresistibly to the conclusion, that all those arduous attempts which have been made to prove the natives of America to be the descendants of *Israel*, or of the *Mongol* race, or of any other *one* nation on the globe, have issued in a total failure. So deep is the darkness which rests on these earliest wanderers through the American deserts, that the profoundest researches must leave their origin still in the region of mystery. Every light expires long before the time of their emigration to the western continent can be reached. Indeed, the nations of which they were a part, the land of their forefathers, the route and period of their emigration, are among those millions of human events which have never found a place on the historian's page, and lie too deep beneath the lumber of ages ever to be called from oblivion.

The number of the natives at the time of the *discovery* cannot without emotion be compared to the number at present in existence. The whole copper-colored race now in being in both Americas cannot exceed six millions. This remnant, scattered over that vast territory which enters the perpetual snow of the north, and reaches

to Cape Horn in the south, was once more than equalled by the ancient inhabitants of Peru alone. The causes of this mournful decrease will claim attention when the *colonial system* shall come under our notice. It is true, that the fact of these countries ever having been populous has been a debated question. The most respectable of those who deny it is Baron Humboldt. He states that in 1575 there were no more than one million and a half in Peru. But it now appears that the records on which he based his statement contemplated merely the taxable males from eighteen to fifty years of age; and that from an actual census taken near that period, not less than eight millions two hundred and eighty thousand then existed within the ancient Peruvian empire. Now if to these we add the vast numbers that perished at the conquest, and in the desolating wars that wasted them by hundreds of thousands during the first half century subsequent to the Spanish invasion, the Peruvians under their last inca must have amounted to at least *ten millions*. That they were very numerous appears also from the ancient and extensive ruins found scattered over their country. Among these are found the remains of some large cities capable of a hundred thousand inhabitants, located where rain never falls, and more than twenty miles from a single drop of water. These could have obtained water only by driving shafts horizontally into the mountain, at an immense expense of labor. Indeed, by this means they fertilized some of the most sterile regions which glow beneath a tropical sun. As a striking instance of this, many refer to the valley of Nasca, which depends exclusively on water thus obtained. This ever verdant plain, hemmed in by a wilderness of fifty miles' extent, must have frowned in the gloom of everlasting sterility but for these subterraneous passages, through which streams have gushed for many past ages. That labor by which this soil could be so enriched for centuries as to produce vines of a diameter equal to the trunk of a tree with the growth of thirty years would never have been bestowed by a sparse population. Now as such instances were numerous, they not merely proved the nation possessing incredible enterprise, but consisting of vast numbers. The fact that during the latter ages of their national existence they never located a city, built a hamlet, or erected a dwelling on an arable spot, also indicates the density of their population. Indeed, it is not credible that an inconsiderable population, scattered over an immense territory, would build those extensive cities, and at so vast an expense fertilize those sterile plains, when the extensive regions of productive land were more than sufficient to sustain *such* a population. In what is called the kingdom of the Zac, now embraced in the republic of Colombia, several monumental evidences still remain of the populousness of these ancient seats of American empire. The early records of Mexico authorize a similar conclusion with regard to the natives of that ancient empire. Cortez, who subverted for ever the throne of Montezuma, states in his letter to Charles V. that the natives who assisted him in the siege of Mexico amounted to more than two hundred thousand; and that the number of the besieged who perished during their resistance exceeded one hundred and fifty thousand. The facts recorded by an eye witness of the scene when the city was captured are strongly corroborative of other historical accounts of the populousness of Mexico. He states that

all the inhabitants of the city at its surrender, being commanded to leave it, filled the streets and roads at their egress three days and nights, so great was the multitude notwithstanding all that had previously perished. And several of the most accurate historians of the sixteenth century describe above forty large cities, exclusive of numerous villages and hamlets, which were scattered over Mexico when the Spaniards invaded it. Entirely accordant with these historical notices are the ecclesiastical records of the same age. According to these, not less than six millions of the natives were baptized during the sixteen years immediately succeeding 1524, by the Franciscans alone, exclusive of all those baptized by the Dominicans and Augustinians, and also exclusive of vast multitudes who refused to receive that ordinance. During the same century more than two millions perished by the small pox and two other epidemics which were dreadfully mortal. There exists the most abundant evidence that when the Europeans entered the new world, its numerous nations were engaged in the most bloody and exterminating conflicts. Several tribes had recently become extinct, and others were rapidly disappearing. How long these mutual slaughters had continued, there remain no data by which to determine; but it is highly probable that hundreds of thousands in the fifteenth century sank in the field of blood along the extended range of mutual conflict. But after all this fearful havoc of the aborigines, they remained exceedingly numerous at the time of the conquest. In the Brazilian empire alone there were found not less than four hundred native tribes; and if the entire agreement of several historians makes the highest claims on our confidence, there can be no doubt but they amounted to at least two millions. Though the ancient kingdom of the Zac, the rich valley of Mexico, and the extensive empire of Peru, were far the most densely populated portions of the new world, they did not contain all its inhabitants. There were even millions sparsely scattered over the wintry regions of Patagonia, along the verdant banks of the Amazon, and over the woodless plains of the La Plata. By these and many kindred historical facts the conclusion is fully authorized that in the fifteenth century there could not have been less than twenty millions of Indians south of the northern temperate zone.

N. B. The remaining part of this No. will be communicated in my next.

JOHN DEMPSTER.

Buenos Ayres, January 20, 1838.

For the Methodist Magazine and Quarterly Review.

ART. II.—ON PASTORAL VISITING.

THE following remarks are more particularly applicable to junior preachers, and as such respectfully addressed to them. The agency which stands forth as at once the most important and responsible in the world is beyond all question the gospel ministry. If there be any thing calculated to lead to fidelity in motives of the highest character and the widest range, then may we expect it in those to whom is committed the ministry of reconciliation, and who stand in the high character of *ambassadors for God.* Their work is the

most sacred, their vows are the most solemn, their success is the most glorious, and their failures the most awful; and as for themselves, as individuals, "their stake is for a higher heaven or a deeper hell." Well may we exclaim, in reference to such a work, "Who is sufficient for these things?" and well may we expect God's chosen instruments will be "cautious, diffident, and slow," in entering upon it. This work, at once so glorious and so awful, divides itself into two distinct branches, public preaching and pastoral labor; and the apostle has given an excellent summary of ministerial duty in affirming what he himself had done: "I have taught you *publicly and from house to house.*" To the latter of these divisions of the work I desire to invite the attention of the junior members of the ministry in the Methodist Episcopal Church. The necessity of keeping alive so important a subject is my only apology, and I proceed,

I. To notice the necessity and advantages of faithful pastoral labor, particularly visiting from house to house.

1. The first reason I shall offer for the necessity of prompt and faithful pastoral labor is one growing out of the fact that our ministry is itinerant. The connection between pastor and people, *at the best, must be sufficiently slight* where a regular change takes place once in two years. If, therefore, a minister who goes to serve a particular congregation, which he must leave in two years, and may leave in one, delay the commencement of his pastoral work, or if, indeed, he does not begin at once, and prosecute it with diligence, he will be called away before a proper pastoral connection is even formed at all. From the people of his charge he will go as he came, a stranger, or at best be known to them but as a preacher; and he will leave a flock over whom "the Holy Ghost had made him overseer," and to whom this most weighty charge had been given, "Take heed therefore unto [thyself] and to all the flock," with the sin of guilty omission upon his head.

2. Pastoral visiting is essential to a minister's influence. There may be a few, very few exceptions to this remark. There may be persons who, by a combination of rare pulpit abilities, gain and maintain considerable ministerial influence without performing much pastoral labor. But such instances will be rare. And even such preachers (ministers they should not be called) are far less influential and useful than they might be did they follow the example of the very first of ministers, the Apostle Paul, and teach not only "publicly, but from house to house." The influence of ministers is generally in proportion to the interest which they show for the souls committed to their care. It is an influence which is gained by watching with interest over the spiritual condition of each member of the flock—an influence acquired by the fireside, in the parlor, and at the bed of sickness. An affectionate solicitude for souls manifested by looking after the aged and infirm, by counseling the tempted, solving the difficulties of the perplexed, instructing the inquiring, encouraging the desponding, and exercising a parental care and kind regard for the young and inexperienced—this is what makes the sight of a faithful pastor welcome as the visits of an angel of mercy, and gives him a sway over his people which adds double weight to every word dropping from his lips in his pulpit exercises.

3. Pastoral visiting is a most efficient agency in keeping up and increasing an attendance on public and social religious exercises.

A visit from a pastor is generally considered as expressive of his solicitude for the welfare of those he visits. It is taken as a token of his interest in the people of his charge. Now it is a law of human nature that interest should be reciprocal. We are interested for those who are interested for us. Love is the loan for love. True, sin may often be found to contravene every law of nature; and such is the opposition of the human heart to religion that men sometimes affect to consider those their enemies who tell them the truth, and endeavor to do them good. Yet it is equally true that even such persons will reproach the man who neglects them, and will be much more likely to be found in the house of God on the Sabbath, if they have received an affectionate pastoral visit during the week. The very sight of a pastor coming to inquire after the condition of his people awakens in their minds a sense of obligation to attend on his ministry, the fruits of which you will often discover in the excuses which seem spontaneously to be called up if they have been absent for any length of time from the house of God. But if a pastor neglect his people, a sort of estrangement grows up between them. They feel the neglect as a kind of indignity, and are disposed to repay him in his own coin. There is a feeling which, if clothed in language, would say, "It is well enough for you to preach to empty walls who neglect to look after your people."

4. In pastoral visiting the best materials are gained for the pulpit. Without freely mingling with the people of his charge, it is difficult, if not impossible, for a minister to adapt his preaching to the state of his hearers. One great reason why sermons are often heard without interest is because of their deficiency in practical adaptation to the wants of the hearers. The matter, however excellent in itself, is out of place. It does not touch the point. Let a minister closet himself up in his library from month to month, or keep aloof from his people from one end of the year to the other, and there is no community of feeling between them. He dwells in another region; his thoughts flow in another channel; and when he enters the pulpit perchance he succeeds in interesting himself, while those who should be his hearers go to sleep. On the contrary, the man who freely associates with his people becomes acquainted with their wants, their prepossessions, and their modes of thinking. He learns the obstacles which stand opposed to his success; discovers the favorable omens that appear; sees the image of his own labors reflected back upon himself, so that he may remedy defects or pursue his successes. In short, he becomes more and more a practical man, while at the same time he has far more variety than he could possibly gather from any other field than the interesting field of human nature, which his pastoral visits have led him daily to explore. "You must recommend this [pastoral visiting] to Henry, [his son,]" said the incomparable Legh Richmond, "as the very best preparation for the ministry. Try, my dear F., to keep him up to it. Tell him his poor father learned his most valuable lessons for the ministry, and his most useful experience in religion, in the poor man's cottage."

5. Pastoral visiting may be considered the practical application of pulpit discourses. In thousands of instances we cannot bring important truths to an individual bearing, and a practical result, by any other means than following our hearers home. An impression

may have been made, but it may be still faint. Conviction may in part be produced, but some difficulty may be still in the way which can only be learned and removed by a personal interview; or if the seed be fairly sown, there may be many fowls of the air ready to devour it. It may even have already sprung up, but the thorns may have arisen also to choke and render it unfruitful, unless the skilful husbandman arrive in season to root them out. Let any faithful minister set down the number of cases that occur in even two or three years where pastoral efforts have been the means of removing formidable difficulties—where persons had, to all appearance, come to a crisis, and were trembling in the balances between life and death, and the scale has been turned; or when they have been brought under some powerful temptation which has been removed, or when they had backslidden and have been reclaimed, or where convictions have been brought to result in conversion—where, in one word, a principal instrumentality in saving a soul was pastoral visiting, and it is apprehended he will be astonished at the result.

6. Pastoral visiting is indispensable to gathering the fruits of a revival, and discharging the duties due to young Christians. When God has made a minister instrumental in the conversion of a soul, it is, without doubt, the duty of that minister to watch over that soul as one that must give account. That soul is eminently one over whom the Holy Ghost has made *him* overseer. It is no work of proselytism for a minister to look after that soul, and gather the fruits of his own labors. There is an obligation resting upon him to do so—an obligation from which he can be free only when that person voluntarily leaves his pastoral care, or when he himself removes to another field of labor, or an unavoidable separation takes place. For want of proper effort in taking care of those God has given us, we have been ofttimes bereaved of our children, and many, very many, awakened and converted to God in Methodist churches, and who are to this day Methodists in sentiment, are gathered into other churches, while scarce a person of another faith is to be found in our churches. If persons who are converted among us change their sentiments uninfluenced, and leave us for conscience' sake, we have no reason to complain; but where they still continue one with us in sentiment, and yet are taken from us, verily there is a great fault somewhere. Now is it not a fact that our ministry is much more successful in the awakening and conversion of souls than in nurturing them after they are converted? Is it not a fact that, through culpable negligence, we have allowed many to be alienated from us, while we have also, from the same cause, allowed many to backslide from God, who, with faithful watch-care, might have now been useful members of the church? The apostle has appropriately likened the young Christian to a little child; and how much care and effort is required for raising a little child to maturity, yea, and how many would perish without that care, and how culpable would those be deemed who were guilty of the neglect through which they perished? And can Christian ministers, to whom God has given the especial charge of those converted under their ministry, be otherwise than highly culpable if they refuse to exercise that care which is requisite in the infancy of their spiritual life?

7. Pastoral visiting is essential to secure a pastoral connection

with the youth and children of our charge. We are under the obligation imposed by the solemnity of a religious oath, (the most sacred of all oaths,) contained in our ordination vows, "to instruct the youth." As to the advantages of a general connection between the ministry and the youth of their charge, a volume would scarcely be sufficient to trace them. The fairest field for ministerial labor is among the young. There, if anywhere, may we look for the absence of fixed sinful habits and strong sinful passions. There, if anywhere, are to be found minds open to conviction, and among the converts from the ranks of the young we are to look for the materials for useful servants of the church. If the aged are converted, the days of their activity have gone by, and the time of their service is short. The young are the hope of the church, and the hope of the world. Their peculiar dangers also call for the faithful services of the ministry. It is their misfortune that their passions come to maturity much sooner than their understandings. Unlearned in the school of experience, buoyant and active, they are indeed in "slippery paths," and need a most zealous and affectionate inculcation of the lessons of the Bible. They are also exposed when, like wax to the seal, they are peculiarly susceptible of impression to the efforts of the abettors of error. Infidelity has of late assumed a new shape, and come forth paying court to the multitude and professing particular respect for the young. Semi-infidelity, if possible more dangerous than the former, under the name of Universalism, et cætera, is also particular in its professions of regard for the young. Under these circumstances the duties of the ministry to the youthful portion of the community have become extremely important and arduous; and it becomes every minister, as he regards the interests of religion and the welfare of the present and future generations, to seek to establish and keep up a close connection with the youth of his flock. He should watch over the Sunday school, meet with the superintendents and teachers, address the school, labor with the parents, establish and superintend Bible classes, and visit the children and youth, with affectionate solicitude. Unless this be done, and done in good earnest, we may expect to see our young people carried away in a flood from us, if not to see them whelmed in the gulf of infidelity and licentiousness.

8. Pastoral fidelity is essential to the piety of the ministry. No one who reads his Bible can doubt but that God enjoins the duties of the pastor as well and as strongly as those of the preacher. The minister also binds himself when he is received into the church to perform the former as well as the latter. If, therefore, he is appointed to the charge of a congregation, and only preaches, he violates a promissory obligation, and a Scriptural obligation. And is this any thing short of moral delinquency? Can it be otherwise than that his piety should decline apace? Can he be alive to God while he is daily bringing upon himself such fearful condemnation? Difficulties may be in the way, but they must be met. The disadvantages of being obliged to go among strangers every two years, diffidence and want of address, may interpose; but we entered the ministry with our eyes open: we also professed to be "moved of the Holy Ghost to take this office and ministry;" and there is now but one way to save our piety, perhaps our souls—we must meet our obligations and discharge them. But this is by no means the

only light in which the question is to be viewed. If it is a duty to go from house to house in the service of our divine Master, it is also a high and holy privilege. The pastoral work has advantages and consolations peculiar to itself. How sweet is that "communion of saints," that Christian fellowship, which is enjoyed by the servant of God while engaged on these errands of love! His intercourse is with the heirs of immortality. He enters the habitations where God is honored, and his worship made welcome—where the Son of peace has taken up his abode. He waters, and is watered; and as he goes he feels as the disciples felt whose hearts "burned within them" as they communed with the Saviour and each other. He retires home from these seasons of mercy with a heart softened and subdued, and sweet is his pillow while the blessings of those to whom he has ministered rest upon him. Conscience approves, and Heaven smiles, and his piety daily matures.

9. Faithful pastoral labor will be found one of the most efficient means of removing the financial embarrassments under which we, as a church, so generally labor. These embarrassments are no doubt owing, to a considerable extent, to two facts. First. As a church, we are still in our infancy. It is within the memory of some still living that not a Methodist church had been planted in this country. Other churches were already established, and had their houses of worship and institutions of learning when we were not yet a people. To build up a denomination is not the work of a moment, and we are just beginning to get systematized and established. Secondly. A large portion of our work is in parts still new. Methodism has been a pioneer upon the frontier, and admirable was the providence which raised up an itinerant ministry, zealous, bold, and self-sacrificing, for such a work as following up the tide of emigration. But it has been, and must still be done, at a great personal sacrifice on the part of the ministry. In the older parts of the work, however, we have not this latter difficulty. Yet the best of our annual conferences in their reports exhibit a great deficiency in finances. Now this state of things is fraught with mischief. It drives many of our best men to locations, or to seek wherewithal to feed and clothe their families in other churches. There is no need that these embarrassments should continue much longer. Our church is getting to be able, in most of the circuits and stations in the older conferences at least, to support the ministry comfortably and respectably; and if a general and faithful effort is made and persevered in, the work will be accomplished. Yet we may despair of its being done, unless our ministers are faithful in fulfilling their pastoral obligations. The obligation to render unto the ministry a support is consequent upon the ministry's rendering faithful services in "spiritual things." Selfish and cruel indeed must that congregation be who, having the ability to render a competent support, will still allow a *diligent and faithful minister* to live and labor among them in penury and embarrassment. I am persuaded such congregations are few.

If, however, a minister be appointed to a charge of not over three or four hundred, or even no more than two hundred or one hundred and fifty members, the whole of whom, with the regular members of the congregation, being so few, he might visit most or all of them in three months; and if after he has been in such a charge one or

two years numbers can say he has never so much as paid them a single visit; if, indeed, he has passed week after week, and scarcely visited a single family, while Bible classes, Sunday schools, the sick, and the delinquent are neglected,—need we be surprised that under a system whose ministers are supported by the voluntary contributions of the people, if such unfaithful men go away deficient? For one I am persuaded that there is no inconsiderable deficiency in the performance of pastoral duties in the conference of which I have the privilege of being a member; and while I rejoice to see measures going forward for relieving our ministry of those pressing embarrassments under which it has suffered, I am yet persuaded that the subject under consideration must be faithfully attended to if we would succeed.

10. The faithful discharge of pastoral duties is a debt of honor which we owe to our brethren in the ministry. In all associated bodies there are certain obligations by which the members of the association are bound, and which are the terms of the compact, and each individual is bound by every honorable principle faithfully to meet and discharge those obligations. In the Methodist Episcopal Church we solemnly covenant together to go out and labor in the Lord's vineyard "by preaching the word publicly *and from house to house*." We agree to take that part of the work which is assigned us, and to change our fields of labor once in two years, as the predecessors and successors of each other. Now if we be unfaithful in this work, we not only injure our brethren in our respective charges, but we violate the principles of honor toward our brethren in the ministry. Suppose our predecessor has been faithful in the discharge of his ministerial duties, and left his charge flourishing as the garden of the Lord. With weeping and fasting in labors, and watching with weary limbs, and often an aching heart, he has toiled to clear the heritage of the Lord. He has visited the sick, instructed the ignorant, comforted the afflicted, aroused the careless, and alarmed the vicious, by every means in his power. He has watched over the young, visited the Sabbath school, instructed the Bible class, and his labors have been blessed in the conversion of many souls. The time of his departure arrives, and with painful feelings on his part, and tears on that of his charge, he leaves them. Suppose his successor arrives, but soon discovers himself to be a man of another spirit. No vigilant watch-care is extended to the classes; the converts are neglected; the Sabbath school and the Bible class are overlooked. The connection between the pastor and the young, which had been formed with care, and maintained by untiring effort, is broken. The former pastor receives letters from his former friends filled with sorrowful tidings of backslidings and declensions. He visits the scene of his former labors, and finds the once fair and flourishing garden of the Lord, which he left blooming in beauty and redolent in fragrance, overrun with noxious weeds; while the plants he had cultivated with so much care are sickly or dying. Has he no cause to complain? Can he see the hedge broken down, and the wild boar out of the woods, and the beast out of the forest, devouring God's vineyard through the neglect of an unfaithful husbandman without feeling that every honorable principle has been sacrificed? Again: suppose a faithful pastor succeeds an unfaithful one, and finds every thing bearing the aspect of neglect. Perhaps from

the scene of his former arduous labors he comes to his new charge with impaired health, feeble lungs, and shattered nerves. He might perhaps be able to meet the labors which properly belong to him, but he finds the work of the *two preceding years* left for him to do. Both financial and spiritual matters are in confusion. His predecessor, by his culpable neglect, has virtually taken the bread out of his mouth, the clothes off from his back, and put a burden upon him which he has neither health nor strength to meet. Before him also is the poor consolation of reflecting that if he should succeed in improving matters, he has no security against their being again prostrated as soon as he shall leave. Is this an imaginary picture? Let those answer who have wept over the waste places of Zion.

11. Another argument in favor of fidelity in the pastoral work may be brought, or rather it comes to us from the state of our country. Its character is in the process of formation. Towns and villages are rising up, as by enchantment, all around us. Now the features which these towns and villages assume at the commencement they will probably retain, to a great extent, for generations to come. What has given to New-England her churches, her schools and colleges, her intelligence and enterprise, and made her emphatically

"The land of the free and the home of the brave?"

She was founded by the pilgrims. These noble men, with their indomitable love of liberty, their unwavering attachment to science and religion, impressed on New-England their "own image and superscription," and long may she wear it. Avoiding a few of the errors into which those pilgrim-fathers fell, let other towns and villages be formed on the same model. Let religion enter as largely into the plan, and let the ministry of our church, in connection with the general ministry of the nation, use every exertion in their power to give a decidedly religious character to every rising neighborhood in our land. Those ministers who are placed by the God of providence in the midst of the cities, towns, and villages of a rising nation act under a weight of responsibility which it is difficult adequately to estimate. Who can tell what may be the result of a single revival or of the conversion of a single individual, and who can tell what may be the result of a single pastoral visit? A prominent individual may be awakened: a single pastoral visit may turn the scale when he hangs trembling between life and death; and the conversion of that prominent and leading man may give a religious character to the whole place. On the other hand, neglect at such a time may be followed by the most sad consequences. That prominent individual may lose his serious impressions, become hostile to the interests of religion. Talent may raise him to eminence, and from his bad eminence may come down a powerful and successful opposition to all that is sacred. This is no fancy picture. A small effort *at the decisive hour* has often been followed by the most momentous consequences. A faithful pastor has planted in a single year the seed that has brought forth successive harvests in future generations. Religion, once fairly established in a family or village, may continue in that family or village to the end of time.

12. The last observation I shall make on this part of the subject is, that if a minister ever intends to begin the pastoral work, he must

begin young—at the very commencement of his ministerial career. I need not here remark on the power of habit, in general. Ministers, above all men, are observant here. They are the very men who are from Sabbath to Sabbath warning their hearers against becoming *accustomed* to evil, and of the necessity of *habituating* themselves to the service of God. But here I would particularly remark, that if the pastoral department of a minister's work be neglected while he is young, it is almost certain that it will be ever afterward. Neither the voice of conscience, nor ordination vows, nor the suffering cause of religion, nor the remonstrances of the people will cure a negligent minister of his inveterate habit. The only way, generally, is for him to give up the ministry; and if he will not discharge its duties, the sooner he does so the better. True, God may have called him to the work, and there may be a "wo" resting upon him if he leave it; but it is better he should suffer the consequences of his own unfaithfulness than that he should occupy a place some more faithful man might otherwise fill. Besides, his wo may be less if he leave entirely than though he shut others out of the place which he refuses properly to occupy. But let a young minister come forward and enter upon this work in a spirit worthy of his high calling. He will meet with many difficulties, no doubt. He will find occasion for all the grace, firmness, self-denial, and tact of which he is master; but his profiting will appear to himself and to others. His successes will encourage him; he will be comforted of God; and the blessings and prayers of the pious will accompany him. This work will grow pleasant, and he will become skilful in it. A rich field of observation will open before him, from which he will gather choice materials for his ministry, and while he is thus "watching" others, the rich dews of divine grace and soft showers of mercy will be falling upon him, and his soul will be indeed "like a well watered garden, whose fruit shall not fail, and whose leaf shall not wither." He will be in God's hands the blessed instrument "of turning many to righteousness," who shall be as "stars in the crown of his rejoicing in the day of the Lord Jesus."

II. A second point of importance is the acquisition of suitable qualifications for the pastoral work. Great attention is deservedly paid to the acquisition of suitable qualifications for the pulpit. But how is it that so little is thought or said of pastoral qualifications? If any one suppose it an easy matter to be a good pastor, he need only make a fair trial to find himself greatly mistaken. There will be found in all denominations several excellent preachers to one thoroughly qualified and faithful pastor. This is doubtless owing, in part, to the fact that far less pains are taken to prepare for pastoral labor than for the pulpit; but it is also owing to the fact that pastoral duties require very important qualifications, and are duties of a very arduous character.

1. To be a successful pastor requires much intelligence. In this work all sorts of persons are encountered; human nature, in all its multiplied forms and varied phases, presents itself to our view. At one place you are by the bed of sickness, where an immortal being stands on the verge of the eternal world, and where to inspire a false hope might end in eternal ruin, or where to throw back an inquiring penitent into despondency might be equally fatal; or you may find a careless soul, whose sins are unforgiven, but the physi-

cian and surrounding friends fear if you alarm, lest the disorder should be aggravated; and you fear, unless you do, that a soul will be lost. In the next house you have a different case of conscience to solve, which requires much critical knowledge of Christian casuistry. In the third you meet with the young, and need to possess the rare gift of making yourself agreeable to them, that you may open to yourself a door of usefulness here. You pass on to a fourth, and find a family of your charge who are ruining the immortal souls intrusted to their care by misplaced fondness and cruel indulgence. Here you have a task requiring all your skill and knowledge. To let the matter pass is unfaithfulness to God and unkindness to a misguided family. To speak, and escape the displeasure of your auditors, is no easy task. Next you meet with a decided worldling, and again with a skeptic, or perhaps an opposer. Is any other than a person of intelligence qualified for such a work?

2. To be a good pastor requires good conversational powers. A pastor should be able to converse with precision and ease, and if possible with elegance. In the company of people of education and refinement he should be able to appear and feel at home. For a minister in such company to be thrown into embarrassment is a disgrace to his office and an injury to the cause in which he is engaged. Association is a principle of most extensive influence, and men very generally associate a cause with its advocates, and judge of the one from the other. Again: a minister must come in contact with the young and the ignorant, and he needs the ability of conversing in an easy, intelligible, and interesting manner with them. To acquire, therefore, an easy and agreeable diction is worth the most untiring efforts.

3. A pastor should be affable and easy in his manners. "Be courteous" is a command of Scripture, and so essential a qualification is this for a pastor, that many learned, pious, and highly gifted ministers have been nearly useless, as pastors, for want of it. "An affable man is one who may be approached and accosted without difficulty or embarrassment—one who has the happy talent of conversing pleasantly and courteously, and of placing every one in conversation perfectly at his ease. The opposites of this quality are coldness, haughtiness, habits of taciturnity, arising from whatever cause, and, in short, every thing in manner that is adapted to repel or to prevent freedom and comfort of approach. The minister is not only called to visit from house to house, to address all classes of persons on the most important of all subjects, and to study to gain access to the minds of the high and the low, the rich and the poor, the learned and the ignorant, but all descriptions of persons are in the habit of resorting to him in private, as well as in public, for counsel and aid. The perplexed, the doubting, the timid, the feeble, the desponding, are all, it may be, in succession seeking in him a counselor and guide. How unhappy when his personal manners are such as to repel and discourage—nay, more, in some cases how fatal to the eternal interests of men when, instead of a manner which invites confidence and inspires freedom of communication, the ambassador of Christ, by his repulsive mode of address, as it were 'breaks the bruised reed,' 'quenches the smoking flax,' or so completely chills and discourages the anxious inquirer as to deter him from ever making a second visit."*

* Miller's Letters on Clerical Manners and Habits.

4. A pastor should possess dignity of manners. I cannot better introduce this topic than by again quoting from the excellent book from which the last passage was cited. "By dignity," says Dr. Miller, "I mean that happy mixture of *gravity* and *elevation* in human deportment which evinces a mind habitually thoughtful, serious, and set on high things—an air and manner opposed to *levity*, opposed to that propensity to *jesting* which is so often manifested by some who bear the sacred office, opposed to what is *groveling*, opposed, in short, to every species of *lightness* or *volatility*."—"The dignity of manner which I wish to inculcate may be impaired by various little infelicities of deportment into which those who are not delicately on their guard may be betrayed. I have known worthy men who had so little knowledge of human nature, and so little sense of propriety, that they suffered themselves to be involved in angry contentions with others, with stage-drivers, and with boatmen and other similar men, with whom they were brought in contact. It is unbecoming enough for *any* grave person to be involved in such controversies; but for a clergyman it is peculiarly unbecoming."—"Another characteristic and advantage of dignity of manners is, that when properly exercised it tends to repress the risings and repel the approaches of impertinence."—"There is something defective, says Mr. Jay, especially in a minister, unless his character produce an atmosphere around him which is felt as soon as entered. It is not enough for him to have courage to *reprove* certain things, he should have dignity enough to *prevent* them; and he *will* if the *Christian* be commensurate with the *preacher*, and if he walk worthy of God, who hath called us into his kingdom and glory."

III. The manner in which a pastor should conduct himself among his people, particularly while going "from house to house," is a matter of no little importance.

1. His visits should be short. If due caution be not exercised here, these visits will make such heavy drafts upon his time that he will have little or none left for the cultivation of his mind and preparation for the pulpit. But if his visits be not allowed generally to exceed twenty minutes, or a half hour, he may perform twenty or more in each week, and still have as much time for study as his preparations require, or his health will allow.

2. In his pastoral visits he should make it a point to be decidedly religious; not that he should be abrupt in his method of introducing the solemn subject of religion, or force those into a religious conversation who manifest a determination to avoid it; but he should gain access for his subject, if possible, and never leave a house or company without leaving some testimony, direct or indirect, in favor of the cause of Christ. Unless there be circumstances which render it impracticable, or decidedly inexpedient, all pastoral visits should be closed with prayer. In these visits the youth, the children, and the domestics should receive particular attention. The latter particularly are too apt to be overlooked, even in Christian families. It will be found decidedly preferable to converse with the different members of the family alone whenever practicable. There is generally a strong reluctance to speaking freely in the presence of other members of the same family in most minds.

3. He should beware of the spirit of proselytism, and be much

more anxious to see people Christians than to see them attached to his particular branch of the church. There are some ministers who have very little success in the awakening or conversion of souls themselves, who nevertheless have tact enough (connected with no small portion of meanness) to enter into other men's labors and proselyte with success. No honorable person can respect such a minister. The moment a proselyting spirit is discovered in a minister his influence and respectability are seriously injured. It is, however, by no means a work of proselytism to gather those who have been awakened and converted under his own ministry into his church. Nor is it a work of proselytism to prevent, if possible, their being proselyted by others, or even to persuade men publicly to avow and support the sentiments they honestly believe.

4. A pastor should be faithful and persevering in his pastoral efforts. To visit so many families, and pray in so many houses, should never satisfy his conscience. It is possible in preaching to have no higher object than to preach a true and correct sermon; but a faithful minister will look beyond barely preaching a sermon. He is seeking for souls, and is not satisfied unless he secure them. So in visiting, the faithful pastor is after souls, and the visit is lightly regarded by him unless something toward their salvation is accomplished. I cannot better close these remarks than by referring, in the language of Mr. Wesley and Mr. Gilpin, to that most excellent of pastors, Mr. Fletcher. "Like a vigilant pastor," says Mr. Gilpin, "he daily acquainted himself with the wants and dispositions of his people, anxiously watching over their several households and diligently teaching them from family to family. Esteeming no man too mean, too ignorant, or too profane to merit his affectionate attention, he condescended to the lowest and most unworthy of his flock, cheerfully becoming the servant of all that he *might gain the more.* In the performance of this part of his duty he discovered an admirable mixture of discretion and zeal, solemnity and sweetness. He rebuked not an elder, but entreated him as a father. To younger men he addressed himself with the affection of a brother, and to children with the tenderness of a parent, witnessing, both to small and great, the redemption that is in Jesus, and persuading them to cast in their lot with the people of God. In some of these holy visits the earnest and constraining manner in which he has pleaded the cause of piety has melted down a whole family at once. The old and the young have mingled their tears together, and solemnly determined to turn right humbly to their God. There were, indeed, several families in his populous parish to which he had no access, whose members, loving darkness rather than light, agreed to deny him admission, lest their deeds should be reproved. In such cases, where his zeal for the salvation of individuals could not possibly be manifested by persuasion and entreaty, it was effectually discovered by supplication and prayer. Nor did he ever pass the door of an opposing family without breathing out an earnest desire that the door of mercy might never be barred against their approaches."

"With respect to his attendance upon the sick, he was exemplary and indefatigable. It was a work," says Mr. Wesley, "for which he was always ready. If he heard the knocker in the coldest winter night, his window was thrown open in a moment. And when

he understood that some one was hurt in a pit, or that a neighbor was likely to die, no consideration was ever had of the darkness of the night or the severity of the weather; but this answer was always given, I will attend you immediately."

For the Methodist Magazine and Quarterly Review.

Art. III.—PAYSON'S LIFE AND WRITINGS.

I. *A Memoir of the Rev. Edward Payson, D.D., late Pastor of the Second Church in Portland.* By Asa Cummings, Editor of the Christian Mirror. Fifth edition. Boston and New-York. 1832.
II. *Sermons by the late Edward Payson, D.D.* 8vo. Portland. 1828.
III. *Sermons by Edward Payson, D.D.* 12mo. Portland. 1831. (Another selection.)
IV. *Sermons for Christian Families, by Edward Payson, D.D.* 18mo. Boston. 1832.

Edward Payson was an eloquent and eminently successful preacher. He was more—and this reveals the secret of his success, if not the mainspring which gave power to his eloquence; he was a zealous Christian, a man of prayer. His career, indeed, was brief: he was translated in his forty-fifth year; but it was glorious, and his memory is blessed. The cool, calculating disciple will probably consider his abundant labors and his untiring zeal as suicidal, and look upon his early though triumphant death as little better than self-immolation. There are those whose zeal for the glory of the Lord of hosts is amazingly dampened by their desire for, and, in their opinion, by the necessity of, self-preservation. It is, confessedly, the first law of nature; but it is a law not found in the ethics of Christ, nor deemed paramount by his apostles—a law which, though it may not be utterly trampled upon by their successors, yet has not the binding force of a cobweb when obedience to it would hazard the salvation of those for whom Christ died, or jeopard the advancement of God's glory. To spend and be spent, is the motto of Paul's legitimate successors. Like him, Payson counted not his life dear unto him so he might finish his course with joy, and the ministry which he had received of the Lord Jesus. Enough for him to know,

> "The less of this cold earth, the more of heaven:
> The shorter life, the longer immortality."

But it may be asked—and similar questions often arise—would not a greater share of prudence have insured a larger amount of usefulness? To this, a categorical answer, of course, cannot be given. We know not, and have no means of ascertaining, what *might have been.* Although it will be apparent to every reader of his memoir that prudence would, in all probability, have prolonged his life, yet in man's brief history, and, least of all, in the history of an ambassador of Christ, length of life and usefulness are not synonymous. Had he labored less, and preached seldomer; had his errands of love in search of his Master's lost sheep, his visits of mercy to the sick and the dying, been more infrequent: in a word, what his hand found to do, had he *not* done with his might, Edward Payson might still have been an inhabitant of this lower world. He might have

been, but we do not *know* that he would have been. It is written, "He that loveth his life shall lose it."

He was born in 1783. The precise date of his conversion is not ascertained. Favored with the instructions, example, and prayers of devotedly pious parents, he was early initiated in the duties of religion. At the age of three years, it is said, he would converse with his mother on religious topics; and although there is no positive evidence that he was a subject of regenerating grace at that early period, yet there can be no doubt that it was owing partly to the theoretical knowledge of the plan of salvation thus early acquired, and partly to the strict morality in which he had been nurtured, that his entrance into the spiritual kingdom was "without observation." The transition in some is indisputably far more obvious than in others; and the relative magnitude of this change depends greatly upon previous habits and instruction.

After graduating at the Harvard University in 1803, he took charge of an academy at Portland—an employment which, from the unceasing routine of the same duties, however favorable it may be to growth in grace, is not calculated for the development of talents which attract the public eye. It was while he held this situation that he made a profession of religion by uniting with the church of which his father was pastor. The church was Calvinistic, and his biographer, himself a Calvinist, has given us a sample of the embarrassments in which Mr. Payson thus early found himself involved with reference to the peculiarities of that creed:

"Scarcely two months," he tells us, "had elapsed from the time he made a public profession of religion before Mr. Payson felt his mind embarrassed in relation to the doctrines of the Bible as understood by the Calvinists."—*Memoir*, p. 40.

The reader may possibly be inclined to wonder that so acute a mind as Payson's did not at least *perceive* the difficulties of Calvinism *before* he united with that branch of the church. In our own denomination the doctrines of the Bible, as understood by us, have never, in a single instance, so far as our experience extends, caused any embarrassment after an individual has united with us. And the reason, on a moment's reflection, is obvious. Arminianism is fair and aboveboard; it has no hair-splitting distinctions without a difference. There is no *indoctrinating process* through which the young disciple is called to pass. The doctrines he is taught are the same after as they were before his conversion. Very different is the Calvinistic process. By our brethren of that order the gospel is preached to sinners with a fulness and a freeness as if they did really believe, without mental reservation, that all their hearers have a natural and a moral ability to comply with the gracious invitations of Christ. But after the sinner has embraced the Saviour, and united with the church, *then* the secrets of the creed are spread before him; and his mind, as in the case before us, begins to be "embarrassed in relation to the doctrines of the Bible as understood by Calvinists."

The first intimation of Payson's perplexity on this subject, his biographer tells us, is in the following words, (apparently an extract from a letter to some friend:)—"I have lately read Cole's Discourses. It is a very comfortable doctrine for the elect, but not so for the sinner. My feelings say it is true, but reason wants to put

in an oar." Again he says: "*I know not what to do.* On one hand the arguments in favor of Calvinism are strong; and what is more to the point, I *feel* that most of them must be true; and yet there are difficulties, strong difficulties * * * * * * in the way." Ibid., p. 40.

The hiatus, indicating an omission in this last paragraph, is, to say the least, discreditable to the biographer. It looks suspicious. Did the original read, *insuperable* difficulties in the way?

As Payson observes, Calvinism is a very comfortable doctrine for the *elect.* Hence its peculiarities are carefully concealed from the individual, at least as a general thing, until he has obtained a hope that he himself is one of that number. *Then* the comforts of the creed and his reason are placed in opposing balances. They remain in equipoise a longer or a shorter space according to the temperament of the individual. "I know not what to do." Selfishness is then thrown into the scale with comfort, and Calvinism triumphs. Did the reader ever know a man professing to believe the peculiarities of Calvinism who did not also believe that he had a hope that he was one of the elect?

In alluding to these things it is far from our purpose to question Mr. Payson's sincerity, or to intimate any doubts respecting the strength of his reasoning faculties. We can only regret that with his powerful intellect he did not grapple with the "strong difficulties" of the Calvinian creed *before* he united with that branch of the church; and that, even *after* that event, he did not, to use his own expression, allow his "reason to put in an oar." Even then, in his hands, it might have sculled him—to pursue the metaphor—clean through his difficulties into the broad sea of God's impartial love. That infinite Being to whom man is indebted for his reasoning faculties never gave him a revelation, or invented a system, that *contradicts* his reason. The same fountain doth not send forth sweet water and bitter.

Payson's Calvinism, however, seems to have been of the more moderate sort; and, if we may judge from the volumes of his sermons before us, the peculiarities of that creed made but a very small part of his pulpit exhibitions.

His mind appears to have been exercised with reference to his call to the ministry while engaged in the duties of his school—in which, as we gather from his journal, he had the happy faculty of blending religious with literary instruction. He was in the habit of lecturing his pupils on subjects connected with Christianity, and some of these lectures were protracted in length to three quarters of an hour—an admirable preparative for the more public duties of the sanctuary, to which he soon after devoted himself. The ordination sermon at his installation as associate pastor of the Congregational church at Portland was preached by his father; and though, as a literary production, it is not remarkable, yet from the rather unusual circumstance of a venerable parent's thus officiating at the most important era of his son's glorious career, it possesses considerable interest. We copy a few of the concluding sentences:

"In laboring to form your mind to ministerial fidelity, may I not hope for some assistance from that active principle of filial affection which has ever rendered you studious of a father's comfort? I can think with calmness, nay, with a degree of pleasure, of your

suffering for righteousness' sake; and, should the world pour upon you its obloquy, its scorn and reproach, for your fidelity to your Master's cause, a father's heart would still embrace you with, if possible, increased fondness. But to see you losing sight of the great objects which ought to engage your attention, courting the applause of the world, infected with the infidel sentiments of the day, and neglecting the immortal interests of those now about to be committed to your care,—this, O my son, I could not support. It would bring down my gray hairs with sorrow to the grave. But is it possible that in such a cause, with such motives to fidelity, and with prospects, may I not add, so peculiarly pleasing as those which now surround you, you should, notwithstanding, prove unfaithful? It is possible; for there is nothing too base, too ungrateful, or destructive of our own most important interests, for human nature to commit: and unless the grace of the Lord Jesus preserve you, the glory of God will be forgotten, your Saviour will, by you, be crucified afresh, and his cause exposed to shame; your sacred character will become your reproach, and, instead of the blessings of many ready to perish, you will accumulate the curses of perishing souls upon your head. May your preservation from this awful fate be the theme of our future eternal praises. * * * But I must set bounds to the effusion of feelings which have, perhaps, already exhausted the patience of this assembly. Receive, my dear son, in one word, the sum of all a father's fond wishes: 'Be thou faithful unto death.'"

These fond anticipations of a father's heart were fully realized. Popularity, not always indeed the test of faithfulness, attended the young pastor from the commencement of his efforts: a popularity not coveted by himself, but the unavoidable result of talents well employed, and zeal and fidelity increasing and ever visible. Over the same church in which, as we have seen, he was ordained, he continued to exercise the pastoral oversight even unto death. In the course of his life he received several "calls," as the technical phrase is, to leave the church in Portland, and accept other charges. Some of these "calls," particularly one from the Cedar-st. church, in New-York, were long and loud. But he heeded them not, showing himself "not greedy of filthy lucre," and desirous to abstain from even the "appearance of evil." Alluding to these repeated calls, in a letter to his mother dated Jan. 25, 1826, he says:

"A removal would be death to my reputation in this part of the country—I mean my Christian reputation; and, what is far worse, it would bring great reproach upon religion. At present my worst enemies, and the worst enemies of religion, seem disposed to allow that I am sincere, upright, and uninfluenced by those motives which govern worldly minded men. But had I gone to Boston, and, much more, should I now go to New-York, they would at once triumphantly exclaim, 'Ah! they are all alike; all governed by worldly motives. They preach against the love of money, and the love of applause, but they will gratify either of these passions when a fair opportunity offers.' Now I had much rather die than give them an occasion thus to speak reproachfully. It would be overthrowing all which I have been laboring to build up. Indeed, I can see no reason why God should suffer these repeated invitations to be sent to me, unless it be to give me an opportunity to show the world that

all ministers are not actuated by mercenary or ambitious views. I have already some reason to believe that my refusal to accept the two calls has done more to convince the enemies of religion that there is a reality in it than a thousand sermons would have done." *Memoir*, p. 263.

The preceding extract shows, in an amiable light, his jealousy for the interests of his Master's cause. It exhibits, also, in vivid colors, the inherent evils of the "call" system. Under what other system would the world need evidence that "all ministers are not actuated by mercenary or selfish views?" It is true, and we take pleasure in bearing testimony to the fact, that the responses to these "calls" are not, in every instance, evidence of mercenary or ambitious views; but it is equally true, as Mr. Payson hints, the world thinks they are, especially when the "call" is from a less to a more honorable and lucrative station; and the converse is seldom given, and still seldomer complied with. But the ill effects of the system are not seen only in this way. The opinions of the gainsayer and the scoffer might be deemed of little import. The effects of the system are positively and palpably injurious to the church. At any moment the ties which bind a faithful minister to the flock who are perfectly satisfied with their pastor are liable to be severed. And this because some other flock, who are better provided with this world's goods, think proper to give him a "call." Thus pulpit eloquence, like that of the bar, is made a marketable commodity; zeal the standard of salary; and the gifts of the Holy Ghost are exercised at the "call" of the highest bidder. "To the poor," said Christ, "the gospel is preached;" but, on this system, it is most evident that unless the supply of laborers is fully equal to the demand, the poorer portions of God's heritage must go untilled.

The troubles and commotions arising in the flock of Christ even from the prospect of the operations of this system are, we were going to say, ludicrous, and they are so, but at the same time they are lamentable. Take the following specimen:

"When Park-street church, in Boston, was left vacant by the removal of Dr. Griffin, Mr. Payson's charge had unpleasant apprehensions of losing their beloved pastor. It is in allusion to this time that he says in a letter: 'We have been kept in a fever here all this winter by perpetual alarms from Boston. Because I do not refuse before I am asked, and exclaim loudly against going, some of my people suspect I wish to go. * * * No application has yet been made from B., though much has been said about it. It is very doubtful whether any will be made. I feel very easy about it myself, but the church are in great tribulation."—*Memoir*, p. 261, seq.

It is not quite clear that the tribulation which the Saviour forewarned his followers awaited them was to arise from any such source, though we are willing to admit, on the strength of Mr. Payson's assertion, seeing he had the best right to know, that the tribulation of the second church in Portland was on this occasion great.

History has given us no hint of any afflictions of this nature in the early ages of the Christian church. It is nowhere intimated that the Ephesians were in any "fever" lest some wealthier church should succeed in robbing them of the services of Timothy by holding out to him a prospect of greater usefulness in the shape of a larger salary.

While on this subject it occurs to us to remark here, for the special benefit of those who are continually harping on the authority of bishops, and the vested rights and powers of conferences, that in perusing the memoir before us we have been forcibly struck with the unequal and one-sided nature of the contract called a settlement or installation. Had Mr. Payson been the very reverse of what he was; instead of being popular had he been disagreeable to a large majority of his people; nay, after his instalment had he proved utterly deficient, and the church unanimously desired his removal, there was no power by which it could be effected against his will. The contract bound them, and left him free. Nothing short of death, or detection in gross immorality sufficient to deprive him altogether of church membership, can cut the knot with which installation ties the people to the pastor. To him it is a thread of gossamer; to them a cord of perdurable toughness.

"I have much new cause for gratitude," says Payson in a letter to a friend, "since I left home. The minister at ——, a smooth, liberal preacher, has been long intemperate, and lately fell from his horse into a slough, on his way to meeting. He was, on this, dismissed; and as he was not the first bad minister this people had been cursed with, they have contracted a strong prejudice against the Congregational clergy."—*Memoir*, p. 162.

We have made this extract for the sole purpose of illustrating the point before us. This man, it seems, had been long intemperate; but had he not fallen from his horse in consequence, and thus given evidence of his besetment, sufficient to fix the charge conclusively upon him, he might, for all that appears to the contrary, have still been the people's pastor, and had a *legal* demand upon them for his support. We leave this subject—it is not a pleasant one—for the consideration of our brethren of the Evangelist and the kindred genus of mote-spiers.

Borne on the full tide of popularity, from the first hour of his pastoral labors at Portland, Mr. Payson's experience coincided with that of others who have been similarly circumstanced. Popularity, although it afforded him the means of extending his usefulness, cost him dear. "No one," says he, "can conceive how dearly it is purchased; what unspeakably dreadful temptations, buffetings, and workings of depravity are necessary to counteract the pernicious effects of this poison."

It is an exceedingly subtle question, how far a desire for popularity may lawfully extend on the part of an ambassador for Christ. On the one hand, a reputation for learning and eloquence may, in many cases will, extend a minister's prospective usefulness, and in this respect it is doubtless desirable; yet, on the other, there is unspeakably great danger that popularity may be sought for its own sake, and, when obtained, efforts be made to extend and perpetuate it not warranted by the simplicity of the gospel. What may be lawful as a means becomes sinful as an end. It were well if those who are ambitious of a popularity like that of Payson would ask themselves a question similar to one proposed to his disciples by the Lord Jesus on a certain occasion: "Are we able to drink of the cup that he drank of, and to be baptized with the baptism that he was baptized with?" and not rashly to answer, "We are able." The blast that shivers in fragments the lofty cedar passes harmlessly

over the more humble and therefore more useful shrubbery. A few extracts from his journal, written for his own eye alone, and in a character which cost his biographer much pains to decipher, will abundantly evidence that popularity is not a flowery path, nor eminent reputation a bed of roses.

"*Feb.* 2, 1807.—Was amazingly given up to wandering imaginations. If I attempted to pray, in a moment my thoughts were in the ends of the earth. If I attempted to read the Bible, every verse almost afforded ground of doubt and caviling. This fully convinced me that Satan is able to make me doubt even the existence of God."

"*March* 7.—Were it not for the promised help of my Saviour, I would think no more of preaching; but labor for daily bread."

"*June* 18.—Suffered more of hell to-day than ever I did in my life. O such torment! I wanted but little of being distracted. I could neither read, nor write, nor pray, nor sit still."

"*Jan.* 1, 1824.—Rose early and tried to pray; but a weak, languid frame crushed me down. I have, however, reason to bless God that he allows such a wretch as I am to serve him at all. Groaned and struggled with my weakness before God. Read a number of passages in my diary, especially what is recorded under date of December 16th, 1815. Am glad I kept a journal. I had otherwise forgotten much of what I have done against God, and of what he has done for me. Was confounded at what I read. My words are swallowed up. My life, my ministry, has been madness, madness! What shall I do? where shall I hide? To sin after I had sinned so much, and after I had been forgiven! But I cannot write! I cannot think! and if my sins appear so black in my book, how do they appear in God's!"

A few extracts from his epistolary correspondence will farther elucidate this point:

"My other chief besetting sin, which will cut out abundance of work for me, is fondness for applause. When I sit down to write, this demon is immediately in the way, prompting to seek for such observations as will be admired, rather than such as will be felt, and have a tendency to do good."

Again, writing to his mother he says:

"I am harassed with such violent temptations from morning to night, and from night till morning, with scarce a moment's intermission, that I am utterly weary of life, and ready to despair. It seems as if I must one day perish by the hands of this accursed Saul which seeks to destroy me. O my dearest mother, do pity me, and pray for me; for I am sifted like wheat."

And again, under a subsequent date:

"After telling you that religion thus flourishes among us, I am ashamed to complain; for what reason of complaint can a minister have while he sees the cause of Christ triumphant? Nor do I complain of any thing except myself. Every earthly thing is imbittered to me, and the enjoyments of religion are kept far above out of my reach. I am overwhelmed by one wave of temptation after another."

The following extract shows the severity of these temptations, not uncommon to eminent ministers. The late Robert Hall, in his day perhaps the most popular preacher in England, suffered from the same source: and Haliburton, whose memoirs have been lately

republished by our Book Agents, had a similar experience, expressing himself in nearly the same terms:

"*Dec.* 5, 1823.—I have been sick, and laid by from preaching on thanksgiving day and two Sabbaths, but am now able to resume my labors. But O the temptations which have harassed me for the last three months! I have met with nothing like them in books. I dare not mention them to any mortal, lest they should trouble him as they have troubled me."

We have nothing to say on the apparent discrepance between the theoretical and practical doctrines of Calvinism as developed in the preceding extracts. Payson, though he held, as we suppose, to the theory of the perseverance of the saints, yet here gives practical evidence of the great and increasing difficulties himself had to contend with in order to make his calling and election sure. His sentiment in other words is, If I do not persevere and overcome these yearly increasing difficulties I shall fall. This, though from a Calvinist, is Arminianism.

Payson, however, did persevere, and obtained a complete and glorious victory over these temptations; and to this circumstance he was indebted for the readiness and skill with which in the course of his ministry he was enabled to administer consolation to those of his flock who labored under circumstances of peculiar trial. Like his great Master, "in that he himself suffered, being tempted, he was able to succor them that were tempted." In this department of ministerial duty he was eminently faithful and successful; visiting from house to house; exhorting, admonishing, reproving, comforting. As a preacher he was great, but greater as a pastor. The union of the two rendered his success in winning souls to Christ so remarkable.

He had a most happy faculty of conducting a religious conversation, leading the minds of those with whom he associated directly to the main object for which they ought to live. He made no visits of mere ceremony, nor was ever guilty of those witticisms and levities which are so destructive of ministerial usefulness, and are sometimes exercised and dignified by the title of—ministerial relaxations. He was never known

"To court a grin when he should woo a soul."

"The following imperfectly described rencounter with a lawyer of Portland, who ranked among the first in the place for wealth, and was very fluent withal, will serve to show Mr. Payson's insight into character and his power to mold it to what form he pleased, and at the same time prove, what might be confirmed by many other instances, that his conquests were not confined to weak women and children.

"A lady who was the common friend of Mrs. Payson and the lawyer's wife was sojourning in the family of the latter. After the females of the respective families had interchanged several 'calls,' Mrs. —— was desirous of receiving a formal visit from Mrs. Payson; but to effect this, Mr. Payson must also be invited, and how to prevail with her husband to tender an invitation was the great difficulty. He had been accustomed to associate experimental religion with meanness, and of course felt or affected great contempt for Mr. Payson, as if it were impossible for a man of his religion to

be also a man of talents. He knew, by report, something of Mr. Payson's practice on such occasions, and, dreading to have his house the scene of what appeared to him a gloomy interview, resisted his wife's proposal as long as he could and retain the character of a gentleman. When he gave his consent, it was with the positive determination that Mr. Payson should not converse on religion, nor ask a blessing over his food, nor offer a prayer in his house. He collected his forces, and made his preparation, in conformity with this purpose, and, when the appointed day arrived, received his guests very pleasantly, and entered, at once, into animated conversation, determined, by obtruding his own favorite topics, to forestall the divine. It was not long before the latter discovered his object, and summoned his powers to defeat it. He plied them with that skill and address for which he was remarkable. Still, for some time, victory inclined to neither side, or to both alternately. The lawyer, not long before, had returned from Washington city, where he had spent several weeks on business at the supreme court of the United States. Mr. Payson instituted some inquiries respecting sundry personages there, and, among others, the chaplain of the house of representatives. The counselor had heard him perform the devotional services in that assembly. 'How did you like him?' 'Not at all. He appeared to have more regard to those around him than he did to his Maker.' Mr. Payson was very happy to see him recognize the distinction between praying to God and praying to be heard of men, and let fall a series of weighty observations on prayer, passing into a strain of remark which, without taking the form, had all the effect on the lawyer's conscience of a personal application. From a topic so unwelcome he strove to divert the conversation, and, every few minutes, would start something as wide from it as the east is from the west. But, as often as he wandered, his guest would, dextrously, and without violence, bring him back; and, as often as he was brought back, he would wander again. At length the trying moment which was to turn the scale arrived. The time for the evening repast had come; a servant had entered with the tea and its accompaniments; the master of the feast became unusually eloquent, resolved to engross the conversation, to hear no question or reply, to allow no interval for 'grace,' and to give no indication by the eye, the hand, or the lips, that he expected or wished for such a service. Just as the distribution was on the very point of commencing, Mr. Payson interposed the question, 'What writer has said the devil invented the fashion of *carrying around* tea to prevent a blessing being asked?' Our host felt himself 'cornered;' but, making a virtue of necessity, he promptly replied, 'I don't know what writer it is; but, if you please, we will foil the devil this time. Will you ask a blessing, sir?' A blessing, of course, was asked, and he brooked, as well as he could, this first certain defeat, still resolved not to sustain another by the offering of thanks on closing the repast. But in this, too, he was disappointed. By some well-timed sentiment of his reverend guest, he was brought into such a dilemma that he could not, without absolute rudeness, decline asking him to return thanks. And thus he contested every inch of his ground till the visit terminated. But at every step the minister proved too much for the lawyer. He sustained his character as a minister of religion, and gained his point in every thing; and that, too, with so admi-

rable a tact, in a way so natural and unconstrained, and with such respectful deference to his host, that the latter could not be displeased, except with himself. Mr. Payson not only acknowledged God on the reception of food, but read the Scriptures and prayed before separating from the family—and did it, too, *at the request* of the master, though this request was made, in every successive instance, in violation of a fixed purpose. The chagrin of this disappointment, however, eventually became the occasion of his greatest joy. His mind was never entirely at ease till he found peace in believing."—*Memoir*, p. 243, seq.

With the high and the low, the ignorant and the educated, the rich and the poor, he was equally at home, and could discern the specific spiritual maladies of those he conversed with, and suggest the remedy with as much readiness and certainty as the skilful physician can those of bodily disease. And why should not every pastor, at least in some degree, be enabled to do the same? Studying sermons and preaching eloquently are not the whole, nor yet the most important of a minister's qualifications. One man in a thousand has the faculty of acquiring fame by his eloquence. Not one of the remaining nine hundred and ninety-nine, if called to labor in this vineyard by the great Head of the church, and imbued with his Spirit, but may become a faithful pastor, and secure the affection and love of all within the circle of his influence—a circle, under our economy, continually widening its diameter. Just as it is in the natural world, the things most essential, and which ought therefore to be the most desirable, are the most readily attained. Gold, and pearls, and precious stones are hidden in the bowels of the earth, or the depths of the ocean. A few, by toil and danger, may obtain them. On the other hand, water, that first of necessaries, flows spontaneously everywhere. Bread, the staff of life, and all the other kindly fruits of the earth, are within every one's reach who will put forth the hand of even moderate industry. God's benevolence to the children of men is most wonderfully displayed by the fact—to which there is scarcely an exception in the kingdoms of nature or of grace—the things most desirable are most easily obtained.

Mr. Payson was also remarkable for the regularity and method of his pastoral visits. We were going to say the Method*ism* of his visits; but it strikes us, that although the latter is a derivative from the former, it does not, in all cases, convey, as it ought, the same idea as its primitive. Soon after his settlement in Portland, he divided his whole charge into districts, and gave public notice of the time when each family might expect a visit from their minister. The result was, that in most instances he found the family at home; and, spending no time in idle gossip or unmeaning chitchat, he was enabled, in the short space of half an hour, to converse with each individual, to suggest hints for their spiritual improvement, to give advice adapted to the peculiar circumstances of each, and to lead the devotions at the family altar. This practice he continued until his health and strength failed him. No wonder he was popular, or that his memory among that people is even to this day like ointment poured forth; and where is the minister who, if so disposed, might not imitate him in this respect?

One of Mr. Payson's distinguishing peculiarities was the remark-

able spirit of prayer which he possessed. His public addresses to the throne of grace were models of excellence. Combining fervor with simplicity, and breathing in sublimest strains his wants and wishes into the ear of the Almighty, it seemed as if, like Moses of old, he was indeed permitted to hold converse with him face to face. "That, sir," said one of his constant hearers to a stranger visiting the church in which he officiated, soon after his death, "that, sir," pointing to the pulpit, "is the place where Payson—*prayed.*" There was no part of his pulpit exercises which so forcibly struck the ear of strangers as his manner of addressing the throne of grace. Rich, varied, copious, and at the same time simple, and unadorned save with the sublimest thoughts and language of the sacred writers, he presented, in this exercise, a most striking contrast to that stiffness and formality so common among those who, to use his own language, instead of praying, "make a prayer." He has left a delightful essay, which, were it not for its length, we should copy, on the question, "What are the principal excellences which should be cultivated, and the defects which should be avoided, by ministers of the gospel, in the performance of their public devotional exercises?" We commend this essay to the study of the young minister, and regret the less that from its length we cannot copy it entire, because from the memoir before us we are enabled to gather the secret of his peculiar felicity in this part of divine service. It was by his uninterrupted daily *retired* practice that he became so skilful and prevailing a pleader with his God. The essay alluded to unfolds the theory; his closet, the practical secret of his greatness in this respect.

Another element of his character, to which we have indeed already briefly adverted, was the consistent uniformity of his conduct. He never forgot, under whatever circumstances he might be placed, that he was an ambassador for Christ. The most worldly minded stranger could not be in his company for ever so short a time without being aware that he was in the presence of a man of God. And in all this there was nothing like austerity, or any thing that at all savored of that pharisaic haughtiness which seems to say, Stand by, for I am holier than thou. It was a happy union of Christian humility always ready to impart, and a childlike docility ever willing to receive instruction. His eloquence in the pulpit spoke not more loudly, nor made deeper impressions upon the consciences of his hearers, than his conduct out of it. He appears to have been deeply imbued with the sentiment of a celebrated French prelate, whom, as we observe, he quotes upon one occasion. "In vain," says the author referred to, "in vain do we preach to our hearers. Our lives, of which they are witnesses, are, with the generality of men, the gospel; it is not what we declare in the house of God; it is what they see us practice in our general demeanor. They look upon the public ministry as a stage, designed for the display of exalted principles beyond the reach of human weakness; but they consider *our life* as the reality by which they are to be directed." "Should a physician," says Payson himself, in an address to his clerical brethren, "should a physician assure a number of his patients that their symptoms were highly alarming, and their diseases probably mortal, and then sit down and converse on trifling subjects with an air of quiet indifference or levity, what would be their inference from

his conduct? Would they not unavoidably conclude either that he did not really consider their situation as dangerous, or that he was grossly deficient in sensibility and in a proper regard to their feelings? So if our impenitent hearers see us, after solemnly assuring them from the pulpit that they are children of disobedience, children of wrath, and momentarily exposed to the most awful punishment, mingling in their society with an apparent unconsciousness of their situation; conversing with earnestness on secular affairs, and seldom or never introducing topics strictly religious, or embracing private opportunities to warn them of their danger, what must they suppose? If they reflect at all, must they not unavoidably conclude either that we do not believe their situation to be such as we have represented it, or that we are totally devoid, not only of benevolence, compassion, and religious sensibility, but even of the common feelings of humanity? It is needless to remark, that either conclusion would be far from producing favorable ideas of our sincerity, or ministerial faithfulness. If, then, we wish that such ideas should be entertained by our people, we must convince them by our conduct that we never forget our character, our duty, or their situation."

The lesson taught in the foregoing extract cannot be too forcibly inculcated, and must commend itself to the conscience of every faithful minister.

Mr. Payson's pastoral labors did not at all interfere with his pulpit duties. He was in the habit of preaching, or doing what was at least as laborious, six nights in a week. Some definite idea of the amount of these labors may be gathered from the fact, that he was confined, during the whole course of his ministry, to one and the same people, and that most of his sermons were written out at full length. This was not, indeed, his invariable practice, as he sometimes prepared in his study merely the outline of his discourses, and he has left, in a letter to a friend, this memorable observation: "I find that when any good is done, it is my extempore sermons which do it."

We had designed giving some extracts from the volumes of his sermons before us, but our limits forbid, and a few general observations upon the peculiarities of his style must bring this article to a close.

The discourses, it will be remembered, were not written for the press, but were selected from his manuscripts after his decease, and published for the benefit of his widow and children. They, of course, have none of them the advantage of the author's finishing polish. For ourselves, however, we confess they are the more valuable on this account. There is a freshness and a vigor about many of them, a directness of aim, and an apparently studied absence of ornament, that involuntarily remind the reader of the writings of Wesley. His favorite mode of dividing his subjects, and in which he excels, is what is termed that of continued application. Many of his discourses resemble throughout a continued and well directed fire from a battery of heavy artillery. All his sermons are remarkable, to a greater or less extent, for the unity of design by which they are characterized. In each of them he sets before his hearers one object, which is never lost sight of from the commencement to the close; and instead of frittering away his energy, and giving, in every sermon, an epitomized body of divinity, as the

manner of some is, he is satisfied to "make out what he takes in hand:" showing in different points of light, and corroborating by the strongest arguments, the specific doctrine of the text, or the peculiar topic under consideration. In his style there is none of the stateliness of Foster, the gorgeousness of Chalmers, the grandeur of Hall, or the magnificence of Watson; and equally distant is it, on the other hand, from the ruggedness of Butler, the verbosity of Leighton, the dryness of Blair, and the egotism of Finney. His manner is easy, unrestrained, natural; apparently more careful about what he says than how he says it; not by any means destitute of ornament, but giving ample evidence that ornament is never introduced for its own sake. There are, to be sure, faults that may be discovered by the eye of the critic, and some that will not escape the casual reader,—verbal inaccuracies, trifling inelegances, complicated sentences. What then? We are not in the humor to point them out. There are specks in the sun. To many of the doctrines advanced in the volumes before us we are, of course, opposed; and the probability is, that we shall always be opposed; but while we feel satisfied with the correctness of our own creed, we are perfectly willing that those who differ from us should be satisfied with theirs. It has never yet been our fortune to meet an individual converted from one to the other of the great divisions of the Christian family by the religious polemics of the day. We are willing patiently to await that hour when ourselves and our opponents shall no longer see through a glass darkly. We are content to differ *here*, because we know that *there* we shall see as we are seen, and know as we are known. *Now* we are distinguished by different names, ranged under various banners. *Then* there will be one fold and one Shepherd, and all the disciples shall be one with Christ as he is one with the Father.

From the London Quarterly Review.

Art. IV.—TYLER ON OATHS.

Oaths: their Origin, Nature, and History. By James Endell Tyler, B.D., Rector of St. Giles-in-the-Fields, and late Fellow of Oriel College. London. 8vo. 1834.

Mr. Tyler's book is the work of a good and conscientious man, who is more anxious to direct public attention to a very important subject than to offer any new views of his own. It is rather an historical sketch, not indeed very complete, of the practice of oaths, than a philosophical inquiry into their use and obligation. But he has collected some interesting materials from Puffendorf, Grotius, Heineccius, and other writers on the subject, and will probably have the satisfaction of finding that his work has at least contributed to promote discussion and inquiry.

Every one must be aware that the subject of oaths at the present moment requires very serious consideration. Englishmen cannot forget that, not many years back, the most sacred interests of this country were stripped of their ancient securities, and placed under the simple protection of an oath, as a sufficient safeguard—a safeguard which we know from experience has proved wholly futile and

useless. Still more recently charges have been made and repeated upon individuals, and upon bodies of great eminence—charges which, however they may be softened down by the courtesy of language, cannot amount to less than accusations of a grave offence against the most solemn obligations.

The administration, also, of oaths has been for many years, especially in this country, employed almost to an unlimited extent, as an instrument of the most important functions of government. It has been used to extort truth in judicial cases; to secure the performance of official duties; to exclude suspected parties from dangerous privileges, by acting as a test of their opinions; to maintain in societies great principles of conduct inviolate, by binding men down to the observance of them; and in a great number of cases almost to supply the place of a police establishment, and to prevent frauds on the revenue of the country by placing men in the dilemma or either criminating themselves, or risking the crime of perjury. The multitude of oaths imposed for these various purposes has at last startled and alarmed all right-thinking men, and every one ought to rejoice that inquiry is likely to be aroused. It is not merely the common interests of truth which are at stake. But men begin to feel; and when religious sanctions, and the name of the Deity, and not only his name but his judgments, and those judgments supposed by many to be administered with an immediate providential jealousy over every violation of his honor,—when such solemnities as these are forced into all the details of life, mixed up with its most trivial concerns, and hazarded in the mouths of the least religiously disposed of men, there is a danger and a guilt both in those who are tempted to irreverence, and those who tempt. "He that compelleth to swear," says Chrysostom, "is more to be punished than he who is compelled." They have experienced, what all men conversant with human nature soon discover, that the too frequent application of strong excitements is as deadening to the moral as it is to the physical sense; and that indifference to the obligations of religion has naturally followed an ill-regulated and prodigal appeal to them. Even where no such indifference has been openly professed, it has been found that oaths have often failed in securing the objects for which they were imposed, and that with bad men there is no possibility of framing any form of words from which an ingenious special pleading may not contrive an evasion. And this evil is perhaps worse than the former, because with no less guilt of perjury there is less to shock us openly, and more to encourage imitation and secure impunity. The public mind is infinitely more corrupted by the triumph of subtle caviling over plain simple truth, than by an open defiance of principle, which can at once be exposed and punished.

Other feelings have probably conspired to raise a general clamor for the abolition of oaths. There may be men who still find them an obstacle, not indeed impassable, but still one which they would willingly remove, between themselves and the objects of ambition, which those oaths were established to guard. Even as evidences and relics of an exclusive system they are obnoxious to many. There are still more persons who object to them as memorials of religion, who profess reverence for the name of God that they may wholly exclude it from the dealings of mankind, and may empty

every social institution of the spirit which hallows it. And there are others, less godless in their views, but equally godless in their acts, who, detaching morality from religion, and making every individual responsible for his creed and his piety solely to his Maker, think that the world may be carried on upon a common worldly code of vice and virtue, and that every allusion to religion should be avoided as an indelicate, unauthorized intrusion upon the right of private conscience.

But however various the motives for demanding a change in our present system of oaths, it is quite clear that the system requires examination. And the fear is, lest this examination should be prejudiced or superficial, carried on, like most of our present criticisms on the institutions of past ages, in a conceited, discontented, or enthusiastic spirit, and ending not in the restoration of a system to its sound and healthy state, but in the entire destruction of it, as a punishment for its having been abused.

The administration of oaths in this country, as before remarked, has been long based upon fundamental principles of society, both political and religious. From the very nature of an oath we cannot alter it, without affecting public feeling on many vital questions both of society and of Christianity itself, without touching on subjects intimately connected with our highest interests—subjects on which we are at this crisis in the midst of a great revolution of opinion. In discussing these subjects, looking to the general tenor of our public acts, we see very little to guide us at present but views of expediency, vague plans of melioration, a desire to conciliate opponents, and a suspicion of the soundness of all maxims on which we have hitherto acted.

It indicates, indeed, little good sense or good feeling to speak of the age in which we live as wholly worse than those which preceded it, and we have no such intention. But, assuredly, thoughtlessness and conceit are the characteristics of the present times: and it is not too presumptuous to say of us, that while we have discarded the guidance of those old principles and instincts which governed almost unconsciously the movements of society in past days, we have not reached, and probably never shall reach, by our own independent reasonings, such a profound knowledge of ethical and political truths as will supply their place. There is every reason why we should listen with attention and gratitude to any suggestion of improvement, from whatever quarter it may proceed. But there are still weightier reasons why, especially in times like these, we should examine deeply every plan of change. We should look first candidly, and even favorably, at existing institutions, and endeavor to correct their defects, instead of wholly overturning them at once; and most of all, we never should perpetrate a change without going back to principles, and resting it on the first axioms of morals.

We propose, therefore, at present, to make a few observations on the theory of oaths, with reference to the fundamental laws of human nature on which they are or ought to be constructed; and feeling that the great want in all our present proceedings is deep and accurate thought, we will make no apology for endeavoring to treat the question not superficially.

Perhaps nearly all the difficulties with which the imposition of oaths is embarrassed at the present day arise from an indistinct

view of the nature of moral obligation, and this indistinctness arises from an ambiguity in the use of the word. To oblige is to tie, to bind down, to compel to a certain course of action. Thus we find the phenomena of the material world always following a regular undeviating course, and we say that they are under the obligation of certain laws. We infer the existence of the laws from the uniform obedience to them. We know nothing of any obliging power, except by the uniform success of the obligation. But in the moral world it is very different. In this there are two kinds of laws—*one which ought to oblige, the other which do oblige*—one which we learn and understand long before we obey their impulse: the other which we follow, even while we protest against their right to lead. The laws of reason, goodness, holiness, of duty in general, are of the former kind; the laws of pleasure, inclination, self-interest, or habit, are of the latter. Nothing, for instance, lays, in one sense, a stronger obligation upon men than the existence of a Deity—to love, honor, and obey him. Nothing, in reality, exerts over us so little practical influence, probably, till a very late period of life. If we use the term *obligatory* to express that which *ought* to oblige; and the term *obliging* to express that which *really does* oblige, the question will be much simplified. And an oath, to state the case abstractedly, may be defined as an attempt to enforce that which is obligatory in itself by something which is obliging—to make men do that which ought to be done, but will not be done for its own sake, by some secondary motive of which they are susceptible.

In looking, then, into the constitution of human nature, (and without such an examination all regulation of oaths must be hazardous and precarious,) it is clear that nature has provided for us two kinds of motives, prior and preparatory to those which will influence our conduct when the law of virtue is at last written in our hearts—two which do oblige us long before we are obliged by those which are in the highest degree obligatory. These two are, shame or an instinctive submission to other moral beings above us; self-interest or any regard to our own pleasure or pain. The former principle is most strong in generous, noble minds—the latter in the lowest and worst. It would be mere pedantry to refer to ethical authorities for the illustration of these positions, upon which all ethical systems are founded.

If we examine more closely the nature of this feeling of shame, or, to use a Latin word which expresses its character more clearly, of "verecundia," it comprises many distinct sensibilities. It implies regard for the opinion of others, the fear of injuring them, bashfulness, emulation, respect for superior power, humility, personal affection: it is, in short, in morals what faith is in religion—the grapple by which men, during the process of education and instruction, are retained under the moral influence of others until the love of virtue, for its own sake, has been infused into their mind. Personal authority is a very different thing from the authority of goodness; and the former must be employed to enforce the latter until the latter is made intelligible and has acquired a proper power of its own.

If this principle of shame is not employed, education (and education is a large word, comprising all the influence which is exerted on the minds whether of old or young) can only be conducted on the principle of administering selfish pleasures or pains. If a child

will not be guided to right by the love of his parent, or by instinctive submission to his teacher, or by respect for the opinion of his companion, he must be bribed or flogged into obedience. There is no other course open, because no other motives are provided by nature to influence his actions, but either the intrinsic beauty of goodness, as the last, or shame, or selfish interest, as the previous instruments of discipline.

Such being the case, it is evident that whenever men are to be bound down to a course of conduct which, though in itself good, and therefore intrinsically obligatory, they yet are incapable of liking or obeying, then one of these secondary motives must be employed; and no wise man will doubt to which he ought to have recourse. The lower, indeed, may be thought to succeed with bad men better than the higher; but applied to the better class of characters, it will not only fail to elevate, but will even deteriorate their nature. Treat men as incapable of self-respect, and their self-respect will soon be destroyed; accustom them only to mean motives, and mean motives will soon become their only rule.

And there are many other considerations which render shame, as a motive, preferable to self-interest. It extends to the thoughts and hearts as well as to external actions. Though a virtue of an inferior class, it is in itself a virtue, and therefore encourages the growth of other virtues, instead of extinguishing them. It is one of the first sensibilities awakened, and nearly the last wholly lost; and where it is lost, as all reformation is hopeless, such cases can never into calculation. Men are not to regulate their laws or their discipline by their probable effect upon the wholly bad, who are beyond all influence, but upon the imperfectly good, who may be yet saved. These are the proper objects of wise legislation in man, as they are the objects of God's providence in nature.

One way, then, in which the principle of shame is brought to bear upon the moral government of men, is the exclusion of temptation, by keeping before them constantly persons, and personal influences, in the presence of which neither vicious actions can be indulged, nor vicious thoughts intrude. Thus children are kept under the eye of their parents. Public opinion is a perpetual check upon many profligate tendencies. The light of day prohibits many things which are shamelessly committed in darkness. Thus the looks, language, censures, or approbation of our fellow-creatures insensibly guide and control our opinions as well as conduct. Thus a high standard of moral feeling in one class soon operates upon others. The mere presence of good men makes others good. The very sight of places, things, buildings, or objects hallowed by the personal character of other moral beings, keeps guard upon the sanctuary of the heart, and prevents the entrance of evil.

In one word, there is a moral power in the world, unseen, indeed, but not unfelt, which is hourly guiding us all, in the beautiful expression of Scripture, "not by bit or bridle," that is, by the rough impulses of pain or pleasure, "but by the eye," by the secret movement of its approbation or censure.

In another way this power acts, like other discipline, by its punishments and rewards; and, like all forms of government, by punishment much more than by reward. It follows up the offender,

and administers a discipline infinitely more severe than any chastisement which can be inflicted by a mere physical power.

But there is a third way which is adopted when it is impossible to maintain a visible or sensible moral influence always standing by the side of man's frailty, and acting as an immediate keeper upon his heart—adopted when he must be left to himself and be removed from every check but a law within his conscience. To provide him with this law and this check, *promises* are enforced, of which the whole obliging force may be traced to the principle of shame. And as an oath is a religious obligation of some kind or another, superinduced upon a promise, the true nature and conditions of *promises* must form a preliminary question in every discussion upon oaths.

In the first place, then, a promise, however it may practically *oblige*, can in no way affect the intrinsic *obligatory* character of the act promised. If the act be bad, the promise cannot make it good. If it be good, it ought to be performed, whether or not it is coupled with any previous pledge. The security which is given for a debt may, indeed, strengthen the confidence of the creditor, and give punctuality to the debtor, but it does not alter the nature of the debt. It is therefore the obliging nature of a promise which is to be analyzed. How does it act upon secondary feelings and motives before the first and highest are developed? These feelings are not simple, but very complicated.

One is that tremulous, sensitive susceptibility of impressions from other minds by which all men not very practiced in deceit, or hardened, acknowledge the presence of a superior being, whether man or God, by which they fall unconsciously into the position which he commands; are thrown off their guard, and so prevented from practicing hypocrisy; are incapable of continuing any double mindedness; and still more incapable of uttering words at variance with their thoughts. The power of the human eye over even bad men arises from this law. The effect may be produced in part by an admonition, or by any one of those moral influences which rise in a graduated scale from the first secret voice of conscience up to the most awful imprecatory oaths imposed under the most appalling circumstances. But the utterance of words, or any external act of the party to be influenced, not only brings him under this influence, but effects something more. It is a test that his mind is affected as it should be, and also has a tendency to affect it, just as the posture of kneeling not only evinces the disposition, but positively disposes us to pray. Once fix on the mind, though only for a space, a right intention, and something is done to insure its accomplishment: the aim is taken, the wheel is set on the tram-road. And thus a promise is obliging, in the first place, by giving this intention and direction to the thoughts and feelings of the moment.

Secondly. If exacted with formality and deliberation, and especially if recorded in some shape which may serve as a permanent memorial, it keeps the same intention constantly before the eyes, and fixes it more deeply. Hence signatures to writing, monuments of treaties, tokens and symbols of vows and engagements. They oblige by constantly renewing the original impression and assisting the memory.

Thirdly. A promise renders man in a remarkable way susceptible of shame by placing him at once in an elevated relation to other

moral beings and to himself, from which he fears to fall. Instead of lying passive, and merely witnessing examples, listening to admonitions, or submitting to punishment from others, he is by a promise roused up to a consciousness of his own free agency, his own power, and his own responsibility; for a promise is a voluntary surrender of some portion of our liberty of action. It therefore necessarily implies that liberty, and, consequently, a corresponding amount of independence. The making of a promise for the first time is, therefore, a very important era, and exerts a very important influence on our moral development. It is the coming of age of a moral being. So long as he is kept in his minority, subject only to the lash, with the whole burden both of his virtues and vices thrown upon his guardians, so long he is very slightly susceptible of shame: slightly, in his own eyes, because he never exercises reflection, or arraigns himself before his own conscience, or recalls a former state more elevated than the present—slightly, in the eyes of others, because he is accustomed to consider them, and not himself, responsible for his conduct. And as they have never treated him as an equal, it is no degradation to be lightly esteemed by them. But admit men to promise, and you deal with them as independent beings—you abdicate a portion of your own power over them, and convert their previous subjection into a voluntary and far more ennobling compact; you place them on a high position in *your* eyes, from which they fear to fall; and you raise them in their own eyes, not only in this way, but by compelling thought, deliberation, and forethought, previous to a binding engagement. This, when it can safely be practiced, is the great object of education, as it is of civil government, and appears to have been studiously practiced in all the dealings of God to man, which have been uniformly carried on from the beginning, and in a very extraordinary way, by covenant and compact, as between free, independent agents, not as the overruling of a creature by an absolute lord and master.

Thus our desire of retaining the good opinion of others, a desire which exists in the fullest vigor in almost every mind, long before we are even sensible of a law of abstract goodness, is brought to bear in support of that law. And happily its influence has full scope, because other men, also, are peculiarly alive to what is called a law of honor long before they recognize the right of other virtues. The infraction of a promise solemnly made lowers men in the eyes of the world far more than the violation of many other duties. If it were not so, the feeling of shame would not exist in all its present keenness to warn us against the infraction.

One more mode in which, very often, a promise obliges, is by involving the positive interests of others in our fulfilment of it. It seldom happens that a promise is exacted without the party hazarding upon the strength of it some advantage which might otherwise have been legally retained. And men are very sensible to the rights, and still more to the wrongs of others, at a very early age, and even when they are under the influence of passions. It is, like shame, one of the last good feelings which are obliterated—one of the first which come forth. He must be a very bad man who would not be in some measure deterred from an evil action by remembering that it must injure another who had rendered himself thus liable to injury by a voluntary act of confidence. But if no promise is given, no

confidence is reposed, no responsibility is therefore incurred, and no remorse is felt.

The same observation may be extended to cases where favors have been conferred upon the strength of an engagement, though without any positive detriment to the party who confers them, arising from the violation of the compact. Gratitude is itself a very early, and very strong, and very lasting secondary feeling, and possesses a very obliging and stringent power.

And thus far a promise serves to bind us down to a course of conduct, simply by appealing forcibly to the principle of shame, or, in other words, to our moral susceptibility of influence from the presence of other moral beings. There might be added to this the vague but certain apprehension of evil arising from the loss of respect and confidence. But in the present view of an oath this is an accident, not an object, and we wish to draw the line of distinction broadly and clearly between promises which bind by a moral feeling, and those which bind by fear, and are in some shape or another imprecatory. And it will very much assist our view if we trace briefly the stages through which a simple promise passed into an imprecatory oath.

A very large portion of the oaths which occur, particularly in ancient history, convey no trace of imprecation; they are simply the mention of some object, either thing or person, the presence of which, from its dignity or influence, it was supposed would produce the moral effects above mentioned, would reduce the mind to seriousness, simplicity, and awe, and would therefore ensure the truth. Oaths such as these,—'per Deos, per venerationem principis, per timorem patris sui, per cineres suorum, per salem, per stellas, per nomen imperatoris, per membra carorum, per tenebras, per noctem, per barbam, per dextram, per caput alterius, per fortunam suam et gloriam; per horrendum hoc diluvium, per animas avorum et proavorum;—or in the Mohammedan practice,—per Angelorum ordines, per Alcoranum, per ventos, per nubes, per librum lineariter in chartis subtilissime scriptum;—or in the Christian practice,—per altare, per Evangelium, per nomen vel reliquias Sanctorum'—without collecting more instances from various writers, these all appeal to the same principle of shame, that is, of reverential feeling to some object, the very thought of which was to exclude the inclination to falsehood. To add to the effect, the object itself was very often brought forward, and the repetition of the words was accompanied by a corporal act. Thus the northern nations swore sometimes brandishing their spears, sometimes on a drawn sword, sometimes clasping the robe of the person who exacted the oath; sometimes holding a piece of coin which bore the king's effigy. Selden mentions a practice in London of swearing on the tomb of the dead, when a witness had died without giving his testimony. The laws of Hoel the Good speak of the same practice applied in the case of deceased debtors. Du Fresne speaks of a Danish king whose armlet was so used. According to Gyraldus, the Irish swore upon the crosiers of their bishops. So the oath was taken by Christians, sometimes touching the gospel, sometimes the altar, sometimes the relics of saints, sometimes with the cross laid on their head. Sometimes in monasteries they touched the feet of the abbot. In India they touch the feet of the Brahmin. In the middle ages, it was no

uncommon thing to lay the hand on the head of the party who received the oath. And the forms of laying the hand on the heart, or of stretching the arms out, were intended for the same purpose. Actions were chosen to express the oath, as being supposed to imply more sincerity, to require more deliberation, and to impress the mind more strongly than mere words; and very frequently the oath was repeated at several times, in the presence of fixed numbers, before several altars, or over accumulated relics, in order to increase the reverential feeling. As Mr. Tyler observes, the expression of a *corporal oath* comes from this practice.

Now it is evident, that the use of inanimate things as fit objects of reverential awe is not only mere folly and superstition, but is a heavy offence against the first principles of ethics. It is a species of moral idolatry—and no one will now defend it. And yet men are found to demand that human creatures should be thus employed; and promises be sanctioned and enforced by the respect felt to man alone, without any reference whatever to the only legitimate Source of all obligation—the only Being whom men ought to fear. They will admit of promises, but will not allow them to be sanctioned by the name of God, as made in his presence, and binding by his will. A few words will show at once the mischief of such a theory, and the principles upon which, with the consent of the church, promises in the middle ages were so generally raised into oaths—but oaths without imprecation.

It is evident that if truth is to be enforced by the eye, and the presence of any one, no being can be so able or so fit to enforce it as the Source of all truth. If any one is to be placed before us as the supreme object of our fear and respect, it must be God. Whether we swear by stocks and stones or by human beings, (which, in fact, is done when a promise or declaration is made in the presence of man alone,) in each case there is the same detraction from the sole right of God. And this cannot be admitted by the legislature without most evil consequences; for in the moral government of men, while motives which, in their imperfect state, they can feel and understand, are applied to make them act, great care must at the same time be taken to suggest others, which may place the action upon the right ground—to name at least the motives which *ought* to bind as a corrective of the motive which *does* bind. When a child is flogged to deter him from misconduct, he should always be informed that obedience to God, not the fear of being flogged, should be his real inducement to do right. When a man binds himself by a law of honor, though the obligation may be accepted, he should always be reminded that the command of God, not the opinion of man, is the real standard of right and wrong. If this is not done, in a very short time the low immature views of common minds will universally prevail. Men will consider that acquiescence in their notion of obligation is a proof of its correctness; they will have no better and truer rule placed before their eyes; and the fundamental principles of morality will, in a very short time, be overlaid and lost. For this reason, a promise to man ought always to be connected with the thought of God, to whom every act of goodness is due—obedience to whom constitutes the measure of all goodness—without reference to whom all our faith, and reverence, and honesty, and truth to man, is but a species of vice. What must be the

language of any right-thinking Christian to a person who, on a solemn occasion, offers to bind himself by a promise, as one human creature to another, without any reference to their Creator? "You acknowledge," he would surely say, "respect for my opinion—you fear to tell me a falsehood—you are ashamed to deceive, or dissemble, or disappoint me in the eyes of the world—you own that the right which I obtain by your present engagement cannot be withheld or violated without injustice:—is there not another moral Being for whom you are bound to feel respect indeed—in whose presence you can still less dare to lie, or to deceive—who has a right to all your actions—and from whom all my rights are derived? Can you offend against me, without offending against Him? Is He not as much a party to every engagement that man can make, as the visible covenanters themselves? Will He not avenge your faithlessness, even though no direct appeal be made to Him—even though you cast His name aside, as if you could possibly prevent Him from being a witness to your compact and your fraud?" Surely the attempt which men are now making quietly to put away the name of God from those very affairs of life where his presence and sanction are most needed, is an alarming proof of either our thoughtlessness or our ungodliness. Surely those generations were far wiser who endeavored, however vainly, to make it hallow every action, and reminded man, at every entrance upon a duty to his neighbor, that it was also and chiefly a duty to his Maker.

It was undoubtedly upon this principle that from the fifth century downward, oaths, and chiefly official oaths, were so multiplied within the church. An ecclesiastical, if not a purely religious spirit, had penetrated the whole of society; and whenever a duty was to be performed, it was directed to the one great Centre of all obligation. And although there may be something to censure in the occasions or forms of these oaths, the principle was wise. It was only stating, and making others state in form, what the early Christians recognized as the great axiom of all morality—and an axiom which, if they refused to state in the shape of an oath, they refused only because they would not permit the slightest distrust of their holding it—"We swear," said the old fathers, "by our lives, not by our lips. We make God the great object of all our thoughts, and the rule of all our actions. If, therefore, we make a promise, it is to God—if we keep it, it is because we dare not break an engagement which was made in his presence; but we do not make mention of his name, because it is not required. It is written in our hearts, and borne publicly before all our deeds." When this high spirit began to cease, then oaths commenced, just as law and precept enter in only with suspicion and wrong. And as the suspicion and wrongs increased, men ceased to feel confidence in the simple principle of *shame*, and recurred to *fear*—the lowest and the worst, and with good men the most deteriorating motive.

Imprecatory oaths were the only security of promises in heathenism; and as the principles of heathenism gradually re-established themselves in the bosom of Romanism, imprecatory oaths revived with the corruptions of the church. They were founded on several distinct notions, which perhaps more properly may be called superstitions, though superstition is a hard word, and in the present day is far too lightly used. It may be worth while to mention them.

1. Men have always attributed a powerful, and, as it were, a sacramental influence to words. The omens of heathens, and the prophetic character which they often traced in the imposition of names, flowed from this notion. And thus a curse was supposed to carry with it its own completion, even without any reference to a providential execution of it by God.

2. They considered that the party called in to witness the oath became at once personally interested in the maintenance of it, and that God would thus avenge its violation with the same feeling which the party would feel who imposed it. Even now, when a common person is subpenaed to give evidence in a trial, he immediately identifies himself with the cause which he supports, and enters fully as deeply as the principals into its failure or success.

3. They felt, and felt truly, that deceit is an insult to the person in whose presence it is practised, and the more so in proportion as the person is acquainted with the truth; and a falsehood therefore, in the presence of God, was supposed to draw down his peculiar and immediate vengeance.

4. And they rested the practice of purgation, even in its worst abuses, upon the original truth, of the peril which ensues on the unworthy reception of the communion. Thus the consecration of the elements was considered at one time a sufficient proof of a priest's innocence: then the reception of them with impunity was held a valid purgation. Then when relics became common, they were constantly appealed to, as possessing similar power of detecting and punishing perjury. And lastly, the exorcism and benediction of the priest were supposed to convey the same power to wine, water, or even a morsel of bread, as in the case of the ordeal.

Upon these principles the system of imprecatory oaths was introduced to a most frightful extent. The Church at first strongly remonstrated against them, but at length acquiesced, though partially, and still with endeavors to obviate the mischief. The blind power of the imprecation was considered so resistless and inevitable, that any object named in the oath was rendered obnoxious to the curse. It was delivered up as a pledge, or hostage. "You swear," says Chrysostom, "without a thought, by the name of God; yet you would not dare to utter an oath by the head of your child." Instead of naming objects as things regarded with a reverential feeling, and therefore proving by their presence in the thought, that the mind itself was affected with a solemn, serious, truth-speaking spirit, men named them as so many pledges on which the curse from Heaven was to fall if the promise were broken. The whole process of this transaction is highly interesting; but to illustrate it step by step would lead us far beyond our present purpose. Du Cange, Spelman, and Hoffman have collected large materials for such a work; the Anglo-Saxon laws also throw much light on the question, and the homilies of Chrysostom and early chronicles should also be consulted.

It is, however, not the historical facts with which we are at present chiefly concerned, but the end to which they may be traced.—This end was the re-establishment of the heathen imprecatory oath in all its evils. And there can be little hesitation in asserting, that imprecatory oaths, under whatever shape, is a positive sin, both in the party who takes, and still more in the party who imposes them.

In this point we most cordially agree with Mr. Tyler. Puffendorf, indeed, and Paley, and heathen moralists in general, recognize them by their very definitions; but on ethical questions of the higher order Paley is very poor authority. Heathens were placed in an entirely different position from that of Christians, and if an oath with them was to bind at all, it could bind by imprecation alone. Puffendorf is, indeed, a great name; but he speaks hesitatingly, and rather treats of oaths as they are, than as they should be constituted.

If the imprecation be supposed to draw down the curse, as by a sort of physical irrespective law, it cannot be other than a sin to hazard the dearest interests of any one on that which must at best be exposed to chance, the strict maintenance of a promise. It is not for man to attach even to crime punishment beyond the range of his own power of infliction. No merciful spirit would permit a sinful man to tempt God's chastisement, or would place him in a position where, if he fell, it must be into utter ruin. And if the notion of imprecation is so modified as to leave no other check in the oath but the sense of God's presence, and the consciousness of his general anger and punishment upon falsehood, all this is maintained sufficiently by the ordinary form of swearing without any imprecation whatever.

Under any view of an imprecation, it is a most serious evil. It appeals to a wrong motive; it treats man as insensible to all but the lowest principles, at the very time when, by the very necessity of imposing the oath, he is supposed to be placed in a position where confidence is reposed in him. It exhibits a spirit suspicious, vindictive, and superstitious on the part of the imposer; rash and profane on the part of the swearer; and it is wholly alien to the pure, forgiving, humble, awful piety of a Christian. If there is any thing in the form of our present oath at all approaching to it, (we think there is not,) it ought to be removed. Some progress has already been made by an improved tone of Christianity in cutting off many gross and frightful abuses of the application of the principle of fear to extort truth. Torture was the worst instance; but the oaths which have been at times administered under circumstances studiously arranged to produce, not solemnity of feeling, but terror and alarm, all fall under the same censure. The effect, while it continues, is confined to the feelings, vanishes by repetition, and consists of external impressions. It acts upon wrong feelings also, and departs as soon as the mind is allowed to return to its natural state. None but the bad are fit subjects for it, and the bad will soon escape from its influence.

The first principle, then, in the theory of oaths is, that all imprecation must be removed. The second is, that in any circumstances in which a promise can be rightly executed and rightly given, if the promise is to take a solemn and stringent form, it must be made a religious promise, that is, an oath.

Much, indeed, of all this reasoning, and especially of what has been urged with respect to the elevating influence of a promise rightly exacted, will sound like mere theory to those who take what is called a practical view of things—that is, who estimate human nature at its very lowest price—deal with it as incapable of any better sentiment, and would reduce all thought and all laws to the most degraded level of the world, instead of raising above it some

high standard and rule, which may succeed in drawing up to itself all the minds capable of such attraction, even if it fail to act upon the worst. But it may be remembered that reason, and law, and society, and religion—that man in his best of forms, and nature, and God, all govern and make us good by theories: that is, by views of perfection and principles of conduct beyond our common practice, and nobler than ignoble men can understand or follow. We may as well wish the heavens to be withdrawn, and the earth to be left bare to itself, with no enlightening atmosphere and no invigorating sun, as demand that high theories of duty and of truth be cast out of sight as impracticable, and men be abandoned to their own instinct, stripped of their power of vision, and of penetrating into a region above them.

And when, bit by bit, as the practice of the day proposes, these theories have been cut off and cast aside, we shall then find, to our grievous cost, how many secret influences for good have been destroyed with them—influences which rarely forced themselves upon our consciousness, but still molded and inspired our minds in the same quiet, silent process by which all God's works are completed, by which the tree springs forth from the seed, and the man grows up from the infant, nurtured, not with the gross elements of matter, but with something impalpable to sense, which nature herself has hidden in them.

From this digression, however, let us return to several corollaries which may be drawn respecting the circumstances under which an oath may be or may not be enforced. It is a subject of too much magnitude and delicacy to be spoken on broadly and sweepingly without much care, and it is therefore better to state the most important principles as questions than as demonstrated truths.

I. Is there any justification for voluntary oaths? Mr. Tyler speaks strongly against them, and all reason seems to sanction their recent abolition by the legislature. Under this head, indeed, are not to be included all the strong expressions of a Christian solemnly appealing to God in his sincerity and innocence, such as occur frequently in the Scriptures and in the history of the primitive church; but such as are gratuitously and formally proffered for the purpose of either confirming the belief of others, or of strengthening our own resolution against temptation. Of the former head, Mr. Tyler mentions, as a fact, on the authority of a police magistrate, that persons in the metropolis often used to come together in crowds to swear to the loss of pawnbrokers' duplicates. The latter kind are vows. For instance, it is not uncommon for ignorant men to bind themselves by an oath against drunkenness, or any other particular vice. The former class are objectionable for a reason which will occur hereafter; they are taken from a sense of interest, and therefore with a strong temptation to falsehood. In the latter case, the oaths are adopted as an additional bulwark to the weakness of our own resolutions, and they are becoming common. To attain this object, the oath must assume a very solemn and binding character. It is otherwise useless, and worse than useless; for its failure leaves us in a much worse condition, morally speaking, than we were in before. And this point may deserve to be enlarged on, because the observations will apply generally to the evil effects of multiplying oaths, and resting on them the chief stress of moral obligation. The whole

course, indeed, of our moral improvement is a series of efforts carried on partly by internal struggles against present temptation, and partly by the aid of outward impulses and obligations; and it is not possible that these efforts should not be interrupted by constant failures. Sometimes our own principles are too weak to support us; sometimes the external aids fail us, such as the sanctity of the place, the presence of others, the probability of punishment, or the absence of immediate temptation. But there is a wide difference between the failure of the internal principle, which must happen constantly in all men, however anxiously struggling to do right, and a failure in the external circumstance on which we rested our hope of perseverance. When men walk without a staff they may indeed fall from weakness or from accident, but every fall will rouse them to more independent exertion of their personal strength; but when we lean wholly on a foreign support, and this gives way, we are left without the habit of exertion, and therefore without hope.

It is thus that the practice of strengthening our moral resolution by solemn vows is so dangerous. Instead of exciting us to constant watchfulness, and preserving the mind in that state of humble, diligent, self-distrusting energy which is the only real security for the virtuous principle, they throw it upon the support of an outward impression, which is to overpower our internal tendencies mechanically and irresistibly. They rest it upon a staff which must break, because no outward impression is able, or is intended by nature, to supply the place of the true moral power within. Every one in his own experience may find abundant instances of the deceitfulness of all such props to virtue, and observe how often he has said to himself, "If I were in such a position, surrounded by such and such objects, or laid under such and such obligations, I should abstain from wrong;" and how often, when these very obligations have been laid upon him, he has been wholly unconscious of their influence!

Not only this, but their failure inflicts a blow upon the conscience dangerous in proportion to the solemnity of the supposed obligation and to our misplaced confidence in them. A man endeavors to bind himself to the discharge of a duty by thinking on the real external relations which are intended to secure his virtue, that is, on his relations as a Christian. And though he may fail afterward, there has been an exercise of the virtuous principle which may ripen into a habit; there is something to encourage future attempts; the attention is directed to the right point; some success is sure to attend the effort; and thoughts and feelings, however faint and vague, have been once brought before the mind, ready to return again with greater distinctness and power. And what is most of all, we are taught by the failure where the defect lies, and by the previous effort where we are to look to supply it. Every fault following upon such a struggle proves the weakness of our own heart, and every such struggle to think upon our position as Christians brings more clearly before us the promise which has been given of assistance. There is, indeed, a wound to the conscience by every failure of a good resolution. But if the resolution has been supported on the right ground, it will carry with it hopes, and promises, and comforts to remedy the evil.

But when, on the contrary, a man has attempted to prop and

bolster up his virtue by any false aids whatever, there will be, in proportion to the awfulness of the seeming obligation, a deeper sense of guilt and greater despair when it fails—a sense of guilt without a promise of forgiveness, and a despair without a hope of obtaining any stronger assistance. The wound in such cases is irreparable, and the danger great of falling into recklessness.

II. May not all assertory oaths, with the exception, perhaps, of certain extreme cases, be also abolished? This head does not include oaths taken by witnesses in courts of law, for these may perhaps be considered as promissory, and as applying to the future. The only object of an assertory oath is to strengthen the belief of the party who imposes or accepts it. Now it is evident that when any temptation exists to deceive, and when the notion of imprecation is removed, the assertion of the interested party, though given with the greatest solemnity, is the very last and lowest evidence of his truth. So long as any trace of the fact can be found either in the character of the individual, or in the consistency of his story, in witnesses, in effects, so long we are logically bound to test his statement by these. It is only in the entire absence of all external or collateral proof that he can be admitted to witness himself. Now if on a review of all circumstances suspicion still exists, it will exist after the oath is taken. We may, indeed, in some degree, excuse our Anglo-Saxon ancestors for recurring to purgation as a test of innocence, because at that time their state was not sufficiently developed to undertake the charge of preventing, detecting, and punishing crime. Each man was placed under the superintendence of his neighbor, and therefore it was as necessary for him to live free from suspicion as from punishment. And this was the origin of the very remarkable system of purgation by oath, compurgation, and the ordeal. But with us the case is different. "We have no right," says Chrysostom repeatedly, "to distrust, and none to compel another man to remove our distrust by a process which is irreverent to God and a temptation to himself." Assertory oaths are, indeed, the principal object of the remonstrances and prohibitions of the early church. In one case, indeed, under the Levitical law, God seems to have indulged the natural distrustfulness of men. And in the case of jealousy he promised to interpose with a miracle, not so much to clear the accused wife as to enable the husband to receive her again with that confidence which is essential to affection. But this was peculiarly a case in which all other evidence would probably be beyond the reach of man, and satisfaction was most necessary both to the accuser and the accused. It affords no precedent whatever for assertory oaths under present circumstances. We throw out, however, such a suggestion with great diffidence, as one requiring considerable thought. One observation may be added, that, as a test of opinions, an oath is peculiarly objectionable, because it must be stated in very comprehensive words, and therefore must open great latitude to equivocation. An act is infinitely better. And there are very few cases in which a test of opinions is required, where some far better evidence may not be found than the compulsory declaration of the party himself.

III. An oath should not be imposed where no such obligation is necessary, especially not on good men, nor on persons officially supposed to be placed beyond the temptation to do wrong. It is a

lower obligation, and to employ it is an insult when the higher is fairly supposed to exist. On this principle the early church properly prohibited the clergy from taking oaths. Their word was sufficient, and there was no necessity to add the religious sanction to men dedicated to religion.

IV. As the enforcement of a promise supposes that a man is not sufficiently alive to the intrinsic obligation of goodness, and as its formal expression as an oath implies that he may also be naturally insensible to the paramount duty of religion, it is necessary in each case that the secondary obligation be impressed upon his mind by solemnity in administering the oath; that his sense of awe, and shame, and devotion, however vague, be roused by publicity, admonition, or explanation, or preparation of some kind; and that it be recorded and kept before his eyes constantly, if possible. In all these points the administration of oaths in this country has been lamentably and criminally defective. And from this neglect have arisen chiefly the present efforts to abolish them altogether, and the mistakes as to their real value.

V. The occasions on which an oath is enforced should be rare, because it is addressed to imperfect minds; it is an appeal to feelings rather than principles, and therefore works on springs, not like the highest motives to virtue, strengthening with their daily use, but, like all other secondary excitements, liable to exhaustion and decay. Shame is perhaps the most delicate and perishable principle within us; very strong while it lasts, and lasting while it is not used too freely, but vanishing rapidly when trespassed on too roughly. Men cannot be roused too frequently to act, but they can be made to feel far too often, until the feeling is dead.

VI. As the occasions are rare, so they should be connected with some elevating and religious thoughts. Not that the name of God is profaned, as men now assert, by common use. If it were so, it would be profaned every hour in the heart and the lips of every good man. Nor that it is profaned by employment on trivial occasions, for nothing is too small to be consecrated to some high purpose of morality or religion. But it is profaned when we use it, as in the administration of oaths is too frequently done, for bad or idle purposes, for some selfish object, to save the trouble of patient investigation, to relieve ourselves from the responsibility of rightful superintendence, to remove unjustifiable doubts, or to confirm frivolous statements. From not discriminating between these and purposes strictly good, men have been accustomed to speak of many official oaths, particularly those taken by inferior officers in the universities and in certain other public bodies, as frivolous profanations of the name of God to menial and ludicrous ends; not remembering that the old system of domestic servitude under the influence of the church was at one time placed, throughout its whole extent, upon the basis of a religious relation, and consecrated by oaths;—nor that a university, as a peculiarly religious institution, retains the same system, and binds all her members by a religious obligation to discharge their several duties; nor, lastly, that although externally the office of a clerk of the market may have far less dignity to the eye than the office of vice-chancellor, each in his own station has temptations as strong to resist; exercises precisely the same principles in discharging his trust faithfully; requires precisely

the same views and obligations to raise and support him; is, as a moral agent, on exactly the same level, whether his fidelity is shown in fixing the price of meat, or enforcing the statutes. This, however, is but another instance of our want of vision.

VII. The occasions must be such as to require a promise; that is, when either it is impossible to enforce, without it, the proper administration of a responsible power, or from any reasons it is desirable to leave a trust in irresponsible hands, unfettered by too many external restrictions; and this latter may be the case, either from a wish to allow opportunities for the exercise of moral agency, or from the necessity of establishing a principle of equity in a man's own conscience, to modify, as unforeseen exigencies may require, the strict written law, so that the latter may not destroy the spirit, nor the necessity of consulting the spirit open too wide a door for the innovation of personal caprice.

VIII. The impositions of oaths must be superintended and checked by competent authority, lest bad men should abuse their seeming and real obligation to the injury of weak minds.

IX. They should not be enforced upon the bad, because they are then futile and possess no binding power, and the violation of them brings additional guilt upon the perjurer, destroys the sanctity of an oath in the eyes of others, and in the absence of immediate retribution raises doubts of a moral government above us. Some classes of men are excluded by our laws from giving evidence; and it might, perhaps, be desirable if, instead of indiscriminately compelling all witnesses to swear, an admonition were substituted, and the oath reserved for particular occasions, at the discretion of the judge. This would at once remove one of the greatest blots in our system of oaths, arising from the notorious perjuries in some of the courts of the metropolis.

X. Upon the same principle they are highly objectionable when a strong temptation exists to violate them, either openly or by sophistry. The exact proportion of external obligation which it is expedient to lay upon the conscience is one of the most delicate problems in moral government. It must be measured with reference to the amount of strength in the internal principle of virtue, and must assist, encourage, and, as it were, provoke it to higher efforts; but not to efforts wholly beyond its reach, for fear of the consequences of failure. In this point of view, considering the tenets, nature, and position of the Romish Church, few men will doubt that whatever criminality attaches to the violation of the emancipation oath, no little culpability is fixed upon those who imposed it. And it would, perhaps, be more consonant with true ethical and political wisdom, and with the dignity of the legislature, and less destructive to national morality, and the consciences of the offending parties themselves, if the oath were now abolished, since it was found to be openly transgressed, and the legislature has not courage enough, or honor, to punish the transgression as it deserves.

XI. We come now to the last condition, which has been before our eyes in the previous questions, and which has assumed a very prominent position from late discussions in the legislature, and still later regulations in both the universities of England.

It is stated, and stated truly, that neither promise nor oath should be enforced to bind men to things illegal or impracticable. And

stated in a general form, the principle is self-evident. But there is in the words "impracticable and illegal" more than one ambiguity, which are likely to cause great mischief, if indeed the mischief is not done already. The decisions, on this point, of casuists, and principally of Catholic Christian authorities, (for we are treating the subject of oaths as Christians, and not as heathens,) may be briefly stated; and it will be seen that they include what is very important, the true theory of a dispensing power.

In the first place, a distinction must be drawn between cases where an illegality or impossibility *is known* to exist at the time when the oath is imposed, and when it is either made known or is created *subsequently*. In the former case we use the words of Augustin, (Epist. 125.) "Even if death be threatened, a Christian ought rather to die than swear to that which he cannot or ought not to perform." And an oath which cannot be rightfully taken, of course cannot be rightfully imposed. Upon the same principle rash oaths, or general promises, made thoughtlessly, which may chance to place us in the position of doing an illegal act, without any power of dispensation, "salvâ conscientia," are also highly culpable. To risk a sin is the next sin to its positive commission.

But the case in which the impracticability of an oath becomes known *after it has* been taken requires more discrimination. It must be obvious that scarcely a single promise can be made relating to future time, or in the slightest degree connected with the contingencies of human life, in which it is not possible for such a subsequent discovery to be made. We are ignorant, and must be ignorant, even after every precaution of inquiry, not only of the extent of our physical power, but of many human and even moral and divine laws. We cannot see all the remote relations in which we stand, and may stand—cannot calculate chances—cannot arrest the movements of others, or fix the conditions of our conduct—cannot foresee, or state, or provide for the hundredth part of the cases which may occur, to qualify, render void or impracticable the laws under which we propose to act. In compacts and covenants, as in every other duty of life, we must act, if we act at all, in sincerity and honesty of heart, but in very great blindness of understanding. And if we are not to act till mathematical certainty is attained, we must sit still for ever. Either, therefore, there can be no compacts and no covenants whatever, or they must be subject to certain qualifications, and accompanied with a dispensing power, placed somewhere or another. There is no middle course, because no multiplication of express limitations, no stretch of imagination to comprehend every possible contingency, not even the utmost simplicity and facility of the act promised, can put it wholly beyond the reach of some casual interference. A man may swear that the next minute he will raise his hand to his hat, but before that minute arrives his arm may be struck with palsy. Now as society cannot exist without promises and compacts, it also *necessarily* sanctions the essential conditions attached to them. Bishop Sanderson has enumerated them very clearly, and has distinctly asserted, what no man in his senses can doubt, that no formal expression of them is required to prove their necessary existence in the mind of the person who imposes the promise, nor therefore to prove their necessary

employment by the promiser to limit the extent of his promise, without any risk of perjury.

If the obstacle to the strict fulfilment be a physical law, the conscience is released by the performance of all within our power. If it be a moral or religious law, then to make the engagement is a sin, and we must suffer for it; but to fulfil it is a still greater sin, and is therefore prohibited. If it be a great practical inconvenience, by which one part of a promise interferes with another, the higher end must be preferred to the lower, the spirit to the letter. If it be human legislation, supposing the law to have existed previous to the promise, it ought not to have been resisted, and therefore the promise is void; but the conscience can only be cleared by fulfilling in some other shape so much of it as is lawful. But if the law be made subsequent to the promise, as in any law now passed by the parliament prohibiting obedience to collegiate statutes, then will come in the comparison between the duty of performing the promise, and the duty of obedience to the laws. And as all laws and all obedience derive their obligation from the laws of God, it will be necessary to direct our conduct by the simple principles of religion. If our conscience recognizes in the laws of the land the laws of God, it is justified in submitting to the proposed limitation or alteration in the promise. And thus the members of colleges consented to the abrogation of so much of their oaths as bound them to popish practices. But if not, then the duty is obvious to give up all the personal advantages which we obtained by the promise, and, as we can no longer fulfil it without disobedience, or depart from it without a sin, to place those persons to whom it was taken as nearly as possible in their original position, without becoming ourselves parties to any infraction of their wishes. It is obvious that on this principle any perversion of ecclesiastical institutions to any purposes but those of the church must be followed by the resignation or expulsion of all their conscientious members.

But in every one of these cases it is evident that the last decision, on the impracticability or inexpediency, rests with the conscience of the party who makes the promise. If this is not the final appeal, there can be no need of a promise, for a promise is only imposed as the last moral check, where all other checks must terminate. And it is also absolutely necessary, that in making its decision the conscience should be regulated by two principles: the first, to take a rule of interpretation, and a sanction for any relaxation of the strict letter of the compact, not from its own momentary feeling, but from some unbiased, external, and independent authority—from long precedent—from the conduct of others—from the opinions of sound and disinterested judges. The second principle is, to choose for the most part that interpretation which is accompanied with the greatest personal sacrifice. When these two rules have been observed, the conscience is wholly relieved.

It is surely needless to remark, that no doctrine can be more remote than this from the principles of Popery. There the dispensing power is vested, not in the conscience of the individuals, checked by, and harmonizing with, the decision of rightful interpreters of God's will, but in the judgment of the so called *church alone*, and that judgment but another word for its selfish and criminal interests. In the theory of oaths, as in every other question, we may trace the

respective principles of Popery, dissent, and of the true catholic Christianity of the English Church. Dissent gives absolute power to the unbridled fancy of the individual. Popery subjects it servilely and blindly to the will of another. Catholic Christianity calls on it to act, and to act manfully and energetically, but with constant and reverential deference to right authorities, and with distrust of its own imaginations.

Why the necessity of this dispensing power in the human conscience renders it equally necessary to convert a promise to man into a promise to and in the presence of God—in other words, into an oath—will appear by some subsequent observations.

XII. But having stated that neither promises nor oaths can be rightly enforced where the fulfilment of them is *impracticable*, it is necessary here also to guard against another dangerous ambiguity in this word. It means, first, what is impracticable even to a perfect man—one as nearly perfect, that is, as man may be; and, secondly, what is unfulfilled solely from our moral defects, from our not choosing to fulfil it. In the former sense, a promise or oath to do what is impracticable is an absurdity, and a mockery of God. In the latter sense, it is at times absolutely necessary: it is absolutely necessary to lay down general laws for moral agents, which we cannot hope they will wholly perform; absolutely necessary to surround them with the highest moral influences, which we know will very often fail of effect; and absolutely necessary, in certain conditions, to make men promise, and promise in the presence of God, to do that which is never likely to be done by any one with the infirmities of a man. This will sound paradoxical, but it is still true. The mere existence of Christianity is the best evidence of its truth. And the explanation lies here.

It very often happens that it is right and necessary to enforce, and enforce by a promise, obedience not only to one particular act, but to a variety of laws. Whenever a complicated trust is formed, particularly if it embraces a number of persons, and is to continue permanent for years, this must happen, and it must be permitted, otherwise no such trusts can be framed, and the most valuable institutions in the country will be lost. But a system of general laws, by their very nature, and from the nature of man, must be liable, even under the best intention, to occasional neglect and infraction. Exact obedience, therefore, is a moral impossibility, and no one can expect it. But yet it must be demanded, and demanded to specific laws; otherwise there is no security whatever for the fulfilment of the trust. What must we do? Not abolish the promise; not annihilate the trust, and with it all its uses; but contrive with the promise to connect provisions which, while they leave the law of obedience perfect, may secure relief to the conscience for accidental or necessary infractions.

In all such systems of laws provisions of this kind are found. No man wise enough to be a legislator could be ignorant enough to omit them. They are to be found on a very grand scale both in the Levitical and the Christian law; and, in our own civil institutions, one of the most useful is the conversion of a promise into an oath. The problem, in fact, here is the same with the great problem of all moral education applied to frail and imperfect beings. It is to reconcile the greatest fear with the greatest safety—the strongest obligation

to obey with the least ultimate danger from obedience: and they are reconciled chiefly by making the promise a religious obligation, acting in the following manner:—

Remove the notion of imprecation, and what is the position of the party who takes the oath?. He now stands not only before man but God; is made amenable to an additional tribunal, and subjected to far higher influences. The fear of violating the promise is far more strong, first, because the presence of God and his personal observation is more full of awe than that of man; secondly, because the terrors of his anger are unseen, and the punishment upon perjury indefinite; and, thirdly, because all the sensibilities of shame before the eyes of the world, and apprehension of evil from man, which give weight and validity to a common promise, are included in the oath; and man, to whom it is taken, acts afterward as the minister of God in avenging any insult upon his name.

And yet at the very same time the violation of a promise to God is far more safe, is far less likely utterly to destroy the moral constitution, offers far more chances of ultimate recovery, than a violation to man. This statement also may appear a paradox, but it is undoubtedly true; and it requires explanation to those who propose to substitute declarations for oaths, as far less injurious to the conscience. In the first place, it must be remembered that in each case the crime by itself is precisely the same, although it is not felt to be the same. A. steals in opposition to a promise, B. without any promise. The guilt of stealing is in each alike, and whether the promise is to man or God can make no difference. In each act of stealing the same laws of honesty are broken. In each also there is contempt for the honor of God, whether we disobey his commands without thinking of his presence, as in the case of a promise to man, or are carried away from them in opposition to former resolutions of obeying them, as in the case of an oath. Whether we never think of a person, or forget him for a time, matters little. Only that man is nearer to piety who has once been impressed with a sense of God's presence, and has formed intentions of honoring him, though intentions which, from the weakness of his nature, he may at times have failed to fulfil, than one who is kept in ignorance almost of God's existence; in ignorance, at least, that he superintends and witnesses all the dealings of men, and that no act is right or wrong except as it relates to him. Grievous lapses are indeed grievous things; but there may be a darkness and deadness which never lapses, because it never advances, and this is far more grievous. And such is the state to which mankind will be reduced when for occasional accidental trespasses against God's name and honor, we substitute the greatest and most deliberate dishonor to it, the putting it clean away out of all our dealings.

Moreover, in the case of a Christian, it must never be forgotten that every vice or fault of whatever kind, whether in contradiction or not to an express particular oath, is a contradiction of a previous oath—one made on the most solemn occasion, and renewed deliberately, and by many men often. We cannot sin without breaking our vow at baptism; and to break any subsequent vow or promise can add little to the heinousness of such an original offence. It is not because men do not feel the obligation of their oath at baptism, renewed as it is in every profession of

their Christian faith, and do feel the obligation of an oath made on some particular occasion, perhaps with more external solemnity, that the intrinsic obligation of one is less than the obligation of the other. Our sensibility to moral obligation, as was stated before, is the very last standard to which we should refer for the real measure of duty—for the real measure of remorse when the conscience becomes awakened—for the real measure of punishment, whether it is awakened or not. And if now, as in better days, men when they sinned in any way were reminded that each sin was a lie—were told of their solemn promise to obey all the commands of God—if that promise were renewed by them as solemnly as it was made in primitive times, when those who were about to be initiated stood up in the presence of the church, and with loud voice and outstretched hands swore themselves servants of their Maker—if the oaths which they then swore were treasured up to be brought out against them, as witnesses of every failing; and their vows were brought daily before them as recorded faithfully and strictly in the sight of Heaven, to last there until the day of trial—if, in one word, the church herself, as in her better days, had rigidly maintained the whole mystery of baptism, we should not now be called on to defend the practice of swearing to God in cases of human dealings which may be brought under the example and the sanction of his own most holy institution. And we should not have been led into the error of dreading a violation of a subsequent oath as a crime beyond all pardon, while the violation of our oath at baptism is passed over without notice, and without fear, as if it were no oath at all.

Still it is said there are such things as weak consciences, and they are not to be rashly offended. There are such things as raw consciences, and in the present day the affectation of them is very common—consciences morbidly and tremulously sensitive to some slight demand upon their trust in God's mercy, which yet are as firm as a rock upon the commission of heavy sins. Like the somnambulist, they sit still under a blow upon the back without knowing that it was given, but when a finger touches the hair of their head, they shriek out in agony. This is the moral sensibility which in the present day is indulged and encouraged. No man is so wholly cased in armour but that he has some little point through which shame may reach him. And this point he calls his conscience; and as each man has his own point, and probably a different one, and as nothing is to be enforced which is to wound the conscience of any one, nothing can be enforced at all. Would it not be better to remind men that while they are committing great sins without shame, the fear of committing a less must at least be regarded with suspicion; that conscience is not a casual feeling on a particular act, but the whole faculty of man's reason brought seriously and comprehensively and solemnly to bear upon the whole range of his duties; that it cannot be trusted without infinite peril until it has been purified by practical habits, enlarged by patient thought, tested by self-denial, sanctified by prayer; that when the plea of conscience comes in, as we see it brought in every day, to shake off some check upon our heart, to escape from some discipline, to avoid the payment of a church rate, or to rob the revenues of God in order to appropriate them to man,—some little doubt may reasonably be felt, if this acute

and delicate intuition of right and wrong be not rather hypocrisy than truth, prudery than innocence.

Nothing, indeed, should be done in things indifferent to wound even the most childish conscience. But where practices are right in themselves, to abolish them, because they shock the casual feelings of ignorant men, is to establish a principle which must end in subverting all rule, all education, and all society.

Lastly, if the repugnance to an oath arises not from a moral sensibility to guilt, but from a fear of the punishment on violation—and this is the danger to be dreaded—let men ask themselves seriously whether they would rather fall as criminals into the hands of man or of God? We are only about to expand the brief declaration of Ambrose, "He who owes a debt to man must pay the whole; but he who is a debtor to God, when all else fails, may pay with penitence and tears."

Of all stern, hard-hearted, unforgiving tyrannies, that of human opinion over man, when unmitigated by any thought of religion, is the worst. It is rendered inexorable not only by the bad passions of human nature, but by its own weakness. It cannot afford to pardon. And hence the law of honor, especially when man's interest or resentment is concerned in it, is absolutely cruel. Very different from the mercy of God, it makes no allowance for the frailty of human nature, admits no satisfaction, enforces the penalty to the utmost, cuts off for one single offence all hopes of reformation and amendment. And if in the engagements of life a law of honor is to be substituted for the law of God, and for every violation of a promise man is made amenable to man without any reference to his Maker, his case will indeed be hopeless.

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If the principles are correct, the application of them will be easy; but without reference to principles, any alteration in our system of oaths must be most hazardous and unwise. All that we are pleading for is caution, humility, deep thought, and self-distrust in disturbing our ancient landmarks. It is true, indeed, that oaths have been multiplied of late to a very alarming extent, that they have been admitted where they should never have been tolerated, administered irreverently, trifled with publicly and wantonly, and perhaps even by the best of men not observed with that solemn feeling which they are intended to inspire. And therefore, says the spirit of the age, let them be swept away root and branch. They have been abused, and now we will destroy them. May we not ask if the very abuse and multiplication do not prove the truth of some good principle from which they sprang, and which still may be found in a portion of them? Can we indulge in safety this wild, promiscuous demolition, without attempting to fix very deeply and very clearly the limits of the good and the evil? And ought we not to look, as the first means of correction, to the seat of all abuses, the human heart, and give fresh sanctity and power to oaths, by inspiring reverence, and truth, and piety into those who administer or accept them?

It is true, also, that the early church, though its practice, like the authority of Scripture, in many remarkable instances sanctioned the enforcement of some oaths, spoke against them in general with the most unmeasured severity. Scarcely one of Chrysostom's ear-

lier homilies occur without strong and repeated denunciations against them; but those oaths were such as fell under the exceptions established above. They were voluntary, wanton, administered without authority and for private purposes, without regard to the temptation to violate them, assertory, imprecatory, and such as tempted God by unwarranted appeals to his supernatural vengeance. The real principle of an oath the early Christian church enforced in every way. "Let a man swear by his life," "let the name of God be upon every action," were her favorite mottoes. And if she refused the formal declaration of the principle, it was only because the necessity of any declaration seemed to impugn and throw doubt upon the sincerity of her inward feeling. Afterward, when this high tone of Christian piety was lowered, and it became necessary to avow and enforce religious sanctions publicly, because in secret they were so often neglected, the church, from the time of Constantine, began to multiply oaths indefinitely, and to apply them to all the duties of life in which religion could be naturally infused. Particularly all the relations of society which depended on mutual faith, such as allegiance to a sovereign, fealty to a lord, service to a master, were all sanctified by oath. And in our own country, from peculiar circumstances, the system of purgation was admitted to an extent which shocks and astonishes the conceited ignorance of the present day. We forget that we are living under a totally different system. We make no allowance for the necessities of a half-formed state of society, and we neither study nor understand the many admirable contrivances by which, under the administration of the church, even the superstition of the ordeal was rendered no despicable instrument for detecting crime, deterring perjury, and sheltering the innocent.

Upon this followed an age in which, with the corruption of the Romish Church, all other truths and systems became corrupted likewise. Then oaths were made instruments of worldly policy, and abused to the lowest purposes. And now they are all to be cast off, because piety is so lost, and men's hearts are so hardened, that the name of God no longer acts as a warning or a terror. For this is the true cause—not that we reverence God more than former ages, but that we reverence him less. And that has come to pass in our own days which Plato (De Leg., lib. xii) lamented even in his days, and against which, in his usual deep, penetrating, masculine wisdom, he made the same provisions which we have endeavored to point out at present, and which cannot be stated, in conclusion, better than in his own words:—

"There was," says he, "a legislator of old, who laid down a law for his tribunals which we may well admire. He saw that men around him believed in God; for there were children of God still upon earth, and he himself was one. To God, therefore, and not to man, he intrusted the decisions of justice, by imposing upon each litigant an oath. But now when of the men around us some believe that no God exists; some that he cares not for mortals; some, the most common and most wicked, that by offerings and flatteries he may be bribed to become their accomplice in villany; now, in an age like this, the rule of that great legislator would indeed be folly. Man's piety has changed, and our laws must be changed also; and therefore in all our courts prohibit the oath of both parties. Let

the plaintiff record his charge, not swear to it; let the defendant enter his reply, but deliver it unsworn. For," he adds, "it would indeed be awful for trial upon trial to occur within our walls, and for us to know and feel that nearly half the parties to them were perjured souls; and yet to mix with them, meet them at table, talk with them, intermarry with them! Let," he concludes, "an oath be taken from judges, from magistrates, from electors to high offices, from all in whom is reposed any weighty trust, and who have no interest in perjury. But whenever perjury would lead to gain, decide the cause without an oath. Let no one swear to enhance his credit; let there be no imprecation."

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Art. V.—ON THE MODESTY BECOMING A CHRISTIAN MINISTER.

BY REV. DANIEL DANA, D.D.

Nothing is so essential to the prosperity of religion as the character of its ministers. Their office and work require high and peculiar qualifications. In this point all are substantially agreed.

In the character of an *untaught teacher* the most ignorant perceive an incongruity. The veriest of hypocrites demands in a minister unimpeached sincerity; and the most profligate of men, a spotless example.

So pervading and general a sentiment carries with it decisive evidence of truth. It is drawn from the inmost depths of the human mind. It may be impaired; but it cannot be effaced. Even in the present low state of religion and morals in the community it retains much of its original strength.

Many things, indeed, in the existing condition of our country are adapted to improve the ministerial character, by eliciting and strengthening some of its best attributes.

While most other sciences are making rapid advances, it would be unnatural that religion, the best of all sciences, should stand still.

The rapid extension of the gospel, with the imperious demand for its still farther extension, is fitted to rouse the energies of every minister, to quicken the impulses of his heart, and nerve the vigor of his arm.

In the meantime an endless variety of domestic objects and interests prefer their claims. While societies, anniversaries, public assemblies, resolutions, and speeches are indefinitely multiplied, no minister can well be idle. His thoughts and feelings, and, if he has them, his talents and eloquence, will have an ample field for their exhibition.

But amid these demands for energy, and temptations to display, there is latent danger. Especially there is danger lest virtues of the more passive or secluded cast be neglected and forgotten. There is one virtue, I mean that of *modesty*, which is already cast into the shade; and is, indeed, in some danger of being transferred from the list of virtues to that of weaknesses.

It is my wish to speak a word for this lovely stranger; to lead her out from her seclusion, to vindicate her rights, and to assign her due importance and praise.

I remark, then, in the first place, genuine modesty does not imply, strictly speaking, an undervaluing of one's own character and attainments. This is true in an absolute and a comparative sense. It is admitted that the apostle, in addressing Christians, enjoins them, in *lowliness of mind each to esteem others better than themselves.* But these expressions cannot bear a literal construction. Thus understood, they would inculcate on Christians the sweeping conclusion, that all around them were better men and better Christians than themselves; which, of course, would be false. Still the apostle's meaning is very plain; and he puts the guard in the right place. Knowing the pride of the human heart, and the proneness even of the partially sanctified to judge too unfavorably of others, and too favorably of themselves, he would have them reverse the proceeding. He would have them transfer to themselves that severity which they are prone to exercise toward others; and to others, that unbounded candor which they are apt to indulge toward themselves. Just as in the case of a staff, or wand, which has been much bent a particular way, we correct the obliquity, not simply by giving it a straight position, but by bending it the opposite way. Thus viewed, the apostle's direction will coincide with the idea of the ancient philosopher, who represented mankind as passing through the world with each a bag or wallet on his shoulder, in the fore part of which he placed the faults of his neighbors, and in the hinder part his own. "The business of philosophy," he adds, "is *to turn the wallet.*" The business of Christianity is substantially the same. And what a delightful revolution would be witnessed in neighborhoods, in churches and communities, if all Christians, and all ministers, adopted these lovely principles of judgment.

If modesty does not consist in forming too low an opinion of our own characters and attainments, still less is it found in the habit of verbally disparaging ourselves. Some persons never speak of themselves but in the most debasing terms. This, however, is a very equivocal proof of modesty. Rather, it is an artful, but ill-concealed attempt at self-exaltation. Believe the declarations of these very modest persons, and you bitterly disappoint them. Adopt their opinions, and you incur their resentment and hatred.

Nor is true modesty inconsistent with *decision* in opinions, or in character. The modest man, indeed, forms his opinions on great and interesting subjects with caution; for he investigates coolly; he sees difficulties, and feels the force of objections. But this caution is the parent of confidence—a just confidence, which, as it is not easily acquired, is not easily resigned. It is the superficial thinker who never patiently examines, never doubts, and never hesitates. And as his opinions are formed in the dark, it is not unnatural that they should take flight at the first approach of daylight. A volume might be written on the emptiness and superficiality of these arrogant pretenders, in contrast with the modesty of real science.

And why should it be thought that modesty is incompatible with decision of character? Does it obliterate from the mind a sense of moral obligation—of the immutable distinction between right and wrong? Does it destroy the fear of God, and reverence for his laws? Does it efface the impression of his all-surrounding presence and all-seeing eye? These are the elements which go to constitute

genuine decision of character. And they all find a natural and welcome abode in the subdued and self-diffident mind.

Indeed it is the modest man alone who duly appreciates the difficulties as well as the motives of virtue; its obstacles, not less than its rewards. Of course, he alone is prepared to pursue a uniform and inflexible line of rectitude. Let the world, then, correct its estimate of things. Let it transfer to this unassuming class that praise of decision and energy which it has been too apt to bestow on the bold, the self-confident, and the reckless.

Nor is there any thing in genuine modesty which relucts from the loftiest enterprises, or the most vigorous efforts. The motto adopted by one of the most unassuming as well as energetic men of the age just passed, was, *Expect great things; attempt great things.* Animated by this simple but noble maxim, he pursued, through a long life, a course of action which has poured unnumbered blessings on the millions of India, and endeared his name to every friend of religion and humanity.

An example of consummate modesty, combined with the boldest enterprise and courage, has been furnished by our own country, in the case of her most illustrious son. The unaffected reluctance and self-diffidence with which Washington accepted the two highest offices in her gift could be surpassed only by the commanding power and success with which their diversified duties were executed. And to this moment the problem remains unsolved, whether as a hero or a magistrate he exhibited superior excellence.

But we ascend higher still. The great apostle of the Gentiles was as humble and modest as he was great. No man more perfectly familiarized the declaration of Jesus to his disciples: *Without me ye can do nothing.* Still we hear him declaring, with more than human courage, *I can do all things through Christ strengthening me.* And where is the page of history which records exploits or sacrifices in the cause of Christ, which can bear a comparison with his?

It appears, then, that modesty is not that tame, spiritless, inefficient thing which many seem to imagine it. It is allied to the best and noblest qualities of the human mind and heart. It is a prominent and lovely attribute of some of the most estimable characters which have ever shone forth in our world. A vast proportion of the acknowledged ornaments and benefactors of their species have been genuinely modest men. A vast proportion of the solid good which has been effected for the interests of human society has been effected by the unassuming and unpretending part of mankind. We need not except the achievements of science and philosophy. Sciolists and semi-philosophers, it is confessed, have usually been vain, self-sufficient, and arrogant. But genuine and thorough-going philosophers, men of finished minds and finished learning, have been self-diffident and modest. Those who have conversed most intimately with the works of God, and the mysteries of nature, have found little time or inclination to admire themselves or their works. Those who have pierced the earth and scaled the stars, who have launched forth on voyages of discovery into the infinite regions of space, have returned but to confess the imperfection of their powers and their acquisitions. Of this we have a fine specimen in the case of the prince of philosophers. While Newton resided at the university, Roger Cotes was there, and a fellow of the same college

with himself. He was of kindred genius and pursuits, and died at the age of thirty-four. Newton, some time after his death, exclaimed, with his own touching simplicity, "If *he* had lived, we should have *known something*." What views this wonderful man had of his own powers and attainments may be gathered from another remark which he made toward the close of his life. "I do not know," said he, "what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in, now and then, finding a smoother pebble, or a prettier shell, than ordinary; while the great ocean of truth lay all undiscovered before me."

When speaking of that modesty which becomes the Christian, and especially the Christian minister, we are arrested by a thought which, if true, is deeply interesting. Modesty is not a mere appendage or ornament of religion, but enters into its very constitution and essence. If, in the Christian professor, modesty is absent, religion itself is absent. If, in this point, there is a flagrant defect, doubt and suspicion are thrown over his whole character. The importance of this thought gives it a claim to a careful development.

All religion has its foundation laid in humility. Humility, too, pervades the superstructure. The representation of the ancient father was scarcely too strong when he said, in reply to the question, What is the first thing in religion? Humility. What is the second? Humility. What is the third? Humility. The real Christian, by the light of God's spiritual and searching law, has found his own depravity—his deep and utter depravity, his guilt, his ruin, his helplessness, his exposure to the endless wrath of a just God. He has felt a repentance which breaks the heart with unutterable grief for sin, and inspires it with habitual self-abasement. If he has hope of pardon, that hope centres in atoning blood. Nor does he feel himself less indebted to the power of the Holy Spirit for a new heart and for every right disposition. These thoughts are familiar. They are engraved in his inmost heart. Let such a man be proud if he can. But it is impossible. He is laid under necessity—precious, absolute necessity, to be humble. And if humble, then modest. For what is modesty but humility looking out at the eyes, beaming in the countenance, and spreading itself over the whole deportment?

Farther: real religion is progressive, and progress in religion is progress in humility. The Christian does not live, but Christ lives in him. All his attainments in holiness he owes, not to his own self-originated resolutions and independent efforts, but to the power and grace of his Master. If these are not facts, the gospel is a set of enigmas, and the Bible the most unintelligible of books. But the Christian feels these things to be facts. And this feeling is adapted to destroy every root and fibre of pride and self-complacency. If he differs from the vilest of mankind, he ascribes it to sovereign grace. If he makes any advance on his own attainments, he is but the more indebted to the same sovereign grace. Who sees not, then, that every advance of holiness will be an increase of humility and self-abasement?

We may take another view of things. Progress in religion is progress in pious sensibility, in delicacy of spiritual perception, taste, and feeling. The advanced Christian takes expanded and elevated views of the beauty and perfection of God, and of the mysteries of

his Saviour's love. These views impart a quickened sense of his own personal and infinite obligation; and thus he cannot compare what he has rendered to his God and Saviour with what he was bound to render, but with tenderness and grief. His warmest love appears cold; his tenderest gratitude, a kind of guilty ingratitude. His most ardent devotion seems too languid, and his best obedience scarcely worthy of the name. The mind which is occupied by such views as these can find no room for pride, or vanity, or ambition. It can be the abode of no feelings but those of the most subdued and humble character.

The Christian minister must hold habitual and intimate converse with the Bible. And of all books in the world the Bible maintains the most determined, uncompromising hostility with human pride. All its doctrines and precepts, all its warnings, promises, and threatenings are designed to subdue and eradicate this worst and most pernicious of all the vices of the mind. Especially do those mysteries of revelation which baffle our reason, and elude our comprehension, tend to promote modesty of intellect, as well as humility of heart. And there is no man who will fairly put his mind and heart to these sublime mysteries, without finding their auspicious practical influence. They will effectually subdue vanity and pride. They will inspire that humility which is the parent and nurse of every lovely virtue.

The true minister is eminently a man of prayer. And what is prayer but the immediate approach of a frail, impure, erring child of dust, to the high and holy One? Must not such an approach be almost necessarily attended with an entire prostration of spirit? In company with a fellow-mortal, a man may too easily find materials for pride, arrogance, and self-sufficiency. But can a man be proud, arrogant, and self-sufficient in the presence of spotless purity and infinite majesty? And must not such an intercourse leave behind it an impress on the mind, the countenance, and whole demeanor? Can the man or the minister who is habitually vain, self-conceited, self-satisfied, be a man of prayer? We cannot follow him to his retirement. His closet may reveal no secrets. But does not such a demeanor reveal secrets of the most affecting and appalling kind?

In a word, the true minister of Jesus resembles his Master. If it be true, that without the spirit of Christ no man can be a Christian, it is emphatically true, that without the spirit of Christ no man can be a Christian minister. *Learn of me*, says the Saviour, *for I am meek and lowly.* Humility, then, is the first lesson that he teaches. Until this lesson is learned, nothing is learned. A prayerless and profane minister is a solecism indeed. And why not a vain and proud minister too?

We have now had opportunity to perceive that modesty, though confessedly a bright ornament of the Christian character, is not a *mere* ornament, but rather a constituent part of that character. In other words, we have seen that without it a man can scarcely be a real Christian, and much less a consistent and exemplary one. In our discussion we have had in immediate view the minister of the gospel. In our farther remarks on the subject, we shall have a still more particular reference to this order of men.

Let us then glance at some considerations which evince the value and importance of modesty to the Christian minister.

It cannot but exercise a salutary influence on his investigation of truth and the formation of his religious opinions. Not, as we have seen, that it will impart an indecisive air to his speculations. Not that it will repress the spirit of the freest inquiry. Not that it will preclude the mind from any accessible source of information, or any legitimate instrument of knowledge. But the modest man, in all his inquiries, will bear in mind the imperfection of his faculties and the necessarily limited sphere of their operation. He remembers that error is often found on the surface, while truth must be sought many degrees below it; that error is artful, insinuating, obtrusive; while truth is simple, modest, and retiring. Above all, he remembers that the author of truth has established certain boundaries which mortals may not pass; which to transcend is fraught with numberless evils. These are maxims which are obvious to common sense, but which philosophers and divines have often overlooked. If modern France has proved that the principles of civil and political liberty, when pushed to excess and extravagance, issue in folly, madness, and ruin, modern Germany has proved that the principles of philosophical investigation may be so perverted and overdone as to originate the most monstrous errors and absurdities. Many of its metaphysicians and theologists, taking leave of sober reason, and bursting away *extra flammantia mœnia mundi*, have found themselves in regions of darkness never before explored. A little common sense and common modesty would have saved themselves the disgrace, and the world the annoyance, of these deplorable exhibitions. Still the actual influence of these wandering stars on the interests of religion and literature has been unspeakably disastrous. So much parade of learning, and affectation of philosophy, combined with so much cold-blooded, heartless infidelity, could not fail to produce wide-spread and destructive effects. The human mind has been unhinged; the most settled principles of belief have been undermined, and the wildest of vagaries have assumed the solemn garb of reason and philosophy. Our own country has sustained a shock in its most vital interests, and especially in its religion. There was a time when the infidelity of Germany, under the name of an improved theology, threatened to deluge our land like a flood. And even now, when the evil is somewhat checked at its source, its transmitted and deleterious influence is far from being unfelt in our country. A bold and reckless spirit of speculation, a contempt for long-established opinions, and a preference of *new error* to *old truth*, are still but too prevalent. While these temptations beset our young ministers and students, and while many are actually ensnared, there are others, it may be confidently believed, who have taken a salutary alarm. Looking through the emptiness of false philosophy, and perceiving the wretched impotence of reason as a religious guide when unaided by light from heaven, they feel the absolute necessity of implicitly submitting the understanding to heavenly illumination, and of seeking religious truth at its divine source. It is in the exercise of this meek and modest spirit alone that religious truth is found, and here is the only security from the wildest and most pernicious errors. So far as this spirit prevails, ministers become safe and instructive guides to their fellow-men. So far as it prevails, the church is *the pillar and ground of the truth;* the light of a darkened and erring world.

As modesty is thus needful to the minister in forming his religious opinions, it gives a grace to his manner of imparting them. It is admitted that the grand and fundamental truths of religion are perspicuous in themselves, and plain in their evidence. If, on these topics, it is the duty of every Christian to think and speak with decision, it is still more clearly the duty of every minister. But confidence is not arrogance, nor is decision dogmatism. There is a harsh, magisterial air in the pulpit, which makes truth seem repulsive; and from the lips of some preachers grace itself appears ungracious. It is a calm, unobtrusive manner which most unequivocally betokens conviction in the speaker; and it is this manner which is most adapted to beget conviction in the hearer. There is an unaffected, honest deference which a judicious minister knows how to pay to the understanding of his hearers, and this deference is generally paid back with interest. Prejudices and objections often fly before it, which would have stood their ground against severity and dogmatism. All the distinguishing doctrines of the gospel are naturally unwelcome to the human heart. But it is not therefore the less undesirable that by a harsh, overbearing manner in the delivery, they should be rendered still more repulsive. And if, on the other hand, there are truths, as doubtless there are, which are adapted to soften and to break the most obdurate heart, how important is it that the mildness and tenderness of their exhibition be such as should give them the fullest, deepest impression.

So long as human hearts retain their depravity, and Christians their imperfections, so long will differences and contrarieties of opinions find their way into the church. These discrepances of opinion will give birth to religious controversy. And how humbling is the thought, that religious controversy is often conducted with greater acrimony than is generally witnessed in the contests of worldly men. And how much more deplorable is it, that the acrimony should frequently be not in direct, but *inverse* proportion to the importance of the subject debated. Yet such has been too often the case. If in regard to the government of the church, the divine author of the Bible has given to his followers a degree of latitude, which is probably the case, then it follows that all bitter disputes as to the form of church government are at once needless, fruitless, and wicked. Yet it is by disputes upon these, and other unessential topics, that the church has in every age been agitated, convulsed, and torn asunder. These things are the opprobrium of religion, the grief of the pious, and the triumph of the ungodly. When shall such evils be banished? When shall these fires of hell be extinguished? When shall the church witness again that golden era when Christians *loved each other with pure hearts fervently;* when the whole *multitude of those who believed* were of one heart and of one mind? We answer, When Christians shall imbibe more of the spirit of their meek and lowly Master; when they shall honestly resolve to treat great things as great things, and little things as little things; when, conscious of their own infirmities and errors, they shall treat kindly the infirmities and errors of their brethren; when they shall be modest in their claims and generous in their concessions. When these revolutions shall take place, the church will arise from her depressions, will cast off her incumbrances, will look forth in beauty and glory, the joy of earth, and the bright resemblance of heaven.

The modesty we are recommending is an important safeguard against a *worldly* spirit. Than such a spirit nothing is more inveterately hostile to the power and prosperity of religion. To the Christian minister it is peculiarly noxious. It cripples his energies and impairs his usefulness.. It even corrodes the vitals of his piety. In every age it has *cast down many wounded.* In every nation its progress has been marked with spiritual desolation and death in the church and in its ministry. In our own age and country, the dangers from this source are singularly multiplied and alarming. With a fertile soil, a free government, and a rapid advance in the arts and luxuries of living, we have had for years an exuberant tide of wealth and prosperity flowing in upon us. The world has seemed to array itself in new charms, and life to exhibit new attractions. Pleasure, self-gratification, in all their varied forms, have become the universal rage. The church has not escaped the contagion. Never, perhaps, in any period or country, was the church pervaded by such a spirit of gain, of luxury and splendor, as in our own at the present time. In this state of the church the condition of the minister is dangerous and trying in the extreme. What shall prevent his being swept away by the torrent of fashion? What shall save him from plunging into that vortex of worldliness and dissipation, where dignity of character is lost, and ministerial influence is lost, and not unfrequently shipwreck is made of an immortal hope? But these are not the only dangers. He may be precluded by narrowness of circumstances from running a race with the votaries of wealth and splendor. He may find himself the object of neglect, of pity, or scorn, with those who claim to prescribe the laws of fashion and the tone of public sentiment. And what shall sustain him in circumstances like these? We answer, In both the cases supposed the minister has one resort, one refuge. He may find it in a subdued, humble, unaspiring mind; and he can find it nowhere else. If he has sat at the feet of a lowly Saviour, he has found where real happiness springs. If he has risen to communion with God, he can look down on all which the world thinks elevated and great. If he is enriched with the treasures of the gospel, and may communicate these treasures to others, he is rich to his heart's content. If he has the humble hope of his Saviour's smile, he may well be deaf to the world's applause, and repay its neglect or scorn with compassion.

If the spirit of worldliness is disastrous in its influence on the ministerial character, the spirit of ambition is not the less so. Many, indeed, who have been inaccessible to the attractions of wealth and splendor, have been corrupted and destroyed by the love of praise. This passion is as powerful as it is pernicious. Wherever it gains access it takes possession of the whole soul. It claims to reign supreme, and without a rival. The Deity himself is dethroned. The wretched devotee, withdrawing his worship from his Maker, becomes the worshipper of himself. Nor is he content till the whole church and the whole world unite in the same idolatry, and bow at the same altar. If the question be asked, What is the source of those numberless errors and heresies which have vexed and distracted the Christian church from age to age? it must be replied, that the grand source of the evil is ambition. Men possessed of some learning, but of still more restlessness and love of distinction,

have perverted the Scriptures. Not content to let them speak their own language, they have invented a language for them. Some novel but false idea has darted into their own minds, and they have found it in the Scriptures, or forced it upon them. The deviation from truth may at first be small; but as the importance of the new idea becomes identified with their own importance, it soon becomes a great and momentous affair. Every thing in the Bible which remotely countenances the favorite is sedulously pressed into the service, and every thing of a contrary aspect as sedulously overlooked. Gradually a new *theory* arises, which, itself immortal, is to give immortality to its author. But the cause of truth and piety receives a wound; and error and division are perpetuated in the church.

Such has been the origin of error in the past ages of the church. In *every* age of the church there is danger that men occupying eminent stations, men ambitious of literary distinction, and not distrustful of their own powers, should substitute the *form* or *semblance* of Christianity in the place of its vital essence. And this the more as it is well known that a *plausible counterfeit* of the doctrines of the gospel is, to the generality of human hearts, more welcome than those doctrines themselves. Ministers of every description, especially those of the younger class, are exposed to the same snare. It is gratifying to personal vanity, and of this the best have enough, to be uttering one's own novel and showy fancies rather than those plain, old-fashioned doctrines of the Bible which have nothing to recommend them but their everlasting truth and infinite importance.

But there are other modes in which ambition is displayed and gratified. Let us cast a momentary glance across the Atlantic. Let us contemplate the great British anniversaries and the manner in which they are conducted. These occasions bring together a considerable portion, not only of the piety and benevolence, but of the taste and fashion, the distinguished nobility, with the dignified and respectable clergy of the metropolis and the nation. Not a few of the speeches are uttered by ministers of the gospel. These speeches are often prepared with much care; they are highly ornamented—surcharged, indeed, with flowers of rhetoric and flights of imagination. The speakers frequently compliment each other in no very measured terms. Their speeches are generally received by the audience with emphatic expressions of approbation. Those which are peculiarly brilliant call forth loud and reiterated bursts of applause. Here, then, certain serious questions arise. Will these exhibiters return entirely unharmed? Will their Christian character and feelings sustain no shock? If they brought to the scene some portion of spirituality and humility, will they carry as much away? Or will they be too apt to leave the greater part behind? In this pleasant collision of effort, on the one part, and admiration on the other, will no flame be enkindled, consuming the best sensibilities of the Christian, and even the finest feelings of natural delicacy? In this species of commerce, while a corrupting, deteriorating influence is imparted to the individual, will not a portion of the same bad influence return back upon the community?

The religious anniversaries of our own country are conducted in a more correct and chastened style. If on this point our British brethren view us as lagging behind the spirit of the age, we may

well cherish the wish, that the period may be distant when we shall overtake it. Yet with us serious and menacing evils exist. The species of eloquence which these occasions are found to cherish is not always in keeping either with the principles of good taste, or the genuine spirit of Christianity. Some speeches, indeed, delight us by their fulness of thought and force of reasoning; by their genuine pathos and unaffected piety. In others we perceive such a spirit of levity and display, with perhaps such abortive attempts at the sublime or pathetic as are truly disgusting. It cannot be denied that these occasions subject the modesty and humility of our clergy, the younger part especially, to a severe test. Those not unfrequently whose qualifications and claims are most decisive have an insuperable reluctance to these public appearances. While those with whom they are objects of ambition rarely come forward either with advantage to the public, or with honor and safety to themselves. Cases have occurred in which the unlimited indulgence of this ambition has proved the wreck of moral feeling and the sacrifice of Christian character.

A young minister comes forward under the most promising auspices. Apparently he is devoted, humble, unobtrusive, and lovely. His talents excite public notice. Societies of various descriptions take measures to enlist him in their cause. His first great public effort is approved; the second, admired; the third, warmly applauded. Soon his character as a popular public speaker is established. His name is extensively known, and his praise is sounded by a multitude of tongues. But, in the meantime, where is that simplicity, once so lovely! Where is that modesty, so attractive, and where that spirituality, so delightful? Alas! they are gone; they are utterly vanished. His countenance, his air, his whole demeanor, proclaim him vain, self-sufficient, arrogant; almost *a man of the world.* Who that knew him once is not ready to exclaim,

"If thou art he! but O how fallen!"

And who that has observed the progress of human character and human events is not prepared to witness a fall still more signal and tremendous—still more decisive of character and fate?

It might be difficult, perhaps impossible, to carry forward the great religious objects of the day without the aid of those public assemblages to which we have referred. They may be necessary instruments of awakening and keeping alive the general attention and interest. Nor do those evils to which they have sometimes given birth hold any natural or necessary connection with them. In themselves they would seem calculated to expand the heart, to purify and elevate the affections, to spread a healthful influence over the public mind, and to excite the energies of Christians to their noblest possible exercise. It is only by a perversion that they become scenes of mere curiosity, of amusement, of display; occasions of giving and receiving the incense of adulation. And surely it is a signal and lamentable perversion when, in this way, they become instruments to secularize religion, to pollute the sentiments and taste of the people, and to deteriorate the character of ministers.

But it is not in these public scenes alone that ministers are exposed and ensnared. Perils throng around their daily path. Even when engaged in their duties, which should make and keep them

humble, they are in danger of *losing* their humility. Even that kindness and partiality of an affectionate people designed by Heaven to stimulate and lighten their labors, too often furnish fuel to their pride and vanity.

The dangers of which we are speaking are not excluded even from the pulpit. This is a sacred inclosure; and of all possible intruders pride would appear to be the most unseemly and odious. Yet from this master-sin, entwining itself about every fibre of the human heart, the holiest and humblest of men are not wholly delivered. The angels of light, in their purity, and their worship, cover their faces, and sink in dust. While man, stained with guilt, and odious in his pollution, dreams of personal excellence; forgets himself and his Maker; is unabashed and irreverent in the presence of infinite Majesty. What do angels think? What do they think of our worship, of our sermons and prayers, of our praises and confessions? What do they think of what we style our reverence and devotion, our humility and love? And what does He think who charges the angels themselves with comparative impurity and folly.

Would not the Sabbath acquire a new sacredness, and the sanctuary an unspeakably increased interest, did every minister bring to the pulpit a deeply impressed sense of a present Deity? It would be the death blow of vanity and irreverence. The spirit of levity and the spirit of display would vanish before it. His looks, his tones, his air, his *every thing* would indicate the ambassador of Heaven. The sanctuary would assume the solemnity and silence of the tomb. Many would be ready to exclaim, *How dreadful is this place!* Few would retire unimpressed or unprofited.

The minister who is serious and humble in the sacred desk will naturally be chastened and modest in his deportment elsewhere. This is of high importance to the impression he will be apt to make on the general mind, both as it regards his personal character, and the religion he inculcates. Many respectable men are not discriminating in their views of religious doctrines. But most men are quick-sighted enough in detecting moral distinctions in the characters of religious guides. A meek and modest minister is generally known and noted, to the honor of religion. And so is a proud and arrogant minister, to its disgrace.

These remarks, on a topic of no small interest, are confessedly desultory. The writer has not aimed either to treat the subject very methodically, or to exhaust it. It is still fruitful of very important reflections. The hints he has thrown out he submits with great deference to the ministers of the gospel. He particularly asks for them the attention and candor of those numerous young men in a course of training for the Christian ministry, who, in forming their own character, are preparing to form the character and shape the destiny of those numberless immortal minds with which they will be hereafter surrounded.

For the Methodist Magazine and Quarterly Review.

ART. VI.—AN ADDRESS

Before the Cuvierian Society of the Wesleyan University, Middletown, Conn., July 31, 1838.

BY WILLIAM H. ALLEN, A. M.,
Professor of Chimistry and Experimental Philosophy, in Dickinson College.

Gentlemen of the Cuvierian Society,—In rising to address you and the audience favoring with their presence, I am conscious before whom I am to speak. I am to address many whose knowledge of that department of philosophy which this society is designed to promote, is far more extensive than my own; and who are infinitely more able than myself to do justice to the occasion. I need not inform you, therefore, that I stand here with no ordinary feelings of diffidence. I am consoled and encouraged, however, by the assurance that they who have advanced most deeply into the penetralia of nature, and who have been admitted most intimately to her sacred mysteries, will be most ready to extend indulgence to a votary yet in his noviciate, and most willing to excuse a tottering step in him who has but just trod upon the threshold of her temple.

It would be presumption in the pupil to arrogate the functions of the instructor. Equally presumptuous would it be in him who is now to address you to attempt the solution of some problem in natural science which has baffled the sagacity of the wisest men, merely to show how great a theme he dared to touch; or to broach some undigested theory to excite, perchance, the notice of an hour, and then to be buried with the thousands that have gone before, serving only to demonstrate the ingenious absurdity of their projectors. It were, indeed, a pleasing labor to sketch the history and progress of natural science from its early and feeble beginnings to its present colossal development. But there I perceive the footsteps of the veteran who stood in this place before me, and who spread out to your view the choicest flowers which adorned his pathway.* It better becomes me, just entering the great garden of nature, to confine myself to an humbler sphere. My object, therefore, in the present discourse, will be to present some of the motives to exertion which are placed before the philosopher of nature, and to show the spirit requisite to success in his pursuits.

All philosophy is founded on the study of relations. The relations which exist between man and his Maker, and the duties growing out of these relations, are the subjects of theological philosophy. The relations which exist between man and man, and the duties growing out of them, are the subjects of moral philosophy. The relations which exist between man and the material world, and between all material things, are the subjects of physical philosophy. In naming these great departments of knowledge it is not my intention to graduate them on a scale of value. The importance of each and all of them is known and admitted. Theology possesses claims on human attention strong as the hopes of immortality, solemn as the sanctions of eternity, fearful as the retributions of Omnipotence.

* See Dr. Jarvis's address before the Hartford Natural History Society, which he repeated at the Wesleyan University.

Moral science appeals to the present happiness of mankind, the order and well-being of society, the establishment and guardianship of public and private rights, the interpretation and application of natural law, the impartial administration of justice, and the regulation of human conduct in thousands of cases which statutes could never reach; and we readily admit that "her voice is the harmony of the world." Physical science points to civilization, which she has promoted; to agriculture, commerce, and the mechanic arts, of which she is the common mother; to the accessions she has made to human comfort and convenience; to the powers of nature she has made subservient to man; and she exclaims, "These are my trophies!"

The importance and value of each of these departments of study can be fully sustained and illustrated without derogating in the least from the others. Each is indispensable in its place to complete the structure of education. If one be neglected, a base, a shaft, or a capital is wanting in our column, and the perfection of our edifice is destroyed. I hope, therefore, though my remarks to-day be confined to one class of studies, I shall not be charged with blindness to the merits of others, nor prove myself the younger brother of the insect that thought the narrow leaf on which he existed the utmost extent of the universe.

The business of natural history is to describe and classify. It leaves to chimistry the study of elementary bodies and the laws of their combination, and applies itself to ascertain the properties and relations of all the productions of nature, both organic and inorganic, just as they come from her hand. To name the extent and objects of this science is sufficient to show its importance; and before a society organized expressly for its cultivation to demonstrate its utility would seem a work of supererogation. It would hardly require argument to convince even an uninstructed man that he ought to be acquainted with the properties of those bodies, and the powers of those agents, by which he is constantly surrounded, and deprived of which he could not exist an hour. By every garment we put on, every particle of food that sustains us, every time we tread upon the earth, or open our eyes to the light,—in a word, by every breath we draw, we are reminded of our relations to the natural world and of our dependence upon it. Yet no department of science has been assailed more violently on the charge of inutility, by those men who shape every action with reference to some immediate advantage, than that which introduces man to the beings and objects around him—the glorious mechanism of the same almighty hand that created himself. Many a speculator on the capital bequeathed by philosophy, readily admits the utility of chimistry, mechanics, and astronomy; but meets the naturalist with, "Cui bono?" What! to chase a butterfly with the ardor of an urchin! to gaze with rapture on an insect or a reptile! to inspect the bird-tracks in the sandstones of your beautiful Connecticut with greater care than the western adventurer surveys the site of his future city! to delve for the fossil fishes of your valley with more perseverance than for a mine of gold! to preserve a petrified trilobite as the apple of your eye! to study the skeleton of the megatherium, and the structure of the plesiosaurus, with stronger emotion than a railroad locomotive or the anatomy of a steamboat! What benefit is the

world to derive from the knowledge that the opossum formerly existed in France, and the elephant in America? How much richer is Europe because Cuvier spent his life in articulating the crumbling skeletons which he had rifled from nature's ancient charnel-house? Dull business this to make money. The man whose only divinity is mammon, and who deems nothing useful or beneficial that does not cater for his appetites, or pander for his passions, natural history allures with no golden bribe. Let such men grovel. There are studies worthy of our pursuit for themselves alone—studies which elevate men above considerations of sordid interest, and which surround them with the elements of a new world. To him who is imbued with a philosophic spirit, the contemplation of truth is a sufficient reward of toil. He loves knowledge for its own sake. He claims the same right as others to pursue and enjoy what is to him the highest good. And if men who can appreciate neither his labors nor his motives approach to question or brand him as a votary of unprofitable pursuits, he can retire within himself, wrap himself around with the mantle of his own thoughts, and say, "Procul, O procul este, profani."

The spirit of the old philosophy was selfish and exclusive. To use a favorite expression of our times, it was aristocratic. Having little sympathy with the mass of men, it sought rather to secure a blind veneration for its disciples than to promote the convenience, the comfort, or the improvement of the human race. It labored to make the few more than men, while it left the many less than men. The rival sects of the Greeks and the schoolmen of the middle ages wasted their great powers in subtle and endless speculations, and contributed little substantially useful to the world. Plato contemned the herd of vulgar geometricians who condescended to apply mathematical truth to practical purposes, and deemed the science degraded by such slavish and sordid applications. The Roman Seneca was indignant that philosophy had received the insulting eulogy of having assisted in the progress of some of the useful arts; and disdained to dignify with the appellation of philosophers men who happened to be guilty of mechanical inventions. Even Archimedes considered patriotism hardly an adequate apology for stooping from his loftier abstractions to construct those engines for the defence of his city which excited the astonishment of mankind.

On the contrary, the new philosophy, of which Lord Bacon was the founder, is decidedly democratic. While its object is truth, its spirit is philanthropic and diffusive. It looks to the elevation of the whole human family. It seeks so to apply every new truth that men shall be better off for its discovery. Now like most democracies this democratic philosophy has run into some excesses. Because Bacon taught a philosophy which has subserved the interests of the multitude, the multitude now clamor against all philosophy whose utility is not visible, tangible, and immediate. There is a strong tendency in the present age to elevate utility above the love of truth, the subaltern above the superior. The spirit of the Baconian philosophy is misapprehended. Its end is truth; and though it believes whatever is true is useful, and useful because true, yet it pursues truth, not because it is useful, but because it is true.

Were we permitted to yield so far to the spirit and prejudices of this age as to advocate the study of natural history from considera-

tions of utility alone, there would be no "lack of argument" in its favor. We might point to every pharmacopœia, filled with the contributions of botany to medicine. We might point to the animals which have been domesticated; to the fruits and vegetables for the sustenance and clothing of men which have been transplanted and successfully cultivated far from the soil to which they were indigenous; and to the beds of coal, the veins of valuable ores, and the quarries of marble, granite, slate, and other building materials which have been discovered by the aid of this science. It has also literally fed the hungry, clad the naked, warmed the shivering, and healed the sick. Equally with mechanics, chimistry, and astronomy, it has contributed its share toward the advancement of those useful arts which, by supplying the increasing wants of men with diminished labor, afford them the time and the means for mental improvement. For though every man who practices a useful art does not necessarily understand the science on which it is based, yet the development of the law by the man of science usually precedes the application of the principle by the man of business. To illustrate: every builder does not understand the principles of architecture. An apprenticeship has taught him to imitate his models and move in the beaten track. But who gave him his models? Who struck out the lines of beauty, fixed the proportions of symmetry, and from the ideal fabric in his own mind reared the perfect structure for the builder to imitate? The veriest blockhead of a druggist's boy can now make matches that will kindle by friction; but did he perform so easy a labor who discovered the phosphorus in which they are dipped? Many processes perfectly simple and plain when once known, cost wearisome toil and patient thought to discover. Any navigator can now make a voyage to America. It required a Columbus to make the first.

Again: the conditions of our own existence, the structure and organization of our bodies, the influence of natural agents on our health and life, and the consequent importance of temperance, exercise, regular habits, fresh air, proper food, drink, sleep, clothing, and shelter, constitute a branch of physical knowledge intimately connected with our well-being in this life. Does any one, running, like the ancient sages, from utilitarianism to the opposite extreme, pronounce these matters of trivial moment, because they directly affect our bodies only? To eat, drink, dress, and sleep, are, we admit, rather vulgar employments; but we cannot survive a single week without them. So long, then, as they are indispensable to our existence, is it a small matter that they be properly done? Facts abundantly prove that, as a general statement, when the body is in health the mind is active and vigorous; but when diseased, the mind sympathizes with it, droops, and languishes. If, then, the highest state of mental efficiency is usually found connected with the most perfect state of physical health, it follows that whatever injures our physical health will also diminish our mental efficiency. But a knowledge of our relations to the material world assures us that nothing so soon affects our health as the improper performance of those acts of daily recurrence which our own comfort and the desire of self-preservation oblige us to perform. He, therefore, who would preserve the powers of his mind in health and strength must attend to these vulgar things. If he do not, the neglected tenement

will be shattered and tumble into ruins, and the occupant will be crushed beneath the wreck. He has violated the conditions on which health and life are granted; and though his error were the error of ignorance, and not of design, he must pay the penalty of the infraction. In this manner how many whose anticipations once were bright, who gave ample promise of becoming ornaments of the age in which they lived, of adding something to the amount of human knowledge, and of enrolling their names among the benefactors of mankind, withered from the earth in the very beginning of their career! I will cite no example. To many present all aids of remembrance were unnecessary and obtrusive. Suggestion to them is more eloquent than language. You need no example so long as from beneath yonder marble monument "where sleeps the loved and lost of earth," comes forth a silent voice to attest the truth of my words.*

Few perhaps would be disposed to question these general statements as to the utility of physical studies, but if we descend to the minuter details of science, objectors multiply. To devote a life to the examination of a single class of insects or plants which are apparently valueless, or to the study of the structure and habits of microscopic animalculæ, seems to most men an enormous waste of time. But who, I would ask, is to decide what may or may not prove useful hereafter? A discovery unimportant in itself may be the thread that shall guide to another, of inestimable value. To the true philosopher nothing is trivial. The oscillations of a chandelier led to the invention of the pendulum, and the fall of an apple to the discovery of the laws of gravitation. Even the pursuit of a visionary object may lead to important practical results. The alchemists for many centuries tantalized the world with delusive hopes of exhaustless riches and universal health. Though they failed to satisfy the expectations of cupidity, they were the inventors of useful apparatus, the discoverers of powerful agents, the fathers of experiment, and from the ashes of their exploded science modern chimistry has sprung.

While a science is yet progressive, and before its more remote and hidden relations have been traced, so far is the world from being able to judge of its utility, that the philosopher himself can seldom appreciate the full importance of his own labors. Little did the first observer of the properties of loadstone imagine that same attractive influence would afterward be used to direct the mariner on the ocean and the wanderer in the desert. The discovery of the properties of steam was apparently a matter of small consequence; but mark the applications of this knowledge in our age. Galvani observed that the contact of silver and steel produced contractions in animal fibres. Volta succeeded in developing the new agent in sufficient quantities to produce surprising results on the human system. Davy applied the same agent to deflagrate the most refractory bodies, and to overcome the most obstinate affinities. Oersted discovered its power to deflect the magnetic needle, and to magnetize the conductors along which it passed. Succeeding philosophers have developed the laws of electro-dynamics, and applied the principles of electro-magnetism to the production of rotary motion.

* Aaron H. Hurd, of Reach, Upper Canada, who died at the Wesleyan University, in 1836.

Think you Galvani dreamed that his discovery was the first step to so magnificent results? Dare we, even at this day, assign limits to the benefits mankind may yet derive from it?

One more example, drawn from another department of science. The immortal John Kepler was regarded by his contemporaries as an enthusiast, wrapped up in futile dreams about the celestial harmonies, raked from the ashes of the Pythagorean philosophy.—Without friends, without assistance, without sympathy, chilled by poverty, and emaciated by hunger, he toiled on in his abstruse investigations. Mark him at his midnight study. The agony of intense thought is thrilling along his trembling nerves. Anon a ray from the light of truth darts through the shadows of doubt that envelop his mind, and see how his eye flashes with unearthly joy! how his breast dilates with excessive emotion! Hope renewed, still on he toils. Look again. The day is dawning. The morning twilight streaks the east. The clouds of uncertainty vanish from his mind, and truth's bright sun pours a full blaze of light upon his soul. He starts up in transport, and exclaims, "Nothing can restrain me; I yield to the sacred phrensy; I have stolen the golden vessels of the Egyptians, and I will build of them a tabernacle to my God." He has written a book—a book which he knows the coming generations will read, though it fall unnoticed upon his own. He is content "it should wait a century for a reader, if God had waited six thousand years for an observer."* And long after the sublime soul of Kepler had fled from the discordances of earth, to listen in heaven to the harmonies of the spheres, his book did find a reader. Newton rose, and the *three laws of Kepler*† were the basis on which he reared his own stupendous fabric.

If an apology is necessary for devoting so much time to the discussion of utility as a motive to exertion in scientific pursuits, it may be found in the tendencies of our own age and people. My aim has been to give the motive due consideration, but to hold it always subordinate to the love of truth. In the breast of the real philosopher truth holds an empire whose throne no aspirant can usurp. In her revered presence he breathes a purer atmosphere, and is illuminated with a clearer light. When he has discovered a new fact, or a new law, he feels that he has approached one step nearer to that infinite intelligence which he can never reach. But the feeling is not one of pride or self-exaltation. At every step of his advance he has a wider view of the immensity of that untrodden space which still separates him from Omniscience. He regards the laws of nature as the Creator's modes of operation in the material world. The study of nature, then, is the study of God, and the knowledge of his relations to the material world is the knowledge of his physical relations to the great Author of all. Humility and awe penetrate and pervade his soul as in the palpable presence of Divinity.

Another class of motives to physical studies is drawn from the

* Si ignoscitis, gaudebo; si succensetis, feram; jacio in aleam, librumque scribo, seu presentibus, seu posteris legendum, nihil interest; expectet ille suum lectorem per annos centum; si Deus ipse per annorum sena millia contemplatorem præstolatus est.—*Harmonices Mundi, Præmium*, lib v.

† Regulæ Keplerı. 1. The planets move in ellipses of which the sun is in one of the foci. 2. The radii vectores describe equal sectors in equal times. 3. The squares of the times of revolution of the planets are as the cubes of their mean distances from the sun.

beneficial effect of these studies upon the mind. And allow me here to remark, these motives address themselves with peculiar force to young men whose mental and moral habits are not yet perfectly formed, and to those, if any be present, who are still hesitating as to their future pursuits, and the kind of mental training suited to the work of preparation. In this connection I shall briefly consider the influence of the study of nature, first, upon the intellectual, and, secondly, upon the moral character.

That formation of intellectual habits, usually called mental discipline, is more important to the scholar than the actual amount of knowledge acquired during a course of study. This discipline is the foundation on which he is to erect his superstructure. It enables him to pursue, by his own unaided powers, any science, and to investigate any subject to which he may apply himself in future life. It teaches him to command his attention, to concentrate his strength, and to remove the obstacles he meets with by patient reliance on his own resources. Doubtless every department of study, rigidly and faithfully pursued, is favorable to this discipline. But the science of nature seems peculiarly adapted to the cultivation of those habits of thought and reasoning which fit men for the duties and emergencies of this plain, matter-of-fact world in which they live. It is a science in which the most perfect order, method, and system prevail; and which deals in realities, rather than abstractions and hypotheses—in things which are, rather than things which might be, or which we imagine ought to be. It exercises the faculties which men have most frequent occasion to employ in the affairs of life. Attention, memory, judgment, and the powers of analysis and classification, it calls into constant and vigorous action. It suffers us not to indulge in speculative vagaries, which

"Lead to bewilder and dazzle to blind."

Its logic never teaches sophistry for reasoning, nor permits us to contend for victory rather than truth. In fine, if careful observation of phenomena, diligent collection and collation of facts, accurate delineation of properties, bold induction and far-reaching generalization can prepare the mind for noble achievements, then, without question, the man who has studied and understood the relations established by the Creator in the natural world, will be most competent to trace and illustrate the laws impressed by the same Being on the world of mind and morals. The science of mind is yet brooded by the incubus of scholastic philosophy. And if MIND is ever to be extricated from the labyrinth of logomachies which have been piled above and around her, NATURE must furnish the thread that shall guide her to the light.

I have condensed my remarks on the influence of physical studies upon the intellect, that I might have a more reasonable claim to your indulgence while I dilate more upon their moral influence. If we examine the lives and character of men eminent in natural science, we shall find them, with rare exceptions, conspicuous for moral integrity. In Linnæus, in Werner, in our own lamented Godman, and in many others who have made the study of nature the business of their lives, we are charmed with a simplicity of manners, a kindness of heart, a purity of sentiment, an elevation of principle, and an integrity of purpose, which seem to have been

nurtured and matured by the pursuits to which they were devoted. There is in these studies an innocence, a silent, unobserved, but constant influence, which purifies the soul from the gross and sensual, and surrounds it with a healthful moral atmosphere. The habits of mind formed by contemplation of the order and harmony of nature readily extend to the observance and love of those moral harmonies in which virtue consists.

After the love of virtue, the next strongest restraint from vice is the fear of punishment. Though a man have no desire to practice virtue for her own sake, if he understand the laws of his physical being, he knows that every violation of these laws will be followed, sooner or later, by inevitable and severe retribution. It is just as certain that habits of licentiousness, intemperance, or excess of any kind will introduce derangement into the physical economy as that a dose of arsenic will cause pain and death. But he who is ignorant of those laws may give loose reins to passion and appetite, and if he escape present suffering may think he is safe. He knows not that from the seed he is now sowing will spring up, as from the fabled dragon's teeth, an armed host to torment his advancing years. He rushes on blindly, and therefore has nothing to restrain him. The man of science, on the contrary, when perhaps no principle of moral goodness would be strong enough to deter him, might be held back from ruin by his knowledge that the day of reckoning, though late, must come.

Again: the principle of curiosity is a part of our constitution, and its moral tendency depends on the character of the objects of its gratification. Directed to frivolous or vicious objects, its perverted strength becomes a fearful instrument of moral desolation. Its victim listens to the tongue of slander, and forthwith his own drips with the same venom. He enters among scenes of expensive amusement and corrupting pleasure. He looks on vice to assure himself of her deformity, and then clasps her to his familiar bosom. Over every new form of wickedness and crime the morbid principle gloats with insatiate delight. But nature, from her varied storehouse, can furnish aliment to keep curiosity ever active, yet ever healthy. Is it pleased with simple and quiet beauty? The rivers, the groves, the fields, and hills teem with unnumbered objects for its innocent gratification. Does it love the grand and the terrific? The tornado, the earthquake, and the volcano will satisfy it. Does it seek the new and the romantic? The vast volume of entire nature is a novel that never cloys; and whether we view the skill of the plot, the variety of incidents, the fitness of the arrangement, or the beauty of the illustrations, we find the book unsurpassed and inimitable. Does curiosity delight to roam with the antiquary among the monuments of ages past? Nature reveals wonders older than man himself. And if there is a noble pleasure in examining coins and medals, deciphering inscriptions, and surveying ruins, which are the only authentic annals of some remote age and country, how much nobler to read the hieroglyphics imprinted on the everlasting hills by the finger of God himself! to study the wrecks of ancient worlds, the relics of organic bodies, which, long before "man was seen walking with countenance erect," filled the air, the earth, and the waters with the hum of joyous life, the voices of love, and the conflicts of carnivorous belligerents! Champolion sought the secrets of four thousand

years in the tombs of buried Pharaohs; but the sublimer genius of Cuvier untombed and translated the records of the world, compared with which the learning of Egypt was a bawble of yesterday; and

> "Backward to the birth
> Of time itself adventurous trod,
> And in the mingled mass of earth
> Found out the handiwork of God."

Curiosity delves in the ashes of Pompeii and Herculaneum for specimens of ancient art and illustrations of ancient customs. But in the study of nature it has a wider scope; to unbury the history of extinct races of animated beings, and to trace the gradual progress of this residence of man from its primitive chaos to order, consistence, and solidity. Curiosity numbers the broken columns of the Parthenon, measures the dimensions of the Coliseum, and admires the sculptured relics of Phidias and Praxiteles. But nature shows the grander architecture of the mountains and the bolder sculpture of the rocks. Do men admire the power and perseverance that reared the massy pyramids, and will they not ask what mighty force rent asunder the crust of the globe, and upheaved mountains, islands, and continents from the bed of the primeval ocean? In contemplation of such a succession of existences and convulsions we feel that man is indeed "of yesterday, and knoweth nothing." We seem to wander through eternity, to explore the secrets of creation, yea, almost to hold converse with the "Spirit of God moving upon the face of the waters."

The study of natural science is also favorable to virtue, because it opens to the aspiring a safe path to honorable reputation. The desire of distinction, so strong in most men, if directed to proper objects, and restricted within the necessary bounds, is certainly right and commendable. A writer whose political career has excited much more notice than his poetry, has said,—

> "Teach not your children then to shun ambition,
> Nor quench the flame that must for ever burn;
> But, in the days of infancy, their vision
> To deeds of virtue and of glory turn."

This principle of action, however, often leads through devious and dangerous roads. The prize is sought by some in the mad schemes which agitate and paralyze society; by others, in the clamors of party strife, in the fierce conflicts for political aggrandizement, and in the perilous struggle for military renown. But all these paths are thickly set with snares; and few, very few pass through them unscathed. Even literary pursuits have wrecked the morals of many a brilliant genius, and left melancholy monuments of perverted talents. Before a young man rushes into the midst of temptation, and, boastful of his fancied strength, deems that virtue worthless which has been nurtured where no motives to forsake her are confronted, he well may pause.

But in the study of nature the aspirant for distinction meets few temptations to deviate from moral rectitude. Here he may attain his end without sacrificing integrity to selfishness. Here he need not fear to be honest, lest he should not become honorable. Better would it be for the young men of our country, and for our country itself, were they less eager to plunge into the whirlpool of politics and speculation. There the race is not always to the swift, nor the

battle to the strong. He often wins who makes the most irreparable of all sacrifices to his object—the sacrifice of principle. But here merit is sure of its recompense—a recompense, too, unsullied by the shadow of remorse. There, if success attend him, he will sit on those tarnished seats of honor to which, perhaps, a reptile has wormed his tortuous way before him, and where he must feel degraded as a man by the measures he is compelled to advocate as a partisan. Here he can walk erect in the proud integrity of virtue, gain a name more enviable than the civic crown of the modern demagogue, secure pleasures which wealth can never purchase, and reap rewards compared with which the soldier's laurel, reeking with tears and blood, withers and fades.

An objection has been sometimes urged against physical studies, that they lead to infidelity; and a catalogue of the names of infidel philosophers has been arrayed to support the charge. To this it may be answered, if the question is to be settled by the authority of names, the charge can be easily met. For every name of an eminent natural philosopher who has rejected Christianity, we can produce two equally eminent who have embraced and defended it. The argument, however, seems to be defective. When it is alleged that certain philosophers were unbelievers, unless it can be proved that their favorite studies made them so, we cannot infer that the same studies have a tendency to make others so. But where is the proof that the pursuit of physical studies was the cause of unbelief in any one of these philosophers? If the argument prove any thing, it proves too much. Let us apply it to other cases, and see to what it would lead. It was stated a few years since that all the professors of theology in a celebrated German university were infidels: therefore theological studies lead to infidelity! Unbelievers have been found in every department of philosophy: therefore all science leads to infidelity! If to correct the gross ideas entertained by many of God, his attributes, and his works, and to eradicate superstitious and ridiculous notions from the minds of men, lead to infidelity, then indeed these, in common with all liberal studies, do lead to infidelity. Science has certainly uprooted many absurd and foolish opinions, and made men rational on a variety of subjects. Superstition once saw in the secret arts of magic the agency of invisible demons. Science has exhibited the same phenomena, and given their simple and obvious rationale. Superstition regarded thunder as the rumbling of the chariot wheels of Jupiter careering in the clouds and hurling his bolts upon the affrighted earth. Science has shown that this sound is produced by the concussion of the air after the passage of the electrical discharge. Superstition looked upon comets as the terrific harbingers of impending calamities. Science has shown them to be harmless as the planets, and obedient to the same laws. Superstition saw in the aurora borealis the conflicts of embattled armies, the flickering of crimson swords, and "garments rolled in blood." Science declares this phenomenon to be caused by the passage of diffused electricity through the rarefied regions of the atmosphere. Superstition believed the earthquake portentous of wrath, when Olympus trembled beneath the rod of its despot. Science demonstrates that it is caused by the operation of subterranean agents, in accordance with chimical laws. But while science refers these phenomena to natural laws, she teaches men to stop

not here; to look beyond secondary causes to the great First Cause of all—the Being who spoke these laws into existence, and impressed them on the material world. If

"The undevout astronomer is mad,"

how much more is that man mad who can contemplate the great order of universal nature, the unerring regularity and uniformity of her operations, and trace the evidences of design and intelligence through

"Beast, bird, fish, insect, what no eye can see,
No glass can reach,"

and still deny the existence and government of a supreme and all-creative God!

Another reason why science is charged with leading to infidelity is the apparent incongruity sometimes found to exist between its conclusions and certain passages in the Holy Scriptures, as generally explained and understood. Galileo was immured in the dungeons of the inquisition for asserting the truth of the Copernican system, because that system was supposed to be incompatible with revelation. Yet the earth moved on!* Hutton, Leslie, and Playfair were assailed with all the virulence of prejudice for declaring that the earth must have been created "in the beginning," and not six thousand years ago, when man was placed upon it. Yet now many eminent theologians in Europe and America are foremost in asserting the same. It does seem that the triumph of the Copernican astronomy over the bigotry of the Romish Church, and the more recent triumph of the modern geogony, might teach men the folly of arraying a preconceived construction of language in opposition to the established truths of science. To take alarm at every new discovery, lest it controvert some popular interpretation of the sacred record, shows for religion a "zeal not according to knowledge." Truth is always consistent with itself. A truth in natural science can no more contradict the revelation of God than God can contradict himself. And still more, a truth in science, once demonstrated, as peremptorily challenges belief as the voice of the Almighty from the thunders and thick darkness of Sinai. Nature and revelation go hand in hand; and each rightly understood becomes an unerring commentary on the other. When the expounders of the Bible shall have learned how far its language is to be construed according to the exact letter, and how far it conformed to the state of human knowledge at the time it was delivered, no inconsistency will be found between the sacred volume and

"That elder scripture writ by God's own hand."

The last class of motives to the study of natural science which I shall notice, is drawn from the desire felt by every patriotic American to promote the reputation of his country. The firmest basis of a nation's honor must be laid in the minds of its people. We would see the land of our birth and our affections rising as rapidly in scientific fame as in wealth and political power. Yet we know that the genius of our institutions forbids us to expect from the general

* "E pur si muove," were the indignant words of Galileo after he had been compelled to pronounce the prescribed formula of abjuration: "*Corde sincero et fide non ficta abjuro, maledico et detestor supradictos errores et hereses.*"

government any direct assistance in those pursuits which, being productive of no adequate emolument, most of all require liberal patronage. The monarchists of Europe have declared our institutions hostile to all such pursuits, and have confidently predicted our utter neglect of them. Now as lovers of our country and its system of government, does it not behoove us to show to the world that "*men constitute a state;*" and what kings, princes, and nobles can do in Europe, *men* can do here?

We could, indeed, wish our government more disposed to countenance scientific men and scientific pursuits. We could wish to possess a national garden of plants and a national cabinet of natural history which should rival even those of Paris. But so long as government is the creature it will be also the instrument of the people's will. When the popular mind shall have been instructed, and the popular taste rightly directed, the public voice will demand what now it would reject. Thus to change the people's will must be the work of time and patient perseverance. At present, as heretofore, the advancement of natural history must depend on the efficiency of individual exertions. If the speedy dissolution of great estates among us, in consequence of the abrogation of the laws of primogeniture, will not permit single individuals to exercise princely munificence, it enables a much greater number to contribute with generous liberality. Combination, therefore, must accomplish in America what patronage has done in Europe. The numerous associations which are springing up in every part of our land for the cultivation of natural history are scattering their influence over the whole face of the community. And we need not despair of seeing in a few years multitudes of farmers, miners, seamen, and soldiers, and even the hunters of the Rocky Mountains, as well as the more liberally educated classes of engineers, travelers, and military and naval officers, so far interested and instructed in this pleasing science as to be induced to preserve the specimens which they have so many opportunities to procure.

The success of the cultivators of natural history in our country, for a few years past, affords most cheering encouragement for the future. Even so late as the close of the last war how few were the laborers in this broad and fertile field! Yet they sat not down in hopeless inactivity. The magnitude of the work to be done nerved them with greater strength. They yielded to no difficulties, and shrank from no sacrifices. Would you see the results of their labors? Look abroad over the land, and they will meet you in every respectable college, in every populous city, even in many small towns and private houses. Many of the states have contributed much to science by directing geological surveys within their limits, and in some cases these surveys have extended to all departments of natural history. Even the general government has exhibited an occasional though hesitating disposition to promote, as far as its limited powers will allow, the same great objects.

Among the early pioneers of natural science in this country a neighboring venerable institution in your own state can boast one of the most persevering and most successful. The American Journal of Science and Arts, undertaken with dubious auspices, and prosecuted with disheartening sacrifices, has done more for the cause of science in our country than can be well estimated. This rich

depository of valuable intelligence, this table-companion for every scientific American, is an imperishable monument of the industry and rare ability of its learned editor. I should do injustice to the feelings of gratitude which flow spontaneously from a pupil to an accomplished and revered instructor, should I not also mention in this connection the name of Professor Cleaveland, who published the first edition of his Mineralogy in 1816. This, with the subsequent enlarged and improved edition, gave a new impulse to that science in this country; and the estimation in which the work is held is best shown by the clamorous importunity of the public for a third edition. In other departments of natural history brilliant lights soon arose. Though cut off in the midst of his unfinished labors, Dr. Godman has left, in his History of North American Quadrupeds, a noble specimen of what might have been expected from his maturer researches and later studies. And more recently Mr. Audubon, by his admirable Biography of Birds, has placed himself in the first rank of ornithologists. The labors of these men, and of many others whom the limits of this address will not permit me to name, have rapidly diffused a spirit of inquiry and a correct taste on these subjects. They have allured many ardent disciples into the same paths. They have laid the foundation of an enduring reputation, both for themselves and their country. Americans are learning from them what they have to do, what they can do, and how to do it. And while we are ever ready to award merited praise to scientific foreigners who labor among us, we are resolved to be no longer dependent upon them to explore our mineral wealth, and to describe and classify our plants and animals.

I have thus, gentlemen, very imperfectly, I am aware, presented for your consideration three classes of motives to exertion in the study of natural science, and more particularly of natural history: 1. The motives drawn from considerations of utility; 2. From the intellectual and moral influence of these studies; 3. From their bearing on the reputation of our country.

It now only remains to show the spirit by which the philosopher of nature should be impelled in the prosecution of his objects. Let no one who enters this delightful path hope to be released from the conditions on which all knowledge is gained. It was a remark of the wise Socrates, "The gods have given nothing valuable to men without great labor." On this subject the wisdom of antiquity has not yielded to modern innovation and improvement. In no department of learning has a railroad yet been constructed. No power of locomotion can whirl us to the desired goal. If we trace the history of those lights of science which have shone most conspicuously in the fields of original discovery, we shall find they owed their success to an ardent love of their pursuits, to a noble disregard of self, and to firm purpose and resolute exertion. I would say, therefore, that the spirit of the naturalist should be a spirit of perseverance, self-devotedness, and enthusiasm. He must see no other object of ambition; he must be allured by no other enchanter. To the end in view he must not only cheerfully but exultingly devote his time and his talents, and, next after the preparation for an immortal state, must make it the business of his life. The great Linnæus, in pursuit of botanical knowledge, traversed on foot the frozen mountains of Lapland; and in England fell on his knees in

ecstasy at sight of the golden bloom of the furze of Putney heath. "Dr. Godman," observes his biographer, "has been heard to say, that in investigating the habits of the shrew mole he walked many hundred miles." The same writer also says, "His eagerness in the pursuit of knowledge seemed like the impulse of gnawing hunger and unquenchable thirst. Neither adversity nor disease could allay it." Mr. Audubon, in preparing his splendid work upon ornithology, has evinced the same zealous enthusiasm and the same indomitable perseverance, whether we follow him under the broiling sun of Louisiana, or over the vast prairies of the western wilderness, or amid the rocks, and ice, and desolation of the Labrador coast. Speaking of Wilson's great work on the same subject, Dr. De Kay remarks,* "The peculiar disadvantages under which Wilson labored would have dampened and discouraged any spirit but his own. His ardent enthusiasm for his favorite pursuits, and his noble disdain of the most appalling obstacles, are finely exhibited in his reply to a friend who endeavored to dissuade him from the publication of his work, 'I shall at least leave a beacon to show where I perished.'"

Such, gentlemen, are the models for the imitation of the naturalist who would strive for eminence or hope for success. Such is the enthusiasm he must feel; such the devotedness with which he must render himself to the work; such the spirit that must dwell and reign within him.

A recent youthful but ingenious writer has compared science to an immense horizontal column, which successive generations of philosophers are raising to a perpendicular position. The first rear it as high as they can reach, and leave it so. Their successors, to lift it higher, must be taller and stronger men than themselves; and every succeeding generation must surpass the last, or the column can never go up. Were this a true simile, the prospect of the successors of Davy and Berzelius, Laplace and Lagrange, Herschel and Cuvier, to heave the column any higher must be alarmingly dubious! The comparison, however, will not hold. The truth is, every succeeding generation of philosophers stand on the shoulders of those who went before them. Though they be only equal in stature, they still overtop their predecessors, and push up the column a little higher. We begin where our fathers ended. We have the benefit of their labors and discoveries. They are the pillars which support the stage we stand on. They place in our hands the instruments to work with; and we go on toward the accomplishment of the labors they commenced.

Let no man, therefore, sit down disheartened, and persuade himself that all has been done which can be done. It is not so. There are yet crowns reserved for him who is willing to practice the limb and strain the muscle. The boundless fields of nature have not yet been all explored. Many a wide tract still invites. When the gigantic mind of Newton compared what he had done with what he had left undone, he declared he had only "picked up a few pebbles on the shore of the great ocean of truth." Have we then the presumption to think its remotest limits have been explored? The earth, how little has she yet revealed of her deeply hidden and exhaustless treasures! But we penetrate a few hundred feet beneath her outer-

* See Dr. De Kay's Address before the New-York Lyceum of Natural History.

most crust, and dream we have displayed the secrets of her capacious bosom. The sea, what wonders hitherto unseen are stored in her profound abysses! Yet we glide over her surface, and vaunt ourselves her lords. The atmosphere, how little do we know of its tornadoes and its meteors, its changes of pressure, temperature, and moisture, and the other processes of its etherial laboratory! Yet we ascend a few miles in a balloon, and arrogate to ourselves the fabled dominion of Jupiter! How imperfectly do we understand the nature and connection of those powerful and mysterious agents, heat, electricity, and magnetism! Yet we construct an electro-magnetic engine, and proclaim nature the handmaid of our will! How many links are yet undiscovered in the great chain of being! But we flatter ourselves that the Flora, the Sylva, and the Fauna of the world are almost complete. The abstruse problem of reason and instinct is yet unsolved. The great question, "*What is life?*" is yet unanswered. But I forbear. It is at least a sufficient cause of humility to perceive how much less extended is the catalogue of our knowledge than the catalogue of our ignorance. The former can easily be told; the latter we have not even knowledge to make out.

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Art. VII.—TREASURES OF KNOWLEDGE LAID OPEN BY AN ACQUAINTANCE WITH THE ANCIENT CLASSICS.

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The history of literature and science is but the record of the progress of the human mind in the attainment of knowledge. In ancient times, while the mental powers were not yet developed, and the state of knowledge was rude, the minds of men were exercised in a different way in literary and scientific pursuits from that in which they now are, and in a manner more favorable to the development of genius. Few discoveries, comparatively, had then been made, and but little aid could be derived in the pursuit of one branch of knowledge from the advances made in another. Those principles of science that are now applied in the trades and arts, and in the ordinary business of life, had not yet been developed. There was, therefore, a greater demand for investigation and research, as the progress of the arts depended on the advancement of science. Men had to proceed step by step to arrive at one result before they could employ it in obtaining others, and to make one discovery the stepping stone to more. They were required to bring their powers more to a focus, and direct them more to single objects, and this is, in fact, the secret of success in all mental operations. Hence there is more originality and inventive genius in the productions of antiquity than in those of our own time; and the writers of real merit among the ancients bore a far higher ratio to the whole number than they do at the present day.

Yet valuable and important as those productions are, they are comparatively inaccessible to a vast majority of the reading community of the present age. The poetry, the philosophy, the history, and the eloquence of the ancient world are treasured up in the lan-

guages of Greece and Rome. The accumulated wisdom of ages, the productions of the human mind for many successive centuries, are locked up for ever in those tongues. We say locked up for ever, for we believe it impossible to translate the *mind* of a writer into a foreign language. Works of genius are, by an irrevocable necessity, sealed up in the vernacular tongue of their authors. He who would commune with the spirits of antiquity must master the language in which they thought.

But let us inquire in what particular departments of knowledge we may derive pleasure and instruction from the writings of the ancients.

1. In respect to *physical science*, it cannot, indeed, be denied that the moderns, who, in the very outset of their inquiries, could avail themselves of all the ancients knew, have, by that advantage, been able to make greater advances, and to obtain more numerous and important results, than the latter. But it should not be forgotten to what extent modern science, in its infancy, was dependent on that literature which some of its votaries now scruple not to decry. It has been justly remarked that "the fate of science is inseparable from that of letters; which, as they gave it birth, so do they continue to afford it nourishment." And it is found that, even at this day, the works of ancient naturalists are far from being destitute of interest and of value to scientific men. "The Greeks," says Professor Moore, "were acute observers; and when they conducted their inquiries in the true method of experiment, their writings, even on subjects of natural science, still maintain the highest value. Buffon and Cuvier bear testimony to the accuracy, the perspicuity, and order of Aristotle's History of Animals: the former declaring that it is perhaps to this time the best work in its kind that we possess; that it appears this ancient knew the animal creation better, and under more general views than it is known to us at the present day; that none other than a genius like his own could have comprehended such an infinite variety of facts within such narrow compass, and treated a subject so little susceptible of precision with so much perspicuity and order; that if science be the history of facts, his work is the most scientific abridgment that ever yet was made."

2. In *grammar*, *rhetoric*, and *philology*, in all that relates to the philosophy of language, the ancient critics, those of Greece in particular, were unsurpassed in profound, original, and, in general, accurate views. To this branch of science, indeed, more attention was paid among the ancients, and greater proficiency appears to have been made in it, than at any subsequent period. The study of language was cultivated with the utmost care and attention in the earliest days of literature and science, while it has declined among the moderns, and been suffered to fall into comparative neglect. "Few writers of ability have turned their thoughts to the subject, and but little has been added, either in respect of matter, or of system, to what the ancients have left us." Since the days of Aristotle who has rivaled him in subtilty of invention and power of analysis? If his theory of logic, after swaying the public mind for a long succession of ages, at length gave place to a more enlightened system; yet his rhetoric and poetics, as well as his politics and ethics, have lost none of their credit, but have continued to rise in the estimation of scholars. Since the time of Longinus, what writer can be said to have surpassed him in learned and philosophical criticism? And

who since the age of Quintilian has treated the subjects embraced in his *Institutes* with greater soundness of judgment and purity of taste? There is not a man living, however conversant with these branches and distinguished for general scholarship, who would not, if yet unacquainted with these authors, derive much valuable instruction from the study of them.

3. In the matter of *civil history* the productions of the ancients are to be viewed, not only as the almost exclusive, and therefore invaluable sources of information relating to the times of which they treat, but as illustrating the customs, institutions, and opinions of mankind during a long period of the progress of civil culture and of the development of national character. The great importance of the subjects embraced in so long a succession of ages is fully equalled by the character of the writers who have treated of them. In all the traits essential to a good historian, the ancient models are, most of them, justly regarded as holding the first rank.

In a production distinguished alike for the beauty of its style and the importance of its subject-matter, the "father of profane history" has bequeathed to mankind "a work including the history of many centuries, and comprehending the greatest kingdoms and empires of the ancient world. This extensive subject is handled with order and dignity. The episodes are ingeniously interwoven with the principal action. The various parts of the narrative are so skilfully combined that they mutually reflect light on each other. Geography, manners, religion, laws, and arts enter into the plan of the work; and it is remarkable that the earliest of historians agrees more nearly, as to the design and form of his undertaking, with the enlightened writers of the present century than any historical author in the long series of intervening ages."*

From the pen of *Thucydides* we have the annals of twenty-one years of the Peloponnesian war. The accuracy, impartiality, and fidelity of that author, as well as the "force of imagination, vigor of language, depth of reasoning, and clearness of conception," which Cicero ascribes to him are acknowledged and praised by critics ancient and modern. The record which he has left of one of the most interesting eras of antiquity possesses a value and importance that can scarcely be overrated.

For a continuation of that record, embracing the remaining history of the Peloponnesian war, we are indebted to the labors of *Xenophon*. The ornate and graceful style, the philosophic spirit, and the instructive morality, which distinguish his productions, rank *him* also in the first class of historians. "The soldier has always admired his talents in conducting, and the scholar in describing, the *retreat of the ten thousand;* and the philosopher and statesman have alike been delighted with his charming work denominated the *Cyropedia*."†

Among the Romans the names of *Sallust*, *Livy*, and *Tacitus* have contributed, perhaps, in an equal degree, to the beauty, dignity, and value of *their* national literature. The first named author, from his numerous and just reflections, has by some been considered the father of philosophic history. The subjects of which he has treated form two of the most important and prominent topics in the history of Rome, and in his manner of treating them he has done justice to

* Gillie's History of Greece. † Dr. Robertson.

their importance. The portion of Livy's voluminous history which the moderns have been so fortunate as to recover from oblivion, as well as the ably written *annals* of Tacitus, is distinguished for purity of style, dignity of sentiment, and depth of reflection, and derive still greater value from the important character of the times and events which they describe.

These and other productions of nearly equal merit that have survived the desolation of the middle ages, are so many monuments of the wisdom and ability of the ancients; and, what is of more consequence, they are so many records of events and transactions the knowledge of which can be gleaned from no other sources.

4. In *poetry* the works of antiquity are still pre-eminent. If it be contended by some that the names of *Shakspeare* and *Milton*, of *Dante* and *Tasso*, and a few others, have redeemed the verse of modern times from the reproach of inferiority to the ancient standard, it may still be urged, and cannot be denied, that the *average merit* of ancient genius excels that of any subsequent period; that the proportion of genuine poetry to the whole mass of metrical productions was far greater in the infancy of literature than it has ever been since. We are disposed, however, to regard some of the *individual poets* of antiquity as superior to any of a later age. Who has yet succeeded in bearing away from Homer the palm of invention, from Virgil the praise of judgment? Who, if we except but a single name, can compare with an Æschylus, a Sophocles, or a Euripides in the walks of tragic verse? In the department of lyric poetry the name of Horace is associated with the nearest approach to perfection ever yet made. "Of all the writers of odes, ancient or modern, there is none that in point of correctness, harmony, and happy expression, can vie with Horace. He has descended from the Pindaric rapture to a more moderate degree of elevation; and joins connected thought and good sense with the highest beauties of poetry."*

5. In *eloquence* the ancient models are admitted to be yet unrivaled. The specimens that remain to us, judging both from their intrinsic merit and from the effects ascribed to them by contemporaneous history, must be allowed to possess more of the essential qualities of perfect oratory than any subsequent productions of a similar kind. There are, indeed, many illustrious names recorded in the history of *modern* eloquence; many who are justly distinguished for having attained the first rank among their contemporaries, and we are very far from denying or depreciating their merit; yet the brightness of their fame is dimmed by the intense splendor of those greater names, those master-spirits, of Grecian and Roman oratory, Demosthenes and Cicero. Let him who would attain to a high standard of oratorical excellence make himself familiar with the ancient masters. This is the more necessary in these days, when public speakers have become so numerous that a higher degree of cultivation is required to raise one above the level of mediocrity. "Native talent, it is true, aided by a moderate degree of cultivation, and improved by much exercise, may make a fluent, nay, perhaps a forcible and persuasive speaker; but the truly great orator, who shall be able not only to instruct and charm his hearers, conciliate their affections, inform their minds, and influence their

* Dr. Blair.

wills, but to pour along an impetuous flood of argument and passion, that shall rise far above mere persuasion, and by its resistless force bear away all that would oppose it: the orator who, by the vivid flashes of his eloquence, shall dazzle and confound his adversaries; by the ingenuity and force of his argument wrest to his purpose the inclinations of his hearers; by the strength and truth of his emotion, and all the combined powers of his art, rouse at pleasure or allay the passions of an assembled people, 'and sway with potent speech the world:' such an orator, in fine, as was Demosthenes never will again exist, unless he shall be formed upon the ancient models."*

6. The *philosophers* of antiquity, though considered for many subsequent ages as little less than divine, and though still admitted to have been (many of them at least) men of splendid intellect and surpassing genius, are nevertheless regarded with but little favor by the present generation. The claim which their works possess to the merit of *practical* utility is considered extremely slight; and this deficiency is the ground of their condemnation. Yet we venture to assert that the study of the ancient philosophers, if properly engaged in, would be attended, in nearly every point of view, with most decided advantage. The object proposed by those teachers of wisdom was indeed a noble one. It was to discover truth, to ascertain and settle the distinctions between right and wrong, to elaborate from the resources of their own minds a correct system of ethics, to lay down principles of conduct, and trace the path of duty for their less enlightened contemporaries; and, in fine, to elevate, strengthen, and dignify the moral and intellectual character of their species: "To observe by what means they who have been engaged in the pursuit and propagation of knowledge have accomplished their design; what obstacles they have overcome; in what instances and from what causes they have been imposed upon by the semblance of truth, and have embraced the shadow for the substance; into what mistakes they have fallen through prejudice, precipitation, or vanity; what inconveniences they have suffered from their misconceptions and errors; and what advantages they have derived from their wisdom, with other circumstances of a similar nature, cannot fail to suggest hints and reflections which may be of great use in the prosecution of science."† The history of philosophy is the history of the human understanding, and it must be in the highest degree interesting and instructive to study the workings of the mind during the earlier stages of its development, and to contemplate the splendid achievements of genius during the period of its youthful vigor. What is there in the history of the intellect to compare with its efforts to search out the character of the Deity without divine aid? When, in the history of the world, has reason without revelation done as much to improve and refine the nature of man as when Socrates taught moral truth, and Plato was revered as the oracle of more than human wisdom?

In every department, then, of valuable knowledge the cultivated mind will find much that is pleasing and instructive in the productions of antiquity. If the history of man in all his various relations, and the history of mind in the successive stages of its development, if the progress of society, and the influences under which it passes

* Dr. Moore. † Enfield's Hist. Phil.

from barbarism to refinement, are profitable subjects of contemplation—if they are sources of useful knowledge, then are the works of the ancients fountains of wisdom. If the truest delineations of character, and the most faithful portraiture of the passions; if the inmost workings of the mind, the loftiest conceptions of the imagination, and the noblest efforts of unaided reason, are fitted to instruct and improve mankind, then indeed are the bequests of a Homer, a Sophocles, an Aristotle, and a Plato, in an eminent degree instructive and useful. It is impossible to survey the extensive field of ancient letters, in all its length, and breadth, and beauty, and to contemplate the character of its intellectual vegetation, without a strong sense of admiration and a strong conviction that the claims of that literature are not overrated, even by its most ardent votaries. "For all that belongs to original genius, to spirited, masterly, and high execution," says Dr. Blair, "our best and most happy ideas are, generally speaking, drawn from the ancients. In epic poetry, for instance, Homer and Virgil, to this day, stand not within many degrees of any rival. Orators such as Cicero and Demosthenes we have none. In history, notwithstanding some defects, it may be safely asserted, that we have no such historical narration, so elegant, so picturesque, so animated and interesting, as that of Herodotus, Thucydides, Xenophon, Livy, Tacitus, and Sallust. Although the conduct of the drama may be admitted to have received some improvements, yet for poetry and sentiment we have nothing to equal Sophocles and Euripides; nor any dialogue in comedy that comes up to the correct, graceful, and elegant simplicity of Terence. We have no such elegies as those of Tibullus; no such pastorals as those of Theocritus; and for lyric poetry Horace stands quite unrivaled. * * * * * * *

"To all such, then, as wish to form their taste and nourish their genius, let me warmly recommend the assiduous study of the ancient classics, both Greek and Roman."

Studies that are so strongly recommended by every consideration that can give them value, and by the most respectable scholars and authors of every age, cannot, and we feel assured will not, be long treated with neglect. Indeed, notwithstanding the slow progress of classical learning among us, and the backward state in which it still continues, it is yet in a more flourishing condition than might be expected under the circumstances of the case. When we consider the obstacles with which it has had to contend, and the causes that have operated to retard and depress it, we have reason to be encouraged with its present aspect, and with the degree of attention and respect it has succeeded in winning from "an age so devoted to the pursuit of gain that it regards with little favor what has not a tendency to promote some pecuniary end." The fact of its having struggled against popular prejudice, ignorance, and envy, and against other influences still more hostile, speaks much in behalf of its intrinsic merit. In truth, the advancement of sound learning, of deep and thorough intellectual culture, (of which classical literature forms an essential part,) cannot be permanently checked by any causes less powerful than such as would arrest the progress of knowledge, and stay the march of the human mind. In proportion as the mass of the people in this country shall become thoroughly enlightened, as the stream of knowledge shall grow deeper, as the literary taste of

the nation shall become sound and elevated, and as improved modes of mental culture shall tend more to produce the harmonizing development of all the faculties, in the same degree this ancient learning will be more appreciated and respected, and more thoroughly incorporated into our systems of education. Our national literature is yet in its youth. As it grows older it will acquire vigor. As our intellectual vision becomes stronger, it will penetrate farther beneath the surface of knowledge, and discover treasures of which it was not before aware.

For the Methodist Magazine and Quarterly Review.

Art. VIII.—DR. FISK'S TRAVELS.

Travels on the Continent of Europe, &c. By Wilbur Fisk, D.D. New-York. Harper & Brothers. 8vo. Pp. 688. 1838.

We hope that few of our readers have omitted to secure for themselves the gratification attendant upon the careful and deliberate perusal of this large, but not too large volume of travels. Some idea of the interest we have found in it may be educed from the fact, that, in examining it for the purpose of review, we find that we have made no less than *sixty-seven* references to passages of so much moment as required comment—if we could by possibility afford the room for quotation and such comment as would be suitable; and this, too, in going over ground that has been so often and so diligently traversed in this age of travel. In truth, to give a fitting review of Dr. Fisk's labors—a review including even a very condensed summary of the numerous and important facts which he has collected, and of the shrewd and striking commentaries upon them which his active mind has suggested, a volume would be necessary; and in the preparation of such a volume it would be a trial, even of critical fortitude, to omit all the pleasing descriptions and entertaining incidents which impart so much of pleasurable animation to his pages.

It may be, and probably will be, a question with some who have not read the work, how it could be possible for any traveler in countries so well known as Italy, France, Germany, Switzerland, and Great Britain, to fill a volume of nearly seven hundred pages with matter at once new, interesting, and important; but the answer to this question will readily present itself to those who are acquainted with the character and habits of the writer: still more readily to those who have followed him in his journeyings, as they and their results are recorded in these pages. Although there have been many travelers in Europe, English as well as American, within the last twelve or fifteen years; and although very many of them have published, yet the fact presents itself with exceeding force to every reader of Dr. Fisk, that there was still much ground remaining to be explored; that ample room was left for an observer possessing qualifications of a peculiar kind, and provided with the inclination as well as the ability for examining in a different spirit and with different objects from those of the majority of travelers. We have had volumes upon volumes—and those, too, from distinguished men—the predominant spirit of which was a mere desire to enter-

tain the reader with glowing descriptions of remarkable objects, or characteristic accounts of national peculiarities, as they present themselves to the stranger; some have been written, also, with the higher view of instruction; but the number of these latter has been comparatively small, and we are constrained to say that very few have come under our observation displaying much comprehensiveness of inquiry or soundness of judgment. It is one of the excellences of the work before us, that it combines with singular felicity *all* the requisites that make a book of travels interesting and valuable. Dr. Fisk possesses that facility of mind, united with generality of knowledge, which qualifies a man, in an eminent degree, for comprehensive and varied observation. All subjects receive his attention, and of all he speaks not only with interest but with understanding, and of course with clearness. He seems equally at home in analyzing the great influences that affect communities and nations, or in the details of a school—in describing the political changes of a kingdom and the proportions of a statue—in discussing the gravest questions of theology and the beauties of natural scenery—in appreciating the refinements of the most polished society and the comforts of a good hotel, or the rustic enjoyments of a swiss village.

But it is in depicting and reasoning upon the great moral features of society in Europe that he exhibits to most advantage his admirable fitness for the highly important work of presenting other countries to the people of his own. For this he was amply qualified by habit and occupation, as well as by the natural bent and powers of his mind. As the president of one of our most distinguished literary institutions, and a minister of the gospel, high in esteem not only among his own denomination, but among all others, it was natural for him to bestow much attention upon the state of morals and religion in the several countries which he visited, and upon all the agencies and circumstances by which these are affected—first among which, of course, ranks education, with the means provided for its improvement. The investigations of Dr. Fisk in this great field of inquiry were unremitting, and conducted, we need scarcely say, in an enlightened spirit and with an intelligence such as was to be expected from his practical acquaintance with the subject and his intimate knowledge of its importance. And the results of his inquiries, as we find them in this volume, do honor to his zeal and his ability, not merely by their extent and accuracy, but by their applicability to the advantage of education in our own country, where, above all others, good and universal education is of the highest importance, because the participation of the people in the conduct of the government, and by consequence in all that affects the national welfare, is most immediate and extensive.

But the religious and moral condition of the various countries through which Dr. Fisk traveled, did not by any means engross his whole attention. He examined them closely, also, in their physical aspects—with reference to their natural and artificial productions, their commerce, manufactures, government, roads, canals, public buildings—in short, every thing that might properly claim the notice of an enlightened and instructed utilitarian; for such is Dr. Fisk, in the highest and most honorable sense of the term, and such must every traveler be who would visit strange lands for his own benefit and that of his countrymen. We acknowledge our obligations to

him for a clearer and more comprehensive idea of the great changes which time and the progress of events are causing in Europe—changes of the most extensive and momentous nature—than we had been able to acquire from much study directed to that especial object, and for a better understanding of many principles now at work among the continental nations, the limit of whose operation it is impossible to foresee, although it is apparent that the consequences of their influence must be of vast importance, not only to those nations but to the whole civilized world.

But there is one excellence about this work which may almost be pronounced peculiar to it, and which gives it a remarkable value in this country. It is the only book, of the comprehensive and utilitarian character to which we have adverted, that has been written, at all events within several years, by one of our own countrymen. And this, when properly understood, will be found a consideration of the very highest moment. It is a consequence of the very constitution of the human mind that every traveler bears with him a standard of comparison erected upon the usages, institutions, manners, &c., of his own country, by which he estimates, sometimes perhaps unconsciously, the usages, institutions, and all other incidents of the lands through which he passes. If he be a man of enlarged and cultivated intellect, he turns this moral necessity of his nature to advantage by noting such peculiarities as may be either adopted or avoided by his own countrymen: guiding all his observations by a constant reference to their advantages and wants, and with an eye always to their mental or physical improvement. Therefore it is that the record of an intelligent and candid American's travel is of far greater value to us than that of a tourist belonging to any other nation, however well qualified by disposition, knowledge, and understanding. We take great pleasure in bearing testimony to the excellent spirit in which Dr. Fisk has performed his duty as an *American* traveler, in reference to this point of national interest and utility. Although he never speaks of other countries, their institutions, or their people, without the courtesy that belongs to the Christian and the gentleman, and is never guilty of the too common fault of decrying and contemning what he finds different from the usages of his own country, merely because it is different, yet he never forgets his native land, or his duties and privileges as one of her children.

But we have to view Dr. Fisk in another capacity. He was appointed by the General Conference of the Methodist Episcopal Church in the United States to represent that body to the Wesleyan Conference in England. This appointment was alike honorable to him and creditable to the wisdom of the General Conference in the choice of a representative. Few men could have been selected better fitted for the discharge of such a trust.

It is understood that in the elements of their creed and moral discipline, as well as in the general outlines of their economy, Wesleyan Methodists harmonize throughout the world. In regard to these their unanimity is indeed signal, if not without a parallel. These general features of this large and rapidly increasing denomination have acquired a permanency which gives them all the weight and influence of first principles; and the intercourse kept up between the English and American branches of this great Wesleyan

family, through the medium of intelligent and well qualified delegates mutually sent and received by them alternately, based, as it is, upon those fundamental principles which are held sacred alike by both, is calculated to have a happy influence in cherishing and extending that fraternal spirit which subsists between them, and perpetuating the bond of union that holds them together.

It will naturally occur, however, to every reflecting mind, that though these two great branches of the Methodist family build upon the same foundation, and aim at the same object, from the very necessity of the case they must act separately in carrying on their work, and consequently vary considerably in their practice, compelled, as they must be, to conform their plans and systems to the circumstances under which they are severally placed.

It appears, indeed, from that part of the work before us in which Dr. Fisk incidentally adverts to the organization of the British Conference, compared with the institution of the Methodist Episcopal Church in the United States, that Mr. Wesley acted with reference to this discrepancy in their circumstances in providing for each a permanent ecclesiastical establishment. While for the one he furnished a plan embracing all the elements of a regular episcopal organization, under the government and control of a General Conference, and the supervision of general superintendents, &c., he provided to perpetuate the ecclesiastical identity of the other, and to give a legal existence to its powers and functions, by a sort of close corporation in the form of a poll deed, which he executed and caused to be enrolled in the high court of chancery, adapted in all its provisions to the peculiar circumstances in which that primary branch of his growing Connection was placed. With these distinct charts to direct them in the course they were to pursue, while laboring simultaneously for the one object of spreading Scriptural holiness through the land, it is natural to suppose that in the more minute details of their plans of operation much variety may be witnessed. In each of them, probably, errors may be detected which the other has been successful in avoiding; and measures productive of increased efficiency in the common cause may be discovered in the practice of the one, which have been overlooked and neglected by the other. Hence it will be acknowledged that much benefit may result to each by the alternate visitations of well qualified representatives, possessed of both talents and disposition impartially to compare the practices and customs of the two in all their various parts and aspects, and faithfully to report the result of their observations.

With similar views respecting what would probably be expected of him, Dr. Fisk appears to have entered upon his mission as delegate to the British Conference; and he accordingly applied himself with his usual assiduity to making such observations upon the customs and usages of that body, in connection with all departments of their work, as he thought might be rendered subservient in suggesting lessons of instruction and improvement to those whom he represented.

In regard to fundamental principles, of course, there was no occasion that he should institute any very rigid comparison. There is no ground for any. We cannot avoid observing, however, that in an incidental remark to which we just now alluded a thought is

elicited that may be of use to some in both countries. The remark relates to Mr. Wesley's poll deed as a basis of the powers and prerogatives of the English Conference, and, consequently, an illustration of *what is original Wesleyan Methodism*, according to his own definition of it. That this subject may be placed fully before our readers, most of whom, being identified in all their feelings and interests with Wesleyan Methodism, are concerned to understand the principles it involves, we will quote the section relating to it entire.

"The basis of the powers of the Conference, in all questions of this nature, is a poll deed, executed by Mr. Wesley, February 28, 1784, and enrolled in the high court of chancery on the 9th of March, 1784; by which he gave legal existence to the Methodist Conference, which, by that instrument, is always to consist of one hundred, the vacancies being filled annually in the manner prescribed by the deed. By this deed, also, the power of appointing preachers and expounders of God's word to occupy the chapels, which before had belonged to Mr. Wesley, was granted and secured to the Conference; and, in addition, that the Methodist chapels might never be perverted from their original design, in the trust deeds of all the chapels a clause is inserted, in which reference is made to this poll deed of Mr. Wesley's, and also to the first four volumes of Mr. Wesley's Sermons, and to his Notes on the New Testament; and it is declared that 'no person or persons whatsoever shall be permitted to preach or expound God's Holy Word in the said chapel who shall maintain any doctrine contrary to what is found in these works.' By the decision of the chancellor, Mr. Wesley's deed is confirmed and established, and the Conference is recognized as a legal body; and all their constitutional acts, therefore, are sanctioned by the law of the land. Hence their trust deeds, with all their provisions, are sanctioned; thus the unity of the body is secured, a uniformity of doctrine is established, and the power to maintain and enforce moral discipline in the church is confirmed to the Conference and their official organs and members. The Wesleyan Methodists, therefore, may claim Mr. Wesley's poll deed as their *Magna Charta*, and the chancellor's decision as confirming to them all the rights and immunities therein contemplated. This is one among many evidences of the reach of Mr. Wesley's mind, and of his remarkable adaptation to and fitness for the office of a reformer, and of a founder of a religious society of extraordinary comprehension and efficiency."

This exhibit of the character and legal bearing of Mr. Wesley's poll deed, the corresponding deeds of the chapels, and the chancellor's decision, strikes us as important—we know not how it may appear to others—on account of its furnishing a determinate and final answer to the question, What are the cardinal doctrines and fundamental ~~mo~~ral principles of Wesleyan Methodism? No answer to this question can be relied on with more safety than that furnished by Mr. Wesley himself. And here we have it as both the Conference and the chancellor appear to have understood it. The elements of the doctrines and ethics of primitive Methodism, then, are to be found in the works herein alluded to; and every thing claimed to be essentially *Wesleyan*, in regard to faith or morals, must be interpreted by these standard productions. It is not to be inferred, however, that other parts of the writings of this great man are to be less

esteemed, or the sentiments they contain less cordially adopted and firmly adhered to by his followers, according as they shall appear to agree with the word of God, and correspond with these principal works. But as it seemed necessary, in order to perpetuate the identity of Methodism as he gave it to the societies which he was instrumental in raising up, that some standard of faith and morals should be referred to which might always serve for a test to whatever should afterward claim to be essentially part and parcel of the original; and as this portion of his numerous productions has been selected for that purpose, we have his authority for giving them the pre-eminence in this respect.

The necessity of such an established standard of doctrine and morals, to be preserved as a standard in all ages, will naturally suggest itself to the mind of every reflecting person, from the fact, that a confused and imperfect understanding of the subject renders people exceedingly liable to be drawn into much unprofitable controversy, as destructive to their own spiritual enjoyment as it is to the peace and prosperity of the church. When restless individuals, ambitious for personal distinction, or impatient of moral restraint, thrust themselves forward to obtain an ascendency by gaining partisans to their particular views and measures, nothing is of more importance to them than to be able by any means to press into their service the opinions of men held in high veneration by the people they aim to influence in their favor. Hence in all the factions which have disturbed the quiet of the Wesleyan Connection, on both sides of the Atlantic, efforts have been made to persuade the credulous that the whole body have sadly departed from *original Methodism;* and the reform or revolution, as the case may be, proposed by the leaders of the party, is always represented as aiming at restoring first principles. To give efficacy to this kind of agitating process, the opinions of Mr. Wesley, as explained by the party, in whatever connection they are found, are held up as constituting the framework of the structure of Methodism; and a single isolated sentence, irrespective of the design of the author in writing it, is sometimes adopted and incessantly appealed to for this purpose. This, it must be evident, is calculated most effectually to deceive and mislead persons of little experience and knowledge in such matters. Mr. Wesley, like other great men, wrote on many subjects, such as philosophy, politics, &c. He wrote, too, tracts and essays on matters of local interest. And often, from the impulse of the moment, recorded his views and feelings respecting such topics as were introduced by individuals with whom he happened to come in contact. But it is unreasonable to suppose that on all these occasions he considered himself as writing institutes for his societies. Much that he has written has obviously little or no connection with elementary Methodism, and from the very nature of the subjects which he treated, cannot have. It would therefore be absurd to quote opinions expressed by him in these essays as exhibiting the fundamental principles of Methodism. We do not say that his miscellaneous productions contain any thing, when fairly construed, at variance with those standard works alluded to above. But our position is, if any thing quoted from his other works have the appearance of conflicting with these, and with the specific articles of faith and general rules, involving the terms of membership

in the church which bears his name, it must be expounded by *these*, and not the contrary; though it is believed that few things will be found in all Mr. Wesley's miscellaneous writings, which, if impartially examined and legitimately interpreted, have even the *appearance* of conflicting with what he has put forth as a summary of his doctrinal views and moral sentiments. But however this may be, (and it does not come within our design to inquire respecting it now,) the standard of primitive Methodism, in so far as it was the aim of Mr. Wesley to provide for perpetuating its identity by means of the ministry and institutions raised up through his instrumentality, is to be found in the works we have named, with the articles of faith and principles of church order forming the basis upon which the Wesleyan Conference in England, and the Methodist Episcopal Church in the United States, were severally organized.

In extending our remarks on this topic we have in view another aspect of the subject. It is its legal bearing. It appears that in England this has been fully tested. It occurs to us, however it may appear to others, that the principles on which a decision was obtained in favor of the Wesleyan Conference, which secured to them the chapels for the use and benefit of those, and those only, who continue in connection with that body, are of universal application, at least wherever similar views of law and equity prevail. But whether we be right or wrong in our views, there is the same necessity that the subject, in all its aspects and bearings, should be understood in this country as in England, since there is the same liability to difficulty from similar causes. And the matter is certainly worth a passing thought. Not to be unnecessarily tedious where we should be brief, we will condense our remarks as much as possible. For the sake of unity in amplifying our thoughts we will limit the reference to the Methodist Episcopal Church in the United States.

It is obvious to all that the design of Mr. Wesley in sending preachers to America, and in subsequently organizing a church here, was to introduce and perpetuate in this country that form of Christianity called Methodism, with all its distinctive and fundamental peculiarities, and nothing else. The idea of its obtaining root, and afterward becoming so vitiated and changed as to be something else directly opposed to its original self, would have been sufficient to deter him from taking a single step in this work. To him, then, and all who co-operated with him in this enterprise, it must have been a primary consideration so to organize the church, and settle all the institutions designed to promote its objects, that they should be incapable of being employed for another or contrary purpose.

The design of the institutions of the Methodist Episcopal Church is exceedingly simple and explicit. It is to spread Scriptural holiness through the land.

In the organization of the church which was established in Mr. Wesley's day, and at the head of which he stood for a time as a general superintendent, the powers and prerogatives of its different judicatories, as well as the duties and responsibilities of its officers, were so arranged and adjusted as to farther the grand object in the best possible way; while at the same time care was taken to guard against the possibility of any so using their authority as to invade the rights of a single member, or employ its institutions for any purpose adverse to Methodism.

To come directly to the point we have in view, the houses of worship erected for the accommodation of the members of the Methodist Episcopal Church are presumed to be intended for the sole purpose of promoting the cause of Christianity in that form in which they of choice have received it; as those who contribute for the building of such houses are supposed to understand the object, and to give from a desire to promote it. Whether, then, those who afterward occupy those houses think Methodism the best system of religion or not—whether they adhere to the principles and practice of their benefactors, or address themselves to the work of innovation and reform—it does not alter the case. The houses were erected for the support and advancement of *Methodism*, as presumed to be understood by those who built them; and they cannot be wrested from such as continue in the principles and practice of Methodism so understood, to be used for the inculcation of opinions and the promotion of measures adverse to its standard of doctrines and instituted authorities by even a majority of the society and congregation worshiping in them. This seems to be the principle upon which the case referred to by Dr. Fisk, in regard to the British Conference, was decided in favor of the conference.

In any case of dispute respecting the proprietorship of a house of worship erected for the use of the members of the Methodist Episcopal Church, where a majority of the society worshiping in it become factious, and array themselves against the instituted authorities of the church, the issue of a litigation would turn, if the principle in question be a correct one and generally applicable, upon this point, which party adhere to the true principles and authorized practices and usages of *Methodism?* Which have a majority of votes, would, we conceive, have no weight in deciding the matter.

The sources of evidence in such a case would be, the approved doctrines and discipline of the church; authorized and acknowledged usages, not of that individual society, but of the whole body; and the acts of the General Conference made in conformity to the powers and prerogatives with which that judicatory is invested by the Discipline. The party showing that they had acted in conformity to these would secure the premises. That shown to have assumed an antagonist position, and adopted principles or measures hostile to either of these, would be ejected. Local majorities, or fiscal officers, obtained by local majorities, would not be taken into the account. This, we say, so far as we can see, would be the legitimate operation of the principle in question.

How far the records of jurisprudence throughout this country will go to show a correspondence between this principle and the practice of the courts on this subject, we are not prepared to say. But within the range of our own experience and observation the principle has been admitted as a rule of procedure. We have witnessed its application in a few instances, and traced its recognition in others. It is evidently the basis of that most lucid opinion given by the chief justice of Upper Canada, on the chapel question, lately litigated in that province, as it appeared not long since in our public journals. It pervaded the decision by which the Unitarians in London were, some three or four years ago, dispossessed of a legacy bequeathed by a wealthy English lady for the promotion of *evangelical* godliness. It was plainly recognized in the decision lately made in this

country upon the conflicting claims between the Hicksite and the Orthodox Quakers. And at this moment, if we are correctly informed, there is pending between these parties a controversy in law, the issue of which is suspended upon evidence of what are the genuine opinions of the primitive Quakers; and for this evidence reference is had to the records of the London yearly meeting, it being by common consent admitted that the works which that body have officially sanctioned, and they only, are to be appealed to for the purpose of settling this question.

One conclusion to which we are brought by this train of reflections is, that as the writings of Mr. Wesley referred to in the chapel deeds in England are made the standard of Wesleyan Methodism to the English Connection, in so far as doctrines and morals are concerned, they are to be received as such by all the branches of the Wesleyan family.

The use of this deduction is, that it furnishes a rule by which to settle controversies which sometimes occur respecting what are the fundamental principles of primitive Methodism, in the manner we have already noticed. When men put forth their dogmas in the name of the venerable Wesley, it behooves them to show the authority on which they do so. If they quote from these standard works, and make it manifest that what they quote, by a fair and unsophisticated interpretation of it, sustains, according to the evident intention of the writer, the positions they assume, the question is settled. They show, at least, that they are within the pale of Wesleyan Methodism. But if they quote from his other miscellaneous writings, which have never been officially wrought into the framework of the articles of faith, moral code, or systems of ecclesiastical order and government, bearing the sanction of his name, the evidence is not sufficient. It does not answer the purpose for which it is adduced. It may, indeed, present the views of the writer on the subject of which he was treating at the time he used it, and be so far entitled to respect. It may also serve to amplify a branch of the doctrines recognized in those theological productions to which he has been pleased to attach more particular weight and importance, and thus have their value in imparting instruction and promoting edification. It is possible, too, that it may be barely an expression of his private opinions, hastily formed, and in which he could not expect all even of his own widely extended flock to agree with him. But to make even his opinions *essentially Methodism*, and so to use them as to affect the claims of those who profess it as a system of religion, it is incumbent, as we humbly conceive, to show that the opinions advanced for such a purpose are clearly and unequivocally contained in those of his works which have, by the concurrence of himself and his followers, been officially recognized as constituting the basis of the general structure of that system. Were an eye always had to this distinction, which we cannot but consider one of importance, fewer would be influenced by an incessant cry of "Wesleyan Methodism," to enlist in enterprises whose only tendency is to destroy what we would charitably hope they wish to build up.

Another conclusion to which these remarks conduct us affects more particularly the practice of the societies in connection with the Methodist Episcopal Church. What Mr. Wesley's poll deed,

and the British Conference, organized under its provisions, are to the Wesleyan Connection in England, the Discipline and the General Conference are to the Methodist Episcopal Church in the United States. In the former there can be no *Methodism*—none of the peculiar privileges of the *Wesleyan institutions*—to be enjoyed by any who are separated from the Conference, or arrayed in opposition against it, so long as it acts within the limits of the prescribed charter. The same is true with respect to American Methodism. It can exist only in connection with, and dependent on, the General Conference, acting under the provisions laid down in the Discipline. And the same principle which secures to the members in England the rightful possession and free use of the churches erected for their benefit, *only* in Connection with the conference, secures the same to the members of the Methodist Episcopal Church in America, while they are in connection with the General Conference, according to the order and economy of the church, *and no longer;* for this plain reason, that the same persons separating from that body, and repudiating its authority, divest the institutions which they assume to control of all *Methodistical validity* which that body alone can give them, and cease of course to be the people for whom the churches were built. Although the views we have here expressed are not the result of a superficial examination of the subject, we had no idea of devoting so much of this article to them when we commenced it. We perceive the subject will admit of much amplification, and it may indeed seem necessary even on the score of illustration; but we must drop it abruptly for want of room. If any consider it out of place, we shall not contend with them about that. In the work we are reviewing, it stands in immediate connection with a notice of a painful schism, characterized, as is common in both countries, by an array of opposition against the constituted authorities of the church, and efforts to turn the societies against them. Among the many things of interest to the cause of Methodism in England, Dr. Fisk has furnished us with the item we have quoted above. As a matter of information barely, it is interesting to all who sympathize in feeling with their English brethren; and on this account it claimed, in common with other things, a passing notice. But we have avowed our conviction, that for the reasons we have stated above, it possesses in our estimation a higher degree of importance on account of its bearing upon our own institutions. If in this others differ from us, it is a matter which gives us no uneasiness whatever. No harm can result from a calm and candid investigation of a question, a too imperfect understanding of which has already occasioned no small degree of controversy and evil in the church. And if our hasty remarks, unpremeditated as they were in this place, shall contribute, in any degree, toward exciting enlarged and liberal inquiry on this subject, and preventing unpleasant collisions which, it is to be feared, often occur for want of a more generally correct understanding of it, we shall be satisfied.

On meeting the British Conference, Dr. Fisk was received and treated with much Christian kindness and respect. The following were his reflections, as he has recorded them, on that occasion:—

"Having arrived at the seat of the Wesleyan Methodist Conference, one of the most important purely ecclesiastical bodies in this or any country; a body, too, to which I had been officialy dele-

gated by the General Conference of the Methodist Episcopal Church in the United States, it will be expected, of course, that a small portion of my journal should be devoted to the official doings of this body. To avoid, however, such details as would be at best only interesting to those of the same denomination, I shall touch only upon those points that will serve to show the general constitution and present condition of this very efficient branch of the Christian church; a subject which, to the philosopher and the politician, the observer of man as a social and a religious being, must, in any event, be one of deep interest.

"The most perfect exemplification of this system is in England, for this is the parent stock, and here the system has, in its practical operations, ripened into its greatest maturity and acquired its greatest vigor.

"Methodism in the United States has become more extended than the British Connection, including all their missions, in the ratio of two to one. But the peculiarities of our country, connected with the fact of the more recent establishment of the cause in America, has prevented that practical perfection of the organization that is exhibited in England. The present is the ninety-third Annual Conference of the British Connection; whereas the first Conference in the United States was held in 1773, only sixty-three years since. At that time there were but ten preachers in the connection, and for the ten following years, in consequence of the revolutionary war, there was very little increase comparatively: so that the principal gain of the Methodist cause in the United States has been in a little over half a century."

In concluding his remarks on the British Conference, Dr. Fisk adverts to a question often asked, "What are the points of difference or coincidence between English and American Methodists?" To this he replies:—

"I answer, that in every thing essential they coincide; in doctrine and moral discipline, perfectly; in all the ceremonies and general usages they are the same. The English are more systematic than we are; every thing is in order; every thing is done at the time and in the manner the rule proposes. This is a commendable trait, and is in a great measure the secret of their success. In this respect the inconveniences of a new country have contributed to lead us to relax too much from the rules of our great founder, who left on all the institutions of Methodism the stamp of his *methodical* mind.

"The character of their ministry, intellectual and theological, and, indeed, for general pulpit qualifications, does unquestionably, in the great whole, exceed ours. I do not mean that we have not as many of what would be called superior preachers as they have, but the great body sinks below theirs, and that for very good reasons. Many of our most promising men have been compelled, or, at any rate, induced, for the want of competent support, to leave us and join others; or, what is more common, go into the local ranks and engage in some secular calling. To this, in England, there is no temptation. In addition, their ministers increase faster than their calls for them. The consequence is, they are not obliged, in order to fill up or enlarge their work, to take any but the best; the barely passable they *pass by*, whereas our great call for ministerial

labor leads us to take all who offer that are judged barely passable."

It will be perceived that in the comparison instituted between English and American Methodists, in the paragraphs just quoted, the former are represented as excelling in several respects. To say nothing at present of those remarks in which he throws the balance in the opposite scale, it may not be unprofitable for us carefully to examine such features of their system of operations as can be safely and successfully adopted in our own. That it can be copied in all respects, no one acquainted with the different circumstances in which the two Connections are placed, will pretend. The groundwork of the general system of American Methodism is unquestionably best for this country. And with precision and care in carrying out its principles in all the departments of practice for which it provides, it will naturally acquire more consistency and a higher degree of perfection. But a neglect of first principles, or habitual looseness in the administration of the rules it prescribes, must, in the nature of things, have a deleterious tendency, and result in a derangement of the whole system, if not in a subversion of its high and holy purposes.

True it is, that the extension of our country, the constant changes which are going on in the state of society by removals from one section to another, the institution of new circuits in following the tide of emigration, and the necessary changes in circuits and districts in the older portions of the work, all which tend to keep societies, quarterly meeting conferences, &c., in a perpetually unsettled condition, form a serious obstacle against the establishment of that order and uniformity in practice which characterize the operations of our British brethren. But we cannot resist the conviction that there are other causes which contribute very much to the same effect. Among these we reckon first a prevailing disposition to cut up districts and circuits, and to establish stations, beyond what the nature of the case requires. The English Connection have, properly speaking, no stations. All their work is arranged into convenient circuits, each having a regular superintendent, with a suitable number of associate laborers, and all the regular institutions necessary to carry on their work in form and order. These are very seldom changed, so that their judicatories, records, &c., become permanent; and those accustomed to act together acquire the habit of doing their business with greater uniformity and exactness. On the contrary, there is a prevailing disposition among American Methodists, in some parts at least, to cut up the work by narrowing down the circuits as much as possible, and establishing stations wherever the people will furnish only a meager support to a preacher, irrespective of the injury it may do to the circuits from which they are taken. Thus every thing is constantly in a state of fluctuation. In many places the quarterly meeting conferences are constituted of very few members, and but a small portion of them at all experienced in the business connected with these important judicatories of the church. While things remain in this unsettled condition, we cannot expect even an approximation to that systematic order in conducting our affairs which is so desirable, not to say necessary, for preserving peace and promoting prosperity in the church.

Another evil resulting from this very cause is a too rapid increase

of the traveling ministry. We believe, indeed, that extremes are possible in this as in almost every other matter. We may lay out our work on too large a scale, and require so much of the preachers that it may not be in their power to cultivate their several fields as they ought. But it is equally certain that we may make the sphere of their action too limited. It strikes us as unreasonable that the entire services of a preacher should be required for from fifty to two hundred members, and they possibly all within a single township, when fifteen or twenty years ago there was twice that average number on the circuits, throughout our work, and these extended over some dozen or fifteen towns. This, it appears to us, is carrying matters to extremes; and whatever may be offered in justification of it, there is little, we believe, in the economy of the Methodist itinerancy which will go to favor it. It may tend to order of a certain kind—to Congregational order for example—but not, if we judge correctly, to Methodistical order. There is still another item in this business which merits attention. It is this. In the excess of dividing circuits and instituting stations, and the necessary increase of preachers to fill up the work, it naturally occurs that many are called to take the *charge*, and administer the discipline, while yet too young and inexperienced to have a clear and comprehensive knowledge of the rules they are called to administer. Besides this, the limited means of support given to the preachers, occasioned in part by narrowing down the work, compels many to locate when they are best qualified for efficient service in the itinerant work. In England this is not the case. The competent and sure support given to their traveling preachers removes all ground of complaint, and consequently lays the preachers under a sort of obligation to continue in the field, which obligation the Conference finds it both consistent and practicable to enforce. By consequence the British Conference has in it, to balance its decisions and regulate its transactions, an amount of experience and practical intelligence which keeps every thing in subjection to instituted order and established usages. But the numerous locations and extensive calls for preachers, occasioned by dividing the work, &c., among us, tend to render our conferences of a different description. In most of them majorities are made up of preachers of comparatively short standing in the ministry. In this state of things uniformity and order are slowly attained, even with the greatest care to avoid or overrule the hindrances we have named; and without this, the prospect is still more discouraging.

We may trace to the same general causes the comparative absence of another excellence which Dr. Fisk noticed in the British Methodists. We mean the deference paid to age and office. "I was pleased," says Dr. Fisk, "at the deference paid to seniority and to office in the British Wesleyan Conference; and not only here, but in all the social and domestic relations in this country. Honesty and candor oblige me to say it is the contrast of what we see in America; and it is but candid to acknowledge that this difference is doubtless owing, in a great measure, to the difference in the influence of the political institutions of each country respectively upon social and domestic habits." This is no doubt true to some extent. But we are persuaded that the circumstances we have named above, and especially the causes of the numerous locations of the more

aged preachers and the premature investment of the younger ones with all the prerogatives and functions of ruling ministers, has more influence in this matter than any thing else. Were these causes removed, as, indeed, they may be if the people will, and our venerable men retained in the itinerant ranks to mingle with their younger brethren in their work, and aid them by their counsels, a respectful regard would be paid to age and to office in the church, as well in America as in England.

With respect to the means of improving the ministry by the institution of a theological school, we know not how it may answer for our British brethren, controlling it, as they may, by an individual incorporated conference; but it possesses nothing, in our estimation, which we can borrow or in any way improve for our benefit in this country. We have ever been favorable to raising the standard of education in the church, by the establishment of literary institutions of the higher order under the direction and control of one or more of the annual conferences. But we believe that no better system of *theological instruction* can be devised for us than that which has been recommended by the General Conference, and is now in general practice—none, certainly, liable to less abuse, or better calculated to preserve the unity of the body in doctrine as well as in discipline. It is calculated to keep the theology of the church under the control of the whole united body, where it should be kept, and not to subject it to the capricious management of a few professors, who may shape it to suit their own fitful fancies.

In conducting their financial operations, the British Conference, according to Dr. Fisk, are far in advance of us. They have every thing reduced to the most perfect system. And the people have so habitually accustomed themselves to the operations of this system, that they seem prepared to sustain it and carry out its objects, without the least indication of reluctance or dissatisfaction. In the perfection of their system, and the harmonious operation of all its parts, is to be found the reason of their being able to keep up all the branches of their extensive work with so much apparent ease. In reference to this subject Dr. Fisk says:—

"The most important parts of their business are arranged and prepared in committees that are appointed the year before, and meet several days before the session of the Conference for that purpose. At most of these committees, lay members are invited to be present to take part in the deliberations, and especially to assist in the arrangement of the financial concerns of the church.

"As this part of the system is a beautiful feature in the economy of Methodism, I will give some of its general features.

"Although the financial resources are altogether from the voluntary offerings of the people, yet they inculcate the principle that every one ought to do something; and the least that any one should do who is not absolutely a pauper is reckoned at a penny a week, and in addition one shilling at each quarterly renewal of the ticket of membership. All will do this much, it is calculated, and the money thus collected nearly meets the current expenses of the societies. But, in addition to this, there are several other sources of income, which are called *funds;* not that there is any money funded which is made available for the church, but moneys collected for specific objects are called the funds for those objects respectively:

such as the *school fund;* the *contingent fund;* the *chapel fund;* the *children's fund;* the *preachers' auxiliary fund;* the *missionary fund,*" &c. A particular explanation of these several funds, and of the manner of raising them, which occupies a number of pages in the work before us, is worth the attention of all in this country who are concerned in supporting religious and benevolent institutions on the voluntary principle, and especially the ministers and members of the Methodist Episcopal Church.

But we must bring these remarks to a close. It will not be inferred from what we have said, that Dr. Fisk saw nothing in England, or among English Methodists, which he did not approve. To suppose he did not, would be to ascribe to them a degree of perfection in their social order and general conduct which falls not to the lot of man in the present state of the world. There are those, we know, in whose estimation this circumstance will form an insuperable objection to the work. In all matters appertaining to the institutions, manners, and customs of their country, they are influenced more by feeling than by judgment. Their prepossessions are strong and ardent; and they are accustomed to take things in the aggregate, and to applaud or censure without discrimination. Such persons will never be pleased with a faithful detail of facts—a true picture of the state of society—in any country. Where they have located their antipathies, there they can see nothing good or praiseworthy. And, on the contrary, in every thing connected with their own country—the institutions and customs consecrated in their feelings by a thousand associations—they can see nothing wrong. Under the influence of such feelings, they are not prepared to examine with candor a correct delineation of the state of society in any community. Writers who study most to flatter their prejudices are sure to please them best. They cannot, in fact, be pleased in any other way. A fancy picture—the model of perfection and beauty—on the one hand, and caricature on the other, fill their eye and gratify their taste completely; and nothing else will do it. Such persons—(and there are some, though, for the honor of human nature, we hope not many of this description among us)—will find authors who will please them much better than Dr. Fisk. He neither approves nor condemns without discrimination. And this we deem one of the chief excellences of his work. Nor can we doubt that it will be so considered by the candid of all classes. He found, indeed, some things in England, as well as elsewhere, which he could not approve; and he was too honest to seem to justify what his judgment condemned. On the contrary, he found much, very much, to admire and applaud; and he was equally prompt in recording with expressions of high approbation those virtues and excellences which give character to the entire picture. As a whole, therefore, we hesitate not to believe that Dr. Fisk's Travels will be received, by all candid and intelligent readers, as the first work of its kind. Such we deem it to be; and with this view of it we take great pleasure in recommending it to the reading public.

We do not, indeed, pretend that the volume before us is faultless. There are in it some errors and mistakes—one or two of which have been corrected by the author through the public prints. But the only wonder is, that there are not more. To collect and arrange such a vast amount of matter in so short a time, and that, too, while

traveling from place to place in a feeble state of health, was a work which no person destitute of Dr. Fisk's practical skill and ready tact could have accomplished. And few under similar circumstances would have prepared and furnished it to the public so speedily, with as few errors and mistakes as it contains.

For the Methodist Magazine and Quarterly Review.

Art. IX.—DEFENCE OF THE EXISTENCE AND FALL OF SATAN AND HIS ANGELS.

BY J. H. YOUNG.

In the January number, for 1838, of the Methodist Magazine and Quarterly Review, a communication was published on "the existence and fall of Satan and his angels," in which a new theory on the mysterious doctrine of evil spirits, and angelic beings in general, was advanced and supported by Scripture and reason, upon which it professes to be founded, by the author of this brief defence. It is easily perceptible from the notices of that article in different religious papers, and from a short review in the July number of this periodical, that one object in writing it has already been partially gained—that object was *discussion*. But it has not been discussed by all who have written about it with that Christian candor which was solicited for it, nor yet in that rational and Scriptural manner demanded by the subject.

While it has been *favorably* noticed by some as agreeing better with reason and the word of God than the old system, it has been *ridiculed* by others, who perhaps suppose that nothing is correct but the opinions of their ancestors; and it has again been considered by a third class as a mere *speculation*. I shall confine my remarks at present principally to the "calm review" of the Methodist Quarterly; but I cannot consistently overlook the observations of an editor of another religious journal.

This brother appears to think the *introduction* entirely *too long*, and altogether unconnected with the "twelve propositions." Some minds are too contracted to take in the *whole of a subject*, and they cannot readily perceive the relation one part sustains to another. If this editor had observed the *heading* of the article upon which he animadverts, he would at once have seen that *something* was necessary, in *some part* of the piece, on the *existence* of Satan, because *that* was a part of the *title*. And in writing on the general doctrine of fallen angels, could any thing more suitable be selected, as an introduction, than the importance of crediting their existence, and the foundation upon which that belief should rest, namely, upon the word of God?

As to that part of the new scheme with which he wishes to amuse himself and his readers, and which was only given as a bare supposition, it will be sufficient to remark, that such questions have engaged the attention of wiser men than the author, or even the intelligent editor of the paper alluded to.

With the "calm review" in the last number of the Magazine, the writer of this defence is considerably disappointed; and if the *length* of the introduction complained of by the above editor is an objec-

tion to the new system, it will lie with greater force against the review, because *its introduction is half a page longer* than the remaining part of the article!

The reviewer esteems the "twelve propositions" a *speculative* theory, and seems to be seriously concerned for those who deal in such matters. *Speculation* is a word of rather indefinite signification; and the intransitive verb *to speculate* is perhaps materially different, in its proper meaning, from what it is commonly supposed to be. This verb comes from the Latin *specio*, to see; and is thus defined by Mr. Webster: 1. "To meditate, to contemplate, to consider a subject by turning it in the mind and viewing it in its different aspects and relations." It also means to purchase land, or any thing else, with an expectation of selling again at a profit.

Now if brother Comfort, in using this term, refers to the first of these definitions, then it is at once admitted that the new theory is a *speculation;* for the writer *meditated* on it; he *contemplated* it; and he *considered the subject by turning it in his mind and by viewing it in its different aspects and relations.* But if he means by it that it is a mere scheme of the mind, unsupported by reason or Scripture, the writer presumes to think otherwise.

If it is speculation to say that Satan was the inhabitant of a planetary world before he fell; that he was commanded to remain in it a certain length of time as a test of his obedience; and that he voluntarily left it before the end of his probation,—then it is also speculation to affirm that *heaven* was his dwelling place; that he sinned in it, and was cast out of it; for there is not a single word of Scripture to support this view of the subject; while there are several passages that prove, at least inferentially, the contrary doctrine.

All new theories are not idle speculations, and nothing should be discarded merely because it is novel. A celebrated philosopher was once imprisoned for maintaining the true system of the universe. He asserted that the earth revolved around the sun; but the popular and almost universal opinion was, that the sun moved around the earth; and even in prison he put his lips to the key hole, and exclaimed to those who were without, "The earth turns around still!" And until a better theory shall have been discovered than the one lately published, or until stronger arguments can be brought against it than those contained in the "calm review," many will believe that system still: notwithstanding the ridicule of some, and the cry of speculation by others.

The only passage of Scripture the review ventures against the distinctive features of the "twelve propositions," is John viii, 44. Let us quote the part he alludes to: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." "He abode not in the truth," brother C. thinks may be taken as the cause of his fall, just as reasonably as his leaving his own habitation. He therefore asks, "Why may we not as well explain Jude by what our Saviour and Peter have said, as to explain *them* by him?" For a very good reason. Christ refers to the *fall of man* and the conduct of Satan in *that* transaction; while Jude alludes to the conduct of this enemy in *his own fall.* This will presently appear.

If the Saviour in this verse speaks of Satan's downfall, why may

we not understand him to teach that he was cast out of heaven for *committing murder*, as well as that he was thus punished for not abiding in the truth? To give the verse this interpretation, then, and if the allusion is to his own fall, it is as rational as any other. Satan first was guilty of murder, and then of leaving the truth, and for this he had to forsake his habitation!

But the literal signification of the Greek word *ἀνθρόποκτόνος*, which means properly a *man-killer*, will prove clearly that Christ is speaking of the fall of our first parents through the agency of the old serpent, by which *death* was brought upon them and all their offspring; and by which, especially, many have suffered death for righteousness' sake in the work of persecution against the followers of Jesus Christ. The Jews, in the chapter in question, were seeking the *life* of their Redeemer; and in the conversation they had with him at the time uttered several *gross falsehoods*. They said they had never been in bondage to any man; when they not only were slaves to the world, the flesh, and the devil, and several times had been captives to other nations, but they were likewise, at the very time in which they were speaking, under the jurisdiction of the Roman government. See also verses 39–43. These things (murder and lying) Christ charges home upon them, and therefore says, "Ye are of your father the devil." "He was a murderer from the beginning, and abode not in the truth." He tempted *Eve* in the garden to partake of the forbidden fruit, through which *death* came into the world; and he instigated *Cain* in the *first actual murder* that was ever perpetrated. In that temptation he abode not in the truth; or, in other words, *he told a lie* to accomplish his object; he assured his victim, among other things that were not so, that "she should *not* surely die." And in that murder, Cain, who was the mere instrument of the devil, as every man is who maliciously takes away the life of his fellow-creature, pursued the same course; for he told the Lord that he knew not where his brother was, when he knew it at the same time.

But that this is the true meaning of this text will appear from the reason given by Christ why Satan abode not in the truth, "*because there is no truth in him.*" Now to say that Satan continued not in the original condition of angels, whether they were in heaven or somewhere else, and to adduce, as a reason of this, his present moral deformity, is no reasoning at all. It proves, indeed, that he is a devil now; but it can never prove that he ever was in heaven, nor even that he was once holy. This may be the *inference*, but where is the *positive proof?* And to say that Satan abode not in the truth, *because* there is no truth in him, is to intimate that he was morally bad when he left the truth; but if *that* was his *first sin*, it was *that* which *first* corrupted his nature.

Now apply this part of the text to his temptation in Eden, and all will be natural and easy. Satan committed murder because he is a murderer; he told a lie because there is no truth in him. He is evil, only evil, and that continually. I conclude, therefore, that the most consistent and rational interpretation of this disputed text is that which refers the whole to the conduct of Satan after the creation of man.

This review, then, which is little besides a series of profitable moral reflections, very creditable to the heart that suggested them, and

equally apropos to the *new* as to the *old* system, leaves the "twelve propositions" just where it found them; no Scripture against them, but some passages and much reason in their favor. It is a very flimsy objection to this theory to say, with brother Comfort, in the close of his article, "that it necessarily involves, as its counterpart, the doctrine, that there was a time since their creation when the holy angels were not the denizens of the kingdom of heaven as they now are." It certainly does, as every child could have seen. But what then? "Why, there is *no proof* of this." And there is none to establish the contrary opinion. But the circumstantial evidence is plainly on the side of the new system. The angels are even now not always in heaven, unless they are omnipresent, which is an absurdity; for many of them are ministering spirits to the heirs of salvation, and consequently, at least occasionally, dwell with the children of men. Yet no person pretends to adduce this fact as a reason why heaven is not their dwelling place at present. *That* is *now* their *home;* but they are permitted to leave it on errands of mercy to visit other worlds in the regions of space inhabited by intelligent beings. A different part of the universe was originally their place of probationary residence; but having been faithful, according to the commandment of their Maker, they were taken from it to stand in his presence, and be his messengers for good in the extensive plans of benevolence which he devises by his wisdom and executes by his authority, through their agency, in the various provinces of his empire.

With these remarks I submit it to the farther consideration of an intelligent, scientific, and Bible-reading public; well prepared to bear its fate if it should go down to oblivion, and thankful to God if I shall have succeeded, in the least degree, in removing difficulties from any mind, and in throwing light on the mysterious doctrine of evil spirits.

Harrisonburg, Va., August 7, 1838.

Art. X.—SYSTEM OF EDUCATION IN PRUSSIA.

A writer in the Constitution, a respectable periodical published in Middletown, Conn., has given the following account of the system of popular instruction in Prussia:—

The universities belong to the state alone; secondary instruction pertains to the provinces; primary instruction belongs chiefly to the department and to the parish.

Every parish is required by law to have a school. It is one part of the office of the pastor or curate to inspect this school. He is assisted by a committee of some of the most considerable persons in the parish, who are called the committee of superintendence and management.

In the city parishes, where there are many schools and establishments for primary instruction of a higher order than the country schools, the magistrates form a superior committee, and as such preside over the different schools with their several committees, and

form them into one harmonious system. This superior committee is called the school commission.

In the chief town of every circle there is another inspector, whose authority extends to all the schools of the circle, and who corresponds with the local inspectors and committees, under the title of inspector of schools for the circle. He is usually a clergyman, and in the Catholic circles the office is committed to the dean.

In Prussia, as well as in the rest of Germany, the first two degrees of authority in primary instruction are committed to the clergy; but above these degrees ecclesiastical influence ends, and the influence of the civil power is introduced. The inspector of schools for the circle corresponds with the regency of every department through the medium of the president of the regency. This regency includes several counselors, who are charged with different duties, and, among others, there is a special counselor for the primary schools, called school counselor. He receives a salary as well as the rest of his colleagues. He is the medium of connection between the public instruction and the ordinary civil administration of the province. He is nominated on the presentation of the minister of public instruction; and as soon as he is nominated he forms a part of the council of regency in his character of school counselor, and thus becomes responsible to the minister of the interior. He makes reports to the council, whose decisions are established by the majority. He inspects the schools, quickens and keeps alive the zeal of the school inspectors, school committees, and school masters. All the correspondence of the parish inspectors, and the superior inspectors, is addressed to him. He conducts the correspondence relative to schools in the name of the regency, and also, through the medium of the president, with the provincial consistories and the school board, as well as with the minister of public instruction. In short, the school counselor is the true director of primary instruction in each regency.

The double character of primary instruction, as parochial and departmental, is represented by the school counselor, who has a seat in the council of the department, and is responsible both to the ministry of the interior and to that of public instruction. All secondary instruction is under the care of the school-board, which forms a part of the provincial consistory, and is nominated by the minister of public instruction. Higher instruction in the universities is directed by the royal commissary, who acts under the immediate authority of the minister. Thus nothing eludes the power and observation of the minister, and, at the same time, sufficient liberty of action is allowed to the several departments of public instruction. The universities elect their own officers. The school-board proposes, and superintends the professors of gymnasia, and examines all the more important points of primary instruction. The council of regency, on the report of the school counselor, and in pursuance of the correspondence of the inspectors and committees, decide on most subjects pertaining to the lower stage of instruction. The minister, of course, does not enter into the details of popular instruction, but he is thoroughly informed as to results, and directs every thing by instructions emanating from him as a centre, and giving a national unity to the system. He does not interfere minutely with secondary instruction; but nothing is done without his

sanction, which is never given without full and accurate reports.—The same remark is applicable to the universities. They govern themselves, it is true, but by fixed laws. The professors elect their deans and their rectors, and are nominated themselves by the minister. The end of the entire organization of public instruction in Prussia is to leave details to the local powers, and to reserve to the minister and his council the direction and general impulse of the system.

Dr. Fisk, in his Travels, notices the subject of education in Prussia in the following terms:—

1. One of the features of education in Prussia, as in France, is, that the superintendency of the schools is made a distinct department of government, with an efficient minister at its head.* He, with his council and subordinate officers, looks after the whole system. He not only takes care of the funds and of their distribution, but he sees that well-qualified teachers are employed, proper text-books introduced, suitable houses provided, &c. To carry out the system efficiently, the country is divided into provinces, and these into regency circles, and these again into smaller circles, and, finally, the smaller circles into parishes. Each parish *must* have a school. This school is under a parochial committee and inspector, subject to the supervision of the higher councils and of the minister of instruction.

2. Every parent is obliged by law to send his child to school from the age of seven years to fourteen. He can, however, by permission of the committee, take out his child before the age of fourteen, if the pupil shall have gone through the course of primary instruction; and, if the parent is not able to furnish the child with suitable clothing, &c., to attend school, the public furnishes them.

3. Each parish is obliged by law to establish and maintain a primary school.

4. The school houses are *well fitted* and suitably located. A play ground is generally laid out in connection with the school house, and often a garden, orchard, &c.

5. In addition to suitable books and maps, cheap apparatus and collections in natural history are required.

6. Religion is taught in the schools, and where there are different religions a spirit of accommodation is enjoined; and if there is more than one master when the parish is divided in its religious views, the head master is to be of the religion of the majority, and the assistant of that of the minority.†

7. Girls' schools are required, as far as practicable, to be separate from the other sex.

8. In addition to the ordinary branches of a primary education as given in our country, drawing, singing, and the elements of geo-

* Why should not this feature be introduced into the respective states in our country? In Connecticut there is an officer to superintend the school *fund*. But of how little avail is it to have a fund, and to have it well taken care of, unless it is also properly expended?

† It should be recollected that this accommodation is effected where the population is divided between Catholics and Protestants, as is the case in a great part of Prussia. How much easier might this accommodation be effected between different Protestant sects?

metry are required. Agricultural instructions and gymnastic exercises are also insisted on.

9. But that which, more than any thing else, gives character to these schools is the competency of the instructors. To secure this there are forty-two normal schools, where teachers are trained to their profession. They are not only taught *what* to teach, but *how* to teach; and to this end they are required to take a three years' course; at the end of which, if found qualified, they receive a certificate, specifying their qualifications, aptness to teach, &c. As these teachers are educated at the public expense, they are required to pursue the business of teaching where the consistories appoint.—Those who excel are promoted; those who are negligent are fined, and, if they continue unprofitable, they are dismissed. No one is allowed to teach who has not his regular diploma or certificate.

10. Although there seems to be much of the exercise of strong authority in this system, it is nevertheless remarkable that a great portion of the machinery that enters into it is made of the managing committees and councils appointed by the different parishes and circles; so that the business of government, after all, seems to be to form the general plan and exercise a general supervision, while the immediate superintendency falls upon the people immediately concerned. This gives a general interest in the schools, which could not otherwise be secured, and which is indispensable to the success of the plan. So satisfied is the government of the necessity of enlisting the popular feeling in order to secure success, that, when the new provinces on the Rhine were acquired by the arrangement of 1815, the law requiring parents to send their children to school under the sanction of severe penalties was suspended until, by gentler means, a public sentiment could be formed in favor of popular education. In 1825 this law was also put in force in these provinces.

It is supposed that there is now scarcely a child in all the Prussian dominions capable in body and mind of attending and receiving instruction between the ages of seven and fourteen, who is not in a process of primary or higher instruction. In 1831, out of a population of twelve millions, seven hundred and twenty-six thousand, eight hundred and twenty-three, which was the reported population of the entire kingdom, there were attending the public primary schools two millions, twenty-one thousand, four hundred and twenty-one.

In addition to her primary schools and private seminaries, Prussia has one hundred and ten higher schools called *gymnasia;* and, above these, she has six universities, viz., at Berlin, the capital of the kingdom; at Halle, in Saxony; at Bonn, on the Rhine; at Breslau, in Silesia (this is principally under the control of the Catholics;) at Konigsberg, in East Prussia; and at Greifswalde, in Pomerania. These universities are generally in a very flourishing condition, and are, as well as the other universities of Germany, supplied, for the most part, with splendid libraries.

Art. XI.—CRITICAL NOTICES.

The following notices of recent publications we have copied from the American Biblical Repository, a quarterly periodical of distinguished literary merit, published in this city, edited by Dr. A. Peters:

Researches into the Physical History of Mankind. By James Cowles Prichard, M. D., F. R. S., M. R. I. A., Corresponding Member of the National Institute of France, Honorary Fellow of King's and Queen's College of Physicians in Ireland, Member of the Royal Academy of Medicine of Paris. Third edition. London, 1836–7. Vols. I. and II. Pp. 376, 373.

Dr. Prichard, the author of the volumes before us, has already made himself favorably known to the literary and scientific world. Besides the former editions of the present work, he has published a Treatise on Insanity, said to be the best work on mental derangement in the English language; a Review of the Doctrine of a Vital Principle; and a learned Analysis of the Egyptian Mythology. The diversities of structure in the human family early engaged his attention, and in 1808 he selected this subject for the argument of a Latin inaugural essay, printed at that time. The same treatise was translated and enlarged in 1813, and under this new form it made the first edition of the present work. After farther and laborious investigation he brought out a second edition in 1826, to which in 1831 he added an able philological essay on the eastern origin of the Celtic nations, proved by a comparison of their dialects with the Sanscrit, Greek, Latin, and Teutonic nations. He now presents to the public a third edition. In the words of the author "each edition has been almost entirely written anew: every topic comprised in it has been reconsidered, with the advantage of such additional information as I have been in the interval enabled to acquire."

The physical history or physiognomical ethnography of the human race is a department of knowledge of the most recent date—indeed it owes its origin to an author now living, Professor Blumenbach, of Göttingen. Dr. Prichard had, however, thought deeply upon the subject before the works of Blumenbach fell into his hands, and with these for a foundation it has been presented in a better form and with clearer illustration. The comparative physiology and psychology of the different human races has never before been made the express subject of inquiry.

In the first of these volumes, Dr. Prichard has impartially investigated the question with regard to the unity of the origin of the human races, which he successfully endeavors to decide by analogies drawn from the vegetable and animal world. He takes a stand (in which Lawrence* agrees with him) in opposition to the French philosophers, who openly proclaim, in defiance of the sacred Writ, the diversity of origin of whites, negroes, etc., etc. The degrading theories of Voltaire, Desmoulins, Rudolphi, Bory de St. Vincent, Virey, and Lamarck, are satisfactorily confuted, and the truth of the Mosaic account is fully substantiated.

Researches into the physical ethnography of the African races, with comparative vocabularies of African languages and dialects, are comprised in the second volume of the third edition. The

* Lectures on Physiology, Zoology, and the Natural History of Man. London. 1819.

soundness of his arguments, the clear and philosophical language which he employs, together with his extensive information and unwearied industry, render Dr. Prichard's work highly instructive, as well as essentially different, and more satisfactory than any other treatise on the same subject, "It would be difficult," says Dr. Wiseman, "for any one in future to treat of the physical history of man without being indebted to Dr. Prichard for a great portion of his materials."*

The work will probably extend to several volumes, as by far the most interesting and the largest portion of the human family is yet left uninvestigated.

Professor Bush's Commentary on Genesis. New-York. 1838.

We have received a few of the first pages of this Commentary. It is much in the form of Mr. Barnes's Notes on the New Testament. We have before, frequently, expressed our high opinion of the value of Mr. Bush's exegetical labors. His remarks exhibit extensive learning, yet modestly and not unnecessarily protruded, and the happy talent of exhibiting perspicuously and briefly the meaning of the sacred writers, while his moral reflections are generally pertinent and striking. It is not a *preaching* commentary, but a thoroughly exegetical one, and well adapted both to the learned and the common reader. The theories which are occasionally advanced to account for particular facts are not dogmatically propounded, and serve, on the whole, to give liveliness and interest to the observations. Professor Bush has had extensive opportunities to become thoroughly versed in the great department of Biblical illustration. The pages before us give the rich fruits of that knowledge. The author's mind is too candid and liberal to induce him to wish that others should accord with him on every point, at least until after thorough examination. With many of the notes on the first chapter of Genesis we entirely concur. Respecting the correctness of a few statements we are in doubt. On page 26 it is remarked, that "it is a matter rather of rational inference than of express revelation, that the material universe was *created out of nothing*. Yet it is such an inference as cannot be resisted without doing violence to the fundamental laws of human belief." It appears to us, however, that the writer of the Epistle to the Hebrews asserts directly, (xi, 2,) that the world was created by God out of nothing. "The things which are seen [i. e., the visible universe] were not made of things which do appear." The τὸ ἐκ μὴ φαινομένων would be equally conclusive against any pre-existing materials, to whatever geological theory we may be attached. Professor Bush adopts, page 31, with some distinguished geologists, the theory of indefinite days. If the fact adduced by geologists (see Introduction to Buckland's Bridgewater Treatise) be well established, that of the three thousand species of the fossil remains of plants and animals, in the tertiary formation, less than six hundred are identical with living species, while the mass of those that are identical occur in the uppermost members even of the tertiary strata, or, in other words, that the fossil remains do not correspond with the order of the six days' creation, then the theory of indefinite days is unsound and

* Lectures, p. 112.

unnecessary. Bib. Repos., vi, 309: "*And for days and years.* As the word *for* is here omitted before *years*, though occurring before each of the other terms, the sense of the phrase is undoubtedly 'for days *even* years;' implying that a *day* is often to be taken for a *year*, as is the case in prophetical compilations." We think that it is much more probable that days here means twenty-four hours only, and that there is an ellipsis of ל before שנים. The Septuagint has εἰς ἐνιαυτούς. Mr. Bush's theory in respect to the topography of Eden is, that it embraced the countries known at present as Cabool, Persia, Armenia, Koordistan, Syria, Arabia, Abyssinia, and Egypt. The Pison is supposed to be the Indus, the Gihon the Nile, and Havilah to be situated on the borders of India. There are, unquestionably, serious difficulties connected with either of the almost innumerable hypotheses on the topography of Eden. Yet the one which assigns the location to Armenia is, we are constrained to believe, the most probable. Some of the other theories assume that the deluge produced greater changes in the earth than seem to have been possible, or at least probable.

The True Intellectual System of the Universe: wherein all the Reason and Philosophy of Atheism is confuted, and its Impossibility demonstrated. Also a Treatise on Immutable Moralily; with a Discourse concerning the true notion of the Lord's Supper; and two Sermons on 1 *John* ii, 3, 4, *and* 1 *Cor.* xv, 57. By Ralph Cudworth, D. D. *With References to the several Quotations in the Intellectual System, and an Account of the Life and Writings of the Author.* By Thomas Birch, M. A., F. R. S. First American edition. In 2 vols. Andover and New-York. Gould and Newman. 1838. Pp. 804, 756.

Dr. Cudworth was born in 1617, at Aller, in Somersetshire, of which parish his father was rector. He was admitted a pensioner at Emanuel College, Cambridge, at the age of thirteen. His diligence as an academical student was very great; and, in 1639, he took the degree of M. A., and was elected fellow of his college. He became so distinguished as a tutor that the number of his pupils exceeded all precedent. In due time he was presented by his college to the rectory of North Cadbury, in Somersetshire. In 1642 he took the degree of B. D., and was chosen master of Clare Hall, and in the following year was made Regius professor of Hebrew. In 1651 he was made D. D., and in 1654 was chosen master of Christ College, Cambridge. Here, in the bosom of his family, he spent the remainder of his days. In 1678 he published his great work, The Intellectual System. The moral as well as mental character of this distinguished scholar stood very high, and he died universally lamented, in 1688, in the 71st year of his age.

The Intellectual System was intended, in the first instance, to be an essay against the doctrine of necessity only; but perceiving that this doctrine was maintained by different individuals on various grounds, he arranged these opinions under three separate heads, which he intended to treat of in three books; but his Intellectual System relates only to the first, viz., "The material Necessity of all things without a God, or absolute Atheism."

Many of our readers will welcome this handsome American edition of this great man's works. The matter which, in the English editions, is contained in two cumbersome quartos or in four octavos, is here comprised in two compact octavos, besides embracing what none of the English editions of the Intellectual System do contain,

the profound and noble treatise on Immutable Morality. This latter has long been out of print. It was published more than forty years after the author's death by Dr Edward Chandler, bishop of London. It is, in fact, though not professedly, an answer to the writings of Hobbes and of some other infidels whose opinions took away the essential and immutable distinctions between moral right and wrong. In addition to these various treatises, and Dr. Birch's Life of Dr. Cudworth, there is subjoined an analysis of the whole, amounting to nearly one hundred and fifty pages, which forms a very enlightened abstract or abridgment of the various treatises.

Journal of an Exploring Tour beyond the Rocky Mountains, under the direction of the American Board of Commissioners for Foreign Missions, performed in the years 1835, 1836, *and* 1837. *Containing a description of the geography, geology, climate, and productions; the number, manners, and customs of the natives. With a map of Oregon Territory.* By Rev. Samuel Parker. Ithaca, N. Y. 1838. Pp. 371.

Mr. Parker set out upon his journey March 14, 1835, from Ithaca, N. Y. On the 7th of April, with his companion, Dr. Marcus Whitman, he started from St. Louis, Mo., in connection with a caravan of the American Fur Company. On the 10th of August he thus describes the passage through the Rocky Mountains: "Cold winds were felt from the snow-topped mountains to an uncomfortable degree. The passage through these mountains is in a valley, so gradual in the ascent and descent that I should not have known that we were passing them had it not been that as we advanced the atmosphere gradually became cooler, and at length we found the perpetual snows upon our right hand and upon our left, elevated many thousand feet above us—in some places ten thousand. The highest part of these mountains is found by measurement to be eighteen thousand feet above the level of the sea. This valley was not discovered till some years since. Mr. Hunt and his party, more than twenty years ago, went near it, but did not find it, though in search of some favorable passage. It varies in width from five to twenty miles; and, following its course, the distance through the mountains is about eighty miles, or four days' journey. Though there are some elevations and depressions in this valley, yet, comparatively speaking, it is level. There would be no difficulty in the way of constructing a railroad from the Atlantic to the Pacific Ocean; and, probably, the time may not be very far distant when trips will be made across the continent," etc. This is truly a remarkable discovery. If the facts should prove to be, as they appear from Mr. Parker's description, it is one of the most extraordinary provisions for the convenience of man ever made in the providence of God in the solid framework of the globe. We could have wished that Mr. Parker had gone into full details, and given us an exact account of the whole of this road, excavated by the finger of God.

Mr. Parker pursued his journey among the mountains, stopping at various places, holding consultation with the Indians, and collecting various information, till he reached the mouth of the Columbia River. On the 28th of June, 1836, he embarked for the Sandwich Islands, and in sixteen days anchored in the roads of Honolulu. He reached New-London, Conn., on the 18th of May, 1837.

A great variety of interesting information will be found in the

volume. There is an air of honesty and entire trustworthiness about all the statements. But little, comparatively, is mentioned but what fell under the author's own observation. Mr. Parker seems to have had quite a tact for working his way among Indians, hunters, trappers, half-breeds, and the heterogeneous multitude with whom he came in contact. Many of the Indians seem waiting for the gospel of Christ, and are ardently desiring teachers to be sent to them. The style of the volume is simple and unadorned. There is an occasional use of language which will be called *cant* by some persons. A part of it, as where the author speaks of his own religious feelings, might have been well spared. In one place Mr. Parker makes use of *obliviscited;* we know not in what vocabulary he found the term.

General History of Civilization in Europe, from the Fall of the Romen Empire to the French Revolution. Translated from the French of M. Guizot, Professor of History to La Faculte des Lettres of Paris, and Minister of Public Instruction. First American, from the second English edition. New-York. D. Appleton & Co. 1838. Pp. 346, 12mo.

As our readers already know, M. Guizot stands in the very first rank both of scholars and statesmen. If otherwise uninformed, they must have learned something of his religious views from his remarks before the Protestant Bible Society at Paris, given by our French correspondent in the Observer of July 21. A work from such a man must of course be interesting and valuable. The author examines, at considerable length, the influence exerted on civilization by the Christian church in the various forms it has assumed during the period of which he treats. This must add much to the interest with which religious men will peruse it.—*N. Y. Obs.*

ART. XII.—MISCELLANEOUS.

The Old Testament, arranged in historical and chronological order, (on the basis of Lightfoot's Chronicle,) in such a manner that the books, chapters, Psalms, prophecies, &c., &c., may be read as one connected history, in the words of the authorized translation. With notes and copious indexes. By the Rev. Geo. Townsend, M. A., prebendary of Durham, and vicar of Northallerton. Revised, punctuated, divided into paragraphs and parallelisms, Italic words re-examined, a choice and copious selection of references given, &c. By Rev. T. W. Coit, D. D., late president of Transylvania University. Boston: Perkins & Marvin. Philadelphia: H. Perkins. 1838. 8vo., pp. 1212.

The Life and Travels of George Whitefield, a review of which we copied into our last number from the Wesleyan Magazine of London, is advertised by D. Appleton & Co., New-York.

Incidents of Travel in Greece, Turkey, Russia, and Poland. By the author of "Incidents of Travel in Egypt, Arabia Petræa, and the Holy Land." With a map and engravings. In two volumes. New-York. Harper & Brothers. 1838.

A Tale of the Huguenots. Published by John S. Taylor, with an introduction by Rev. F. L. Hawks. This book is said to be a veri-

table narrative of the sufferings of the French refugees, exhibiting their faith and fortitude in a very interesting manner.

Home Education. By the author of Natural History of Enthusiasm. Published by J. S. Taylor.

History of the Mission to Orissa, the site of the temple of Juggernaut. By Amos Sutton. A. A. S. Union. Boston.

Dr. Humphrey has published his letters, originally inserted in the New-York Observer, in two volumes.

The following biographical works are constantly on sale by T. Mason and G. Lane, 200 Mulberry-street, New-York:—

Life of J. Wesley, by Rev. R. Watson, 1 vol. 12mo.	$ 50
" Fletcher, by Rev. Joseph Benson, 1 vol. 12mo.	75
" Dr. Coke, by Rev. S. Drew, 1 vol. 12mo.	75
" Richard Watson, by Rev. T. Jackson, 8vo.	1 75
" Dr. A. Clarke, 3 vols. 8vo., calf extra, English edition	8 00
" " 3 vols. in 1	1 50
" Lady Maxwell, 1 vol. 12mo.	1 00
" Mrs. Fletcher	75
" David Stoner	50
" William Bramwell	56
" John Smith	50
" Mary Cooper	50
" Mrs. H. S. Bunting	50
" Hester Ann Rogers	37
" Benjamin Abbott	50
" William Carvosso, a new work	56
" Mrs. Elizabeth Mortimer, do.	50
" Peard Dickinson	38
" M. H. Bingham	37
" Rev. John Valton	38
" Henry Longden	37
Remains of Melville B. Cox	63
Experience of several eminent Methodist Preachers	75

To those who wish to see the excellence of Christianity imbodied and illustrated in the lives and conduct of its able supporters and propagators, the above list of biographies will be prized "above rubies." In the Life of the Wesleys they will become acquainted not only with the history of the most pious men and eminent ministers of Jesus Christ, but also with the rise and progress of Methodism in Europe and America. The others are highly valuable on account of their being less or more connected with the spread of vital godliness, and as exemplifying, in an eminent degree, the pure spirit and temper of the Christian religion.

History of the Methodist Episcopal Church. By N. Bangs, D. D. In two volumes. T. Mason and G. Lane, 200 Mulberry-st., New-York. The first volume of this work is in press, and will soon appear. It will no doubt have an extensive circulation, not only among the members of the church, but others also.

A library of more than thirteen thousand volumes has lately been purchased from the Rev. Dr. Van Ess, of Bavaria, Germany, for the New-York Theological Seminary. This is a splendid collection of theological books, and will be a great acquisition not only to the institution for which it has been procured, but to the literature of the country generally, as it contains many rare works of high value.